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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

JANUARY 7, 1956

NUMBER 1

*A*CROSS the wild dance and mad whirl of this time-world we catch the flying song of faith and we send its sure triumphant notes back over the boundless domain of apparent hostility to man: "If God is for us, who is against us?" We believe that the sovereign things in the universe are God's mind, God's heart, and God's character; we believe that the sovereign values in time are not physical magnitudes and powers, but truth, love, and good will expressed in service. Above the heavens is the glory of God; above the heavens, in life and in death, is the value of man.

—GEORGE A. GORDON

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Our London Letter—Books

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CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia
Africa..... Maurice Webb, Durban
England..... Joan Hewitt, London
Germany..... Horace B. Pointing, London
India..... Wilhelm Köhler, Braunschweig
Japan..... Benjamin Polk, New Delhi
Japan..... Bruce L. Pearson, Osaka
Japan..... Tatsunosuke Ueda, Tokyo
Jordan..... Graham Leonard, Ramallah
Scandinavia..... Ole Olden, Stavanger, Norway
Switzerland..... Robert J. Leach, Geneva
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Books

PRUDENCE CRANDALL, WOMAN OF COURAGE. By ELIZABETH YATES. Illustrated by Nora S. Unwin. Aladdin Books, New York, 1955. 246 pages. \$3.00

By a happy coincidence Elizabeth Yates began writing this book before the Supreme Court's decision on segregation in the schools so that it appears now as a very timely volume, for it is the story of one of the earliest and most dramatic fights for Negro education. A bold Quaker woman first admitted a colored girl into her private school for girls at Canterbury, Connecticut. When this was objected to, she turned the whole school over to teaching "young ladies and misses of color," to the horror of her fellow citizens but to the delight of all persons concerned for the welfare of the Negro. What her opponents failed to do legally they did by violence, and the school was finally given up. But the courage of Prudence made a lasting impression.

The book is semifictionalized, but apparently never in contradiction to the temper of the situation or to the actual facts of the story, as most fully told and documented in an article in the *Bulletin of Friends Historical Association* for 1933. Though the story is intended for young people, it will appeal equally to their elders, few of whom even among Friends will have heard the tale before. Dorothy Canfield Fisher in the introduction warmly, and rightly, commends it as "a powerful story, powerfully told."

HENRY J. CADBURY

EXPERIMENT IN DEPTH. By P. W. MARTIN. Pantheon Books, New York, 1955. 275 pages. \$4.50

We are accustomed to books on the exploration of the depths of the psyche from psychologists and psychiatrists. This one is from an international civil servant. P. W. Martin is an Englishman with close Quaker ties. He writes vividly and perceptively about the personal search for psychological and spiritual knowledge, much of the time from his own experience. His exposition of Jung's work covers familiar ground, but often with new imagery and new illustrations. His comparison of Jung's conceptions with T. S. Eliot's revelation of his own spiritual development through his poems should attract those interested in the psychology of creative genius. Those who know Arnold Toynbee's *Study of History* will recognize his ideas of withdrawal and return employed for the understanding of both mysticism and historical development.

What will appeal most to Friends, however, is the inclusion of many references to Quaker meeting and to the writings of George Fox and John Woolman. These will make the book especially attractive to those of us concerned with the parallel development of both outward service and inward growth in relation to the problems of our society and of the individual who live in it. In Martin's words: "... the free way of life is still free, but it has lost the life. The thesis of the experiment in depth is that this life can be recovered, that the creative reality behind religion is there for the finding; and by this means it is possible ... to transcend the totalitarian technique."

ROBERT A. CLARK

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, JANUARY 7, 1956

VOL. 2—No. 1

Editorial Comments

Christianity in India

INDIA'S Christians represent only a small minority of the total population. The National Council of Christians in India reports that the country has now 1,666,255 Christians in a population of 361,934,581. The greatest concentration of Christians is in the southern states, with 2,968,030 members in a population of 9,280,025. About 46 per cent of India's Christians are Roman Catholics. The largest non-Catholic churches are the Orthodox Church of Malabar and the Church of South India, each with approximately 350,000 members. There are more missionary than autonomous Indian churches. Statistics reveal that 315 church hospitals are being maintained in addition to 43 colleges, 37 theological schools, and 2,107 other institutions. The scriptures are available in 102 of the 145 languages and dialects spoken in India and Pakistan.

Church Giving

The National Council of Churches has assembled statistics about the 1954 contributions which Protestants have made to their churches. These contributions represent the record figure of \$1,600,000,000. The per-capita average was \$48.95. Eighteen of the 48 large church bodies reported that almost one third of their expenses has gone into new building programs, reflecting an unprecedented church construction boom. The highest percentage of contributions per member was claimed by the Wesleyan Methodist Church, with \$176.91. The largest total giving occurred in the Methodist Church, whose 9,202,728 members gave \$345,416,448, an increase of over 30 million dollars over the preceding year.

The Quaker Delegation and the Churches in China

Duncan Wood, a member of the China mission about which we reported in an earlier issue, has given a vivid picture of the contacts which the British Quaker delegation had with Chinese Christians. The visits to the Chinese Christians were approved by government officials, who said, however, that the time for broad ecumenical contacts had not yet come, although these, too, were approved "on principle." The Christian churches are growing "modestly but steadily," said Duncan Wood.

The theological training in united seminars seems not to include Marxist indoctrination. The seminars have more applicants than can be accommodated. Many church activities seem to be of an interdenominational character. Midweek Bible study and evangelistic preaching is widespread. A 1955 interdenominational youth conference in Shanghai was attended by 600 people. Most Chinese identify themselves with the national cause and have little access to news from the outside world. They cannot express opposition to government policies in any form. In spite of their isolation, Christians in China are living in the knowledge that they are still part of the whole Christian family.

Exchange of Church Leaders With Russia

Russian Orthodox Church leaders have expressed the hope to the National Council of Churches that a United States delegation of church leaders will visit Russia. The National Council has, in turn, invited Russian church leaders to the United States and is asking the State Department for cooperation in this two-way exchange. The Russian delegation will include leaders from groups other than the Orthodox Church. The United States delegation has not yet been named. The visits are expected to take place within the next few months.

In Brief

Two per cent of the Jews in the United States are on farms, but 10 per cent of the Jews who have immigrated since World War II have settled on farms.—A committee of the European Coal and Steel Community meeting at Brussels expressed the opinion that it should be possible to do away with all trade and customs restrictions in Western Europe after an interim period of 10 to 15 years.—The American clergyman is still the "low man on the totem pole," sharing this dubious honor with artists and teachers, according to the latest statistics of the National Council of Churches. In the Congregational Churches the average salary in 1953 was \$3,484; the average of Presbyterian ministers was \$3,490, while Episcopalian ministers received an average of \$4,555.—Toronto, Canada, Unitarians have formed an organiza-

tion to "combat the high cost of dying" by promoting a funeral service that is simple, dignified, and inexpensive. The new service provides for a private burial or cremation to precede a memorial service of not more than thirty minutes.—Charles Carpenter, the 23-year-old son of a Negro sharecropper in the Deep South, has found a teaching position in Dunning, Nebraska, where

he proves to be a popular and capable teacher.—The 1955 Christmas seal campaign was supported by President Eisenhower, who stated that there are about one million persons in the United States who have TB in its active or inactive forms.—The Israeli government reports that 300 synagogues are being built in Israel and that 300 more are needed.

The Celestial Pattern

THE story of religion is rich in symbols. The mythologies of almost all world religions tell of a sacred mountain, a river, a sacred city, or a temple built after a heavenly design. Man is supposed to shape his own creations according to such a model; God continues this creative work in man's labor.

The Babylonian cities were prefigured in the stars, and the map of Babylon resembles the image of the Sumerian paradise. Similar celestial models can be found in Indian as well as Scandinavian folklore. Jehovah shows Moses on Mt. Sinai the pattern of the tabernacle he is to build (Exodus 25:9, 40); David receives from the Lord the blueprint for temple and tabernacle and passes it on to Solomon with the words, "All this He made clear by the writing from the hand of the Lord concerning it, all the work to be done according to the plan" (1 Chronicles 28:19). The Hebrew prophets refer again and again to the heavenly Jerusalem, which finally receives its most exalted description in the Apocalypse (21:2): "And I saw the holy city, new Jerusalem, coming down out of heaven from God prepared as a bride adorned for her husband. . . ." Nothing that man does must be only the work of his own hands lest it be vain, like the tower of Babel.

These images are an impressive reminder that man is a citizen of two realms, the spiritual and material; that God must have a hand in all human affairs; and that His creation continues through man's obedience to God. That which man creates and builds needs divine sanction in order to become right, useful, and therefore blessed with beauty and truth. True religious effort leads man outside the texture of the world, and his doings must be, as it were, contemporary with eternity. His plans and ambitions must seek orientation beyond time and circumstances as they surround him. And only when his faith thus becomes a correction of life and a reconciliation in the light of the eternal will his own creations be enduring.

Mythology and biblical tradition suggest thoughts

akin to those of ancient thinkers. Plato teaches us that our limited knowledge of truth goes back to the vision of man's soul before it dwelt in the human body. That which our best thinking cherishes as true and beautiful is nothing but a faint reflection of the soul's earlier and purely spiritual existence in eternity. Our senses are insufficient to find truth. Truth—or as he speaks of it, the *idea*—lives beyond time, space, and history; it is transhistorical. Plato is quite insistent in stressing that truth and beauty can be achieved in our life only through the conscious practice of virtue. Virtue, as order and harmony, conforms to the pattern of eternity and projects it into human existence as we are to live it.

It is obvious, then, that such conformity to God's eternal pattern is primarily a matter of moral obedience. Such discipline is undoubtedly harder to achieve than the actual construction of temples and cities which follow a mythical pattern. We are to construct and redesign human relations. Man is to erect a firm structure in his soul. The *imitatio Christi* is such a life discipline that represents the heavenly pattern. We are actually called upon to become Christlike, as Jesus said, "For I have given you an example, that you also should do as I have done to you" (John 13:15). He loved man in order "that you also love one another" (John 13:34; 15:12). We have his specific promise that we not only shall do the things he has done but even greater works than he did. And we receive the appalling assurance that the power of faith may even remove mountains. We are to rise above the texture of the world. We are to correct life. We are meant to be reconcilers and look beyond the mountains of misunderstanding, littleness, or hardness in order to remove them.

Beyond man's time is eternity. God is the God of the living, and eternity may be experienced in time by those who aspire to become builders after the celestial pattern. Exiled to imperfection, we are yet to raise our eyes toward the sacred mountain from which the co-

andments come, and settle near the rivers of divine strength that flow down to our valleys. Then we shall enter the realm of moral certainties that give us new eyes for the invisible beauties of life. It is a citadel of trust within and around ourselves.

And of such builders and planners it may again be said that they are not far from the Kingdom.

WILLIAM HUBBEN

A Quaker Study on the United Nations

A NEW Quaker study, *The Future Development of the United Nations*, calling for disarmament agreements as a necessary condition for holding a Charter Review Conference, was released last fall. The 58-page document, timed to the opening of the Tenth General Assembly of the United Nations, was prepared for the American Friends Service Committee. The study deals with economic and social affairs, the peaceful settlement of disputes and disarmament—aspects of U.N. work with which Friends have had special experience.

It proposes minor procedural and Charter changes but cautions, "We think it likely that even the minor Charter amendments suggested in this study would not be accepted in the absence of some form of disarmament agreement. We conclude that a prerequisite to a firm General Assembly decision to hold a Charter Review Conference must be sufficient progress on disarmament to give reasonable assurance that a disarmament agreement could precede such a conference."

The report suggests three changes in the peaceful settlement of disputes which could involve Charter amendment. These are (1) the elimination of the veto on the peaceful settlement of disputes, (2) elimination of the veto on U.N. membership, and (3) elimination of the restriction on recommending terms of settlement to parties in dispute.

The present wording of Article 37 requires the Security Council to decide "that the continuance of the dispute is in fact likely to endanger the maintenance of international peace and security" before it can make recommendations for settlement.

The Quaker report holds that in the economic and social field the evolutionary approach is likely to be adequate. It cites the development in the U.N.'s responsibility for dependent peoples that has taken place without Charter amendment. In the disarmament field, the need for Charter change will depend on the over-all requirements of a disarmament plan.

The study was prepared largely by members of the Quaker staff at the United Nations in New York and of the Quaker International Center in Geneva. Friends have maintained official observers in New York, Geneva, and Paris, appointed by the Friends World Committee for Consultation, to keep in touch with the United Nations and its specialized agencies. The American Friends Service Committee has worked closely with the United Nations in helping Arab, German, and Korean refugees and in other problems through cooperation with UNRRA, UNICEF, and other U.N. agencies.

Letter from Geneva

"GENEVA is," Bertram Pickard wrote nearly a decade ago, "in some ways the nerve center of the world." And, as in midsummer 1955, this most elegant of sophisticated provincial towns has just given unstinted hospitality to the big four foreign ministers, in what might be described as an exercise in "open covenants openly approached." The constant flow of press cars from the *Palais des Nations* to the *Maison de la Presse* may well necessitate resurfacing certain streets. And as each document and sterile report was announced, hundreds of ever-hopeful journalists stampeded the information windows.

A quarter hour after each official session closed at the *Palais*, representatives of the four governments held briefing sessions at the *Maison*, in which national temperaments and habits sharply contrasted. *Monsieur le ministre de la France* made no pretense at English translation, while Sir George and his American counterpart spoke only Her Majesty's or the plain U. S. varieties of the Anglo-Saxon tongue. Ilychov alone moved ponderously through trilingual protocol.

Usually the Russian official attracted double the number of accredited press correspondents in attendance elsewhere. One of these was your Geneva representative. Ilychov smoked incessantly. Speaking not unanimatedly and allowing even the ghost of a smile to play over the corner of his lips at times, Ilychov never for a moment, however, dropped the mask which he wore over his eyes; not even when he edited the remarks of the American Secretary of State to the point of misquotation, did his poker face give clue. (Those of us who had dropped in earlier at the briefer, breezier English or solemnly serious American counterparts were given interesting proof of Soviet distortion in action.) Those initiated in the esoteric "gobbledegook" of "Stalinese" were further presented with unquestionable assurance that the "Geneva spirit" was purely tactical.

At the conclusion of the conference I attended a dinner presided over by James M. Read, onetime F.C.N.L. secretary and now U.N. Deputy High Commissioner for Refugees, at which a member of the American delegation stated that though some hope had been entertained at the start for "windows" to be cut in the iron curtain, no expectation of serious progress had been envisaged. The allied technique was to anticipate any and every possible Soviet move, to pin down every generality, and to insist on the Russian evacuation of East Germany as a *sine qua non* for further negotiation. In the face of such truly monolithic pressure, Soviet explanations were stripped of what shabby pretenses they purported to show and stood revealed for what they are,

in fact, the kind of fear which is known by the manipulators of naked terroristic violence.

Although the allies won a certain tactical victory, particularly in forcing Russia to show its true policy as regards East Germany, there still remains the haunting prediction of ex-Ambassador Kennan, in which he foresaw a dangerously effective Communist bid to be made directly from Moscow to Bonn toward the end of a reunited, neutralized, and eventually sovietized Germany. Should that be effected, Europe will lie at the mercy of the Soviet timetable.

The stakes are high, nothing short of world domination on the part of the Soviets. And ironically we seem to be drawing closer to that time when, ten years after the collapse of Germany, the German people have it largely within their own hands to determine the future of all of us. It was not without a certain foretaste of things to come that I ran across, at the close of the conference, an intimate friend of mine, a young German high in the counsels of Bonn, who expressed to me his belief that the failure in Geneva in the autumn of 1955 in reunifying Germany was in large measure due to the fact that no true negotiation took place. In his words the West had set "impossible terms." Can Bonn negotiate and Europe survive? These are questions which may have to be answered.

ROBERT J. LEACH

Our London Letter

December 2, 1955

I SUPPOSE we shall all agree that Moscow has as much right as London or Washington to order an atom bomb explosion, but it cannot be denied that a cold rain from the latest effort has nearly refrozen Anglo-Russian relationships. That is a pity, for they had been warming up. Intervisitation and cultural exchanges have been doing a great deal to make us all more human. The rivalries of football have provided thrills and arguments, while Russians have shared the London stage with companies from Spain, and China, and Japan, and have charmed and excited us in turn. We cannot have too much of that sort of thing. A pest on whatever comes to hinder it!

The stage has set a fashion; our art galleries also are unusually cosmopolitan. There is a fine show of Portuguese pictures at the Academy, while French painters, mostly dead, have been haunting the private exhibition rooms with life-saturated pictures. As to our own painters, many of them—to judge by what is on the walls at present—seem to be finding their way back to realism. We are having, for example, an exhibition of Stanley Spencer, with his narrative painting of religious themes based on everyday events in the place where he

has lived. He has, I think, recaptured medieval naivete and directness, but made richer use of them. There are other men, less known, who are discovering that in realism and in the search for truth, which it makes possible, adventures in paint are inexhaustible; but in Spencer there are that faith and hope, seen in small things and ordinary people, which will redeem the world.

* * *

Someone has been saying here that we are getting, especially in our two near-national theaters, over much of Shakespeare. I am among those who want to hear something besides Shakespeare in even our "national" theaters. But if that great man and his kind are now being pushed into the background, it is not for my reason only, but because the more popular demand has been for too little Shakespeare rather than for too much. It remains an uneducated demand therefore, and most people seek entertainment that is slick and easy, involving no mental effort. Our new commercial television service has already degraded serious music from the best listening times to later hours. "We must give the public what they want." As a result of this and of advertisers' indirect pressure, we shall get still more "makes-you-forget" music and chatter, to lessen the temptations to think seriously about our world.

* * *

We can't wonder that people rather run away from thinking since there are some nasty problems to think about once you start. One that is worrying all the experts here (to say nothing of the hard-driven people with fixed incomes) is inflation. The Chancellor takes steps which will raise some costs, and immediately there are fresh wage claims, over which government, employers, and unions go on fighting. As long as this continues, the race between wages and prices will get hotter, to end only in shock procedures, damaging to all. It is not a pleasant prospect.

But there is a subject more to public taste, when it comes to discussion, which is the alleged existence of what is called "The Establishment," an inner circle of influential back-room boys who see that the most important posts in the national life go to "the best people." I do not know if this circle actually exists, but I know it could; for snobbery and class are still among us and very far from dead. Some say you can find them even in our churches, especially in the Anglican. Indirectly, that is involved in the talk recently of disestablishment of the Church of England, which has started again mainly out of the Princess Margaret affair. The existence of a state church is approved by most Anglicans and by some nonconformist official bodies; but the de-

sire to end it spreads, even in the church itself. For ecclesiastical concerns to be settled by votes which include those of atheists cannot be good. And what can be more undermining of true Christian influence than to have, for example, a church tied to the use of one prayer book which is legal, but is widely and freely using another which is not?

* * *

For all that, disestablishment won't come for many moons, so I may touch on one of the lighter aspects of recent events. Shakespeare has gone abroad in the person of Hamlet to Moscow; and we are now told that the Russians look on that gentleman as a museum piece with nothing to say to the present time, since personal frustration and inner divisions do not occur in modern Russia. Have they then, as Communists, found the secret which has eluded us here as Christians? I doubt it. But I am led on to reflect on the strange results which internal warfare can bring, besides human puzzles for the psychologists. A broadcasting scientist has been talking to us about the indigestion which produces pearls from the oyster and ambergris from the whale. I don't know how much these poor creatures suffer as a consequence, but we might think it rather hard that they get nothing for their pains. When such a thing happens to us human beings, we are apt to resent it, perhaps especially in our earlier years; but as I get older I am more ready to accept it as right, without bothering about "justice." Indeed, it should give us some sort of contentment to know that there may be when we are gone some sort of harvest from our labors, and that we can leave it cheerfully, like the whale and the oyster (we hope), for others to enjoy.

HORACE B. POINTING

IT has been said that Friends have not so much abolished the clergy as that they have abolished the laity. We share, each in his own way and according to his gifts, in the life of our meetings for worship. The ministry of deep, centered, and prayerful silence may be quite as important and helpful as the ministry of the spoken word, and may have a very real effect upon the quality of the entire meeting. To break the centered silence of a meeting is a difficult thing to do. It should not be done lightly, nor from any impulse less real than a sense of pressure from the Holy Spirit. But, on the other hand, this pressure must be responded to. A few words spoken with conviction and feeling have deepened the level of many a meeting far more effectively than a well-balanced sermon from a practiced speaker.

*It is part of my responsibility to keep sensitive to the balance in the meeting. Often what has seemed like an urge to speak must be curbed, and the message laid away for another time, if the thread of thought in the meeting has run in another direction. Frequent speakers need to be especially watchful of themselves, and sensitive to the intimations of the Spirit. A prolonged silence, even though it may seem "dead" to us, is not enough of an incentive to speak unless there is a fairly certain sense that what we have to say will be useful to some members of the group. Meetings are often "over," enough has been said, the "sheep have been fed," when someone whose message could well have been saved for another time adds the apparently superfluous word.—RACHEL R. CADBURY, *The Choice before Us*, a publication of the Religious Education Committee, Friends General Conference, 1955*

Friends Conference on Religion and Psychology

THE officers and executive committee of the Friends Conference on Religion and Psychology met at the home of Florence Sanville, "Dogwood Hill," near Thornton, Pa., on Sunday, October 16, from 11 a.m. to 5 p.m. for their fall meeting. The group gathered for worship around the living room fire, for it was a real fall day; heavy rain had fallen, and the ground beneath the dogwood trees had become a rich carpet of autumnal coloring.

No word was spoken during worship, but the period of quiet helped us to know each other at a deeper level. After meeting was broken by our chairman, Calvin Keene, we settled down to a business planning session for the 1956 annual conference, to be held next spring. Several topics were discussed: physical healing, speaking truth to power, racial prejudice, and the relationship of sexual elements to spiritual growth; but finally, just before the lunch break, the group's decision was this theme, "Male and Female Created He Them," with the addition of a subtitle, "Sexual Differences in Relation to Wholeness."

Names were then suggested of possible lecturers and resource persons fitted to speak on this subject both in the field of religion and psychology. These people will be contacted immediately to see if they are free and willing to participate in the annual conference.

The members of the committee feel that as they get to know one another better they will be able to plan a more integrated conference; accordingly, they accepted the generous offer of Martha Jaeger and Rachel Davis DuBois to come to New York for a full week-end session at the end of January 1956 for further consideration and development of the chosen theme.

Any Friend or member of the Wider Quaker Fellowship, with which the Conference is associated, or any persons interested in knowing more about the Friends Conference on

Religion and Psychology are invited to get in touch with Elizabeth Kirkwood, 4405 Marble Hall Road, Baltimore 18, Md.

Membership fees are \$3.00 per annum, \$1.00 of which is appropriated for the magazine *Inward Light*, published three times a year. *Inward Light* seeks to be an "Organ of expression and intercommunication among those concerned with cultivating the inner life and relating it to the problems of our day and age." Psychology helps us to know ourselves and to see with an inward eye those blocks which keep us from knowing our God. Never in history was it more important for us to strive to find the relationship between religion and psychology, and the Friends Conference on Religion and Psychology is trying to discover this relationship.

ENID R. HOBART

Whittier's Creed

WHITTIER is usually called the Quaker poet, whereas in reality he is the poet of Quakerism. No one else has put in verse so many of its basic tenets. Most Disciplines or books on Faith and Practice quote from many of his poems, especially from "Eternal Goodness," which was written in response to some criticisms that had been made of his theological beliefs.

John Bright claimed this poem to be "worth a crowd of sermons. It is a great gift to mankind when a poet devotes his great powers to the sublime purpose of spreading among men principles of mercy and justice and freedom. Our friend Whittier has done this in a degree unsurpassed by any other poet who has spoken to the world."

In these days of creeping creedalism, a study of Whittier's poetry and prose reveals that he would "leave creeds to closet idlers" and deplored the fact that "earth's starving millions were being fed with the husks of creeds," and would plead for the day when "the preacher's spectral creed would chill the blood of men no more."

In fact, Whittier took every possible opportunity to deplore creeds in general, saying

I'm sick at heart of craft and cant,
And creeds of iron, and lives of ease,

trusting a light might break, calm and clear, "through clouds of doubt and creeds of fear."

In his poem "The Preacher" he pictures the Quaker as being "vague of creed and barren of rite,/But holding, as in his Master's sight,/Act and thought to the inner light,/The round of his simple duties walked,/And strove to live what the others talked," declaring that "Never on custom's oil'd grooves,/The world to a higher level moves."

Most Whittier biographers divide his poetry into two main classes, antislavery and religious. The Civil War put an end to any need for antislavery poetry, and consequently a great many of his religious poems were written in his latter years. But the interesting fact remains that his opposition to creeds prevails in many poems written early in his career, so that it can be said that he almost left no stone unturned to register his feelings on the subject, sometimes subtle and on some occasions unhesitatingly direct.

But Whittier did have a creed; at least, he once wrote a poem "My Creed" (1868), though it was never included in any authorized collection of his poems and has just come to public light. It is certainly not definitive in any manner and calls for a religiously motivated life in all activities, including business. "Where centre is not, can there be circumference?"

My Creed

I hold that Christian grace abounds
Where Charity is seen; and when
We climb to heaven, is on the rounds
Of love to men.

I hold all else-named piety
A selfish scheme, a vain pretense,
Where centre is not, can there be
Circumference?

This I moreover hold, and dare
Affirm where'er my rhyme may go;
Whatever things be sweet or fair,
Love makes them so.

Whether it be the lullabies
That cheer to rest the nestling bird,
Or that sweet confidence of sighs
And blushes without word;

Whether the dazzling and the flush
Of softly sumptuous garden bowers,
Or by some cabin door, or bush
Of ragged flowers.

'Tis not the wide phylactery,
Nor stubborn fast, nor stated prayers,
That makes us saints. We judge the tree
By what it bears.

And when a man can live apart
From work,—on theologic trust
I know the blood about his heart
Is dry as dust.

C. MARSHALL TAYLOR

Friends and Their Friends

This first issue of the year starts Volume 2 of our FRIENDS JOURNAL. The Board of Managers considered it advisable to have the sequence of our volumes conform to the calendar year. This will facilitate cataloguing as well as quoting for research purposes.

Elbert Russell's autobiography is soon to be published. *Elbert Russell, Quaker*, is a candid self-portrait, presenting also the unfolding spiritual life of a Quaker.

A man unafraid to live as he believed, a pioneer in social and religious thinking, he portrays a happy childhood in East Tennessee, the struggles of adolescence, and young manhood in the Indiana home of strict Quaker grandparents; a bicycle tour over the Tennessee mountains before the day of coaster-brakes, a summer at a sawmill at Wahoo on the Mississippi, seven years of courtship and 56 years of marriage; the problems of a young professor and "governor" at Earlham College, "a religious heretic" and the consequent controversies, the struggle to keep Earlham in the Friendly way; the "red chugger" of 1909, a venture in local and national politics, his unending efforts for world peace, an editorial adventure with Dudley Foulke; experiences with Baltimore, Johns Hopkins, and Eastern Friends; untiring efforts to unite all branches of Friends, and 15 months lecturing in European universities and under the American Friends Service Committee in Quaker Centers abroad.

This Quaker's story moves into his score of years with the Methodists of North Carolina and the South while serving as professor and dean of the Divinity School of Duke University, interspersed with a peace mission to Sandino and Central America, a world tour that included Methodist, Quaker, and other mission outposts, and participation as a delegate to ecumenical conferences in Oxford and Edinburgh and in the formation of the World Council of Churches.

This is the story of a man who experienced the satisfaction of making a pair of shoes, the joy of working in fine wood, the accomplishment of building singlehanded an elevator in his own house, the distinction of being a teacher beloved by his students, an author of many books, the winner of the Mayflower cup in North Carolina for his *History of Quakerism*, and a preacher to the President of the United States.

Edited by his wife and his daughter, the story closes with a restrained tribute by his son.

The Young Friends Movement of Philadelphia Yearly Meeting has drawn to a close its project of collecting books for Africa. Young Friends have been greatly pleased with the response of both Friends and non-Friends. Meetings, schools, publishing houses, and individuals have contributed over 5,000 books. These will be sent to New York by truck, where they will be sorted and repacked in special cases for shipment to Liberia, the Gold Coast, Nigeria, Southern Rhodesia, Kenya, and Uganda. Young Friends wish to thank all Friends who have helped to make this campaign such a success.

The Sixth Session of the Friends World Committee for Consultation, which met in Germantown, Ohio, October 28 to November 3, 1955, adopted a Statement containing the following passage: ". . . We have journeyed imaginatively to Kenya to join the Elders of one of our largest Yearly Meetings summoning Friends to worship at six every Sunday morning by the beating of drums. These Friends certainly have something to say to our more traditional Meetings in Europe and America. For if we have the understanding to see beyond the novelty and the enthusiasm, we will learn even deeper things striking home to the need of us all. Thus in East Africa Friends include in their worship the opportunity for any individuals who have misunderstandings or who realize that they harbor uncharitable feelings towards each other to ask the help of the Meeting. Then the Friends concerned come forward and shake hands as the indication that they have put themselves right with each other—the simple yet costly practice of God's peace and forgiveness in a country discordant with fear and violence. . . ."

The autumn issue of *The Bulletin of the Friends Historical Association* contains the following articles: "The Center Square Meetinghouse" by Edwin B. Bronner; "English Friends and the Abolition of the Slave Trade" by Alan M. Rees; "Hannah Kilham: Friend of the Free" by Elwood Cronk; "Cultural Resources of Quaker Pioneers in Ohio" by Opal Thornburg; "Leibniz and the Quakers" by Nicholas Rescher, besides the usual departments and book reviews. Those interested in the Association should send their names to Anna B. Hewitt, assistant editor, Haverford College, Haverford, Pa. The annual dues, which include a subscription to the *Bulletin*, are \$3.00. Editor of the *Bulletin* is Frederick B. Tolles, Swarthmore College, Swarthmore, Pa.

John Charles Wynn, who is one of the counselors of the counseling service of the Committee on Family Relationships, has published a book called *How Christian Parents Face Family Problems* (Westminster Press; \$2.50). John Charles Wynn serves as director of the Christian Family Program on the staff of the Presbyterian Board of Christian Education.

To All Monthly Meetings

The clerks, secretaries, or recorders of many Monthly Meetings are frequently asked by Friends' families to prepare the announcement of births, marriages, or deaths for our pages. Our paper publishes such reports only when they come from the family concerned or the Monthly Meeting. Please type or print names and places in such letters and keep them as brief as possible.

There is no charge for these announcements. We are reluctant to accept news of this kind over the telephone. Oral communications dealing with births, marriages, or deaths should always be confirmed in writing.

FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

The Quaker's Faith, an eight-page leaflet by Rufus M. Jones, has been reprinted by the Representative Meeting of Philadelphia Yearly Meeting and is available free on request from Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

George Hardin notes that three of the four Philadelphia Yearly Meeting attenders at the U.N. Seminar held at Quaker House on December 6 and 7 were not Haines, Jones, and Cadbury—but Schabacker, Solenberger, and Nagelsbach.

Milton and Alexandra Miller Zimmerman are in Paraguay for two years. Milton Zimmerman, an M.D., is giving his alternative service in a hospital at Primavera, operated by the Society of Brothers, a voluntary Christian group whose community is called a Bruderhof.

James Warburg's *Turning Point toward Peace* was originally scheduled for publication in the usual hard covers at \$3.00 a copy in February 1956. Regardless of the effect upon later book publication, a pamphlet edition is being issued in response to the request of a number of important civic, educational, farm, labor, and religious leaders who have expressed the opinion that the book should be made available for mass dissemination as quickly as possible and at the lowest possible price. The first printing has been prepared primarily for organizations, groups, or individuals interested in bulk purchase at \$25.00 per 100 copies, or even less for larger numbers. Single copies are 50 cents (three copies for \$1.00; 10 copies for \$3.00). The publisher is Current Affairs Press, 25 Vanderbilt Avenue, New York City.

Positions of Conscientious Objectors, a pamphlet just published by the Friends Peace Committee of the Philadelphia Yearly Meeting, is a symposium by three young Friends, members of Oberlin, Denver, and Homewood Meetings, each describing why he took his particular position—the I-A-O (non-combatant military service), the I-O (alternative civilian service in the area of national welfare), and the nonregistrant or absolutist position. J. Barton Harrison, a member of the Peace Committee, assembled the papers and wrote an introduction to them. The Committee is mailing them to all young men and women aged 15 to 20 in the Philadelphia Yearly Meeting, and they are being widely used by the Five Years Board on Peace and Social Concerns, the A.F.S.C., C.C.C.O., and N.S.B.R.O. in other Yearly Meetings, and with non-Friends. Several authorities in the field have already described the pamphlet as "first-rate," "excellent," "fills a real need." Single copies may be had free from the Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pa. Quantities are \$2 per hundred, postpaid.

The new Assembly room in Whittier House, Swarthmore, Pa., has been named "The Jane Rushmore Room." Though it will be used frequently for adult conferences, committee meetings, and lectures, its primary function will be to serve

the children and young people of the Swarthmore First-day school. A great stone fireplace at one end of the room is the gift of the family of the late Roland Ullman and the room also has an electric organ given in memory of Carolyn Ullman. In its choice of the room's name, Swarthmore Meeting recognizes with gratitude the long life of devoted service that Jane Rushmore, as teacher, minister, and writer, has given to the Society of Friends.

Preston T. Roberts, Jr., has accepted an invitation to lecture on religion and literature at Pendle Hill during the summer session in July of next year. He has also been appointed editor of a projected published symposium on theology and literary criticism by the National Council on Religion in Higher Education. Preston T. Roberts, Jr., was the delegate from Friends General Conference to the Second Assembly of the World Council of Churches.

A new book in French on *George Fox et les Quakers* by Henry van Etten is going to be published in 1956 by a well-known Roman Catholic publisher in Paris, Editions du Seuil. The book will be one in a series on the "Spiritual Masters" of the world, including Moses, Socrates, Buddha, Luther, Charles de Foucauld, and more modern religious writers and saints of all creeds. Three books have already appeared, those on Mohammed, St. Augustine, and St. John the Baptist. Each volume has 192 pages, is neat and handy in size, and fully illustrated. The price is 350 francs (about \$1.00). Ten thousand copies of each volume will be printed, a considerable number for France.

A feature of this new Quaker work will be the number of the illustrations. There will be about 70 pictures, portraits of old and modern Friends, meeting houses, prisons, first pages of old books, documents, shrines, silhouettes, etc. In fact, it is likely to be one of the most profusely illustrated Quaker books of recent years.

South Africa is now in the grip of a situation that will soon confront America in its relations with the world at large, Frank S. Loescher, recent consultant on program to the South African Institute of Race Relations, told the Interscholastic Senior High School Forum of the Philadelphia World Affairs Council at the Bellevue-Stratford Hotel, Philadelphia, on November 19. Approximately 250 student delegates from public, independent, and Catholic schools attended the meeting.

"Condemnation will not help South Africans solve their problems," he said. "We must try to understand the wants and fears of all groups in South Africa. Only through knowledge and understanding of the country and its people can our imagination, skills, and material resources be used constructively in the cause of freedom for all people."

As a first step toward better understanding between the peoples of the two countries, Frank Loescher recommended a ten-year program of 100 exchanges per year between South African and American families. He emphasized that he found the situation baffling and had no simple formula for South Africa's difficulties.

The Provident Trust Company of Philadelphia has announced the election of Claude C. Smith to the Board of Directors of the Bank.

Arthur Hummel is teaching Oriental history and philosophy at the American University, Washington, D. C. Beginning February 1, he will teach four months in the University of Texas.

Variable Statistics

In the current issue of *Information Service*, published by the National Council of Churches, Vol. XXXIV, No. 32, dated October 8, 1955, the total membership of Friends in America is given and classified unfortunately. Friends are listed in the same grouping with Independent Fundamental Churches of America, International Church of the Foursquare Gospel, and Jewish Congregations. This is an error, of course, but a mighty risible one.

To set the statistics straight, the editor of *Information Service* might consult the fine new and very carefully edited book *A Guide to the Religions of America*, edited by Leo Rosten and published by Simon and Schuster of New York, in editions of \$3.50 and \$1. Therein the reader and statistician will find on page 216 the latest available total number of Friends in U.S.A., as compiled by the offices of the American Section of the Friends World Committee for Consultation, that *last year we numbered 117,119 members*.

Also to add the latest statistics for the newly merged Philadelphia Yearly Meeting of the Religious Society of Friends, the present total membership is 17,111 members of 92 Monthly Meetings in Pennsylvania, New Jersey, Delaware, and Maryland. The Orange Grove Monthly Meeting at Pasadena, Calif., has now relinquished its dual membership and continues only as a member of the Pacific Yearly Meeting.

In 1940, when the United States Census Bureau released the figures on membership obtained in the last, 1936, national census of religious bodies, *The American Friend* commented: "Put not your faith in statistics! To wit: the total membership is given as only 93,697, whereas the figures compiled for the handbook issued by the American Friends Service Committee in 1935 listed a membership (exclusive of Canada) of 109,222. In fairness, however, we absolve the Census Bureau of all responsibility for the incompleteness of its figures. The fault lies with Friends Meetings which could not be induced to reply to the enquiries persistently mailed to them. From an individualistic, decentralized group such as ours it is extremely difficult for the Government to get statistics sufficiently complete to make them mean much."

Well, as recorders look forward to making their returns as of the end of the calendar year, December 31, 1955, may they take a word to the wise and act accordingly so that next year we really know how many Friends there are in America, at least as far as we know ourselves!

RICHMOND P. MILLER, *Field Secretary*,
Philadelphia Yearly Meeting

Kunsan, Korea

A case history of the gradual and orderly closing of the joint British and American Friends project at Kunsan, Korea, could prove to be a useful guide for the American Friends Service Committee and the United Nations, and is being recommended, said Frank Hunt, director of the A.F.S.C. Japan-Korea Desk, back from 17 days in Korea, including a fortnight at Kunsan.

He was impressed by local and provincial officials' acceptance of the Quaker unit. Within about 18 months the provincial government plans to take over that part of the hospital payroll now covered by the Friends Service Unit. One feature of preparations for the turning over of details of the project to Koreans was a successful training course for laboratory technicians, the first of its kind in Korea, which was given last year. The plan is to repeat the course soon. A brace shop, one of two in the country, is preparing to continue under trained Koreans.

Building of rammed-earth, tile-roofed houses will be carried on until about 155 more of the homes are completed. Eighty are intended to care for widows with children, elderly or handicapped persons and others for whom it is difficult to help in the construction themselves. The other 75 will be for families able to provide an able-bodied man to help with the unskilled work.

Slides brought back recently by several returned members of the unit at Kunsan show not only details of the different projects but also the beauties of cherry blossoms on trees planted by the Japanese years ago on slopes above the town.

The T. Wistar Brown Teachers' Fund, 1954-1955

Twenty-six different members of Philadelphia Yearly Meeting were enabled to study under 28 grants from the T. Wistar Brown Teachers' Fund during the fiscal year 1954-55. Of these 26, 5 received grants for a full year of study in preparation for teaching, 12 teachers were enabled by summer study to gain new ideas to refresh and improve their performance, and 11 grants were made to 9 people to take collateral courses while they were teaching. One request was declined because the candidate's plans were too indefinite, and one grant was not used because romance changed the teacher's summer plans from study to marriage.

The Trustees are very happy in the realization that the Fund has been helpful to so many Friends through the years since its establishment, and they want to do everything possible to promote its continued usefulness. In connection with the administration of the trust, Friends are reminded that the Trustees are charged not only with the responsibility of carrying out the wishes of T. Wistar Brown, but also of handling his money in a careful and businesslike manner. It is therefore essential that the plans of a prospective applicant be formulated well in advance of the study period contemplated, and the application submitted to the secretary, Helen G. Beale, soon enough to allow the Trustees adequate time to give it serious consideration prior to the date on which the money is desired. This time element is important from

the standpoint of efficiency in considering an applicant's request, and also because the Fund does not make retroactive grants. The institution at which a candidate plans to study must be stated specifically, and a recommendation from someone who knows the applicant and his work must accompany each application. The Trustees request that they be consulted in advance in regard to any proposed change in the use of an appropriation, and given ample opportunity to approve it.

Some statistics gathered from the past year's activity may be of interest. Of the grants for a full year of study, 3 were made to women and 2 to men. For collateral courses, 3 were to women and 8 to men. For summer study, 7 were to women and 5 to men.

The institutions attended were: (a) full year, Harvard University, Philadelphia Museum School of Art, University of Florida, University of Pennsylvania, and Philadelphia Academy of Fine Arts; (b) collateral courses, Philadelphia Museum School of Art, Tyler School of Art, Media High School reading course under Temple University, Temple University, University of Pennsylvania; (c) summer school, Bread Loaf School of English of Middlebury College, Institute of Mathematics Teachers at Massachusetts Institute of Technology, Middlebury College, University of Vermont, West Chester State Teachers College, and Woodbrooke.

The Trustees welcome inquiries about the Fund either through the secretary, Miss Helen G. Beale, Mayfair House, Philadelphia 44, Pa., or directly to one of the Trustees.

ALICE H. DARNELL

PAUL W. BROWN, JR.

EDWARD W. MARSHALL, *Trustees*

Coming Events

JANUARY

8—International Day Forum at Wrightstown Meeting House, Pa., 1:15 p.m.: "Quaker Report and Approaches to World Conflict." Speakers, Hugh Moore, Mildred Loescher, Alston Waring. Meeting for worship, 11 a.m.; lunch, 12 noon (bring a box lunch; soup and coffee will be served).

8—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: John Otto Reinemann, director of probation, Municipal Court of Philadelphia, "The Challenge of Juvenile Delinquency."

8—25th Anniversary Celebration of 57th Street Meeting, Chicago, at the founding site of the Meeting, John Woolman Hall, 1174 East 57th Street, Chicago, 2:15 p.m.

8—Race Street Forum at the Race Street Meeting House, Philadelphia, 7 p. m.: John O. Reinemann, director of probation, Municipal Court, Philadelphia, and E. Preston Sharp, executive director, Youth Study Center, Philadelphia, "The Challenge of Juvenile Delinquency."

8—Public meeting for worship at the request of William B. Evans, at 2:30 p.m. in the Woodstown, N. J., Meeting House. Friends and non-Friends cordially invited.

8—Robert Fielding, member of Melbourne Meeting, Australia, will exhibit water colors and pen and ink sketches done

in America, Europe, Australia, and Asia, at the Community Arts Center, Wallingford, Pa., near Pendle Hill. The exhibit will last until February 4.

9—Gilbert Kilpack, director of studies at Pendle Hill, will give the first of two talks on "Christianity, Quakerism, and Secularism," at 7:30 p.m. at the Arch Street Meeting House, Fourth and Arch Streets, Philadelphia. Supper (50 cents) will be served at 6:15 p.m. to those who will make reservations by January 6. Phone Mrs. H. F. Pitzman (GR 6-1695).

13—Friends Forum at Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Lyle Tatum, "Conscience versus Law."

14—Meeting sponsored by the Committee on Social Order of the four New York City Meetings, at 225 East 15th Street, New York City, 1 to 9 p.m. Study groups on housing, community services, youth, and the aging, with resource persons cooperating. The Joint Social Order Committee is holding the meeting in line with its desire to explore the possibility of increased service of Friends in areas in which preventive or educational aspects would be prominent.

15—Address at Westfield Friends School, Riverton, N. J., 7 p.m.: Stephen Cary, "The Quaker Mission to Russia."

15—Open House at Doylestown, Pa., Meeting, 95 East Oakland. Adult Class, Amelia W. Swayne, "Jesus' Attitude Towards Materialism," 10 a.m.; meeting for worship, 11 a.m.; Henry Cadbury, "The Role of Friends in the Community," 3 p.m.

16—Second of two talks by Gilbert Kilpack, Pendle Hill, on "Christianity, Quakerism, and Secularism," at the Arch Street Meeting House, Fourth and Arch Streets, Philadelphia, at 7:30. Refreshments and discussion will follow.

20 to 22—Annual Meeting of the Friends World Committee, American Section and Fellowship Council, at Homewood and Stony Run Meeting Houses, Baltimore, Md., Friday afternoon until after meeting for worship Sunday morning. The work of the Committee will be reviewed in all its facets. Domingo Ricart will report on his visit to Cuban Friends this summer, and William Lotspeich on his visit to French Friends. All Friends are welcome to attend. For further details contact James F. Walker, Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa., or Ralph A. Rose, Wilmington College, Wilmington, Ohio.

21—Western Quarterly Meeting, 10 a.m., at Kennett Square, Pa.

28—Chester Quarterly Meeting, 10 a.m., at Swarthmore, Pa.

Coming: Annual Midwinter Conference sponsored by the Young Friends Movement of Philadelphia Yearly Meeting at Moorestown, N. J., Meeting House, February 4 and 5. Theme, "So Little Time," as related to the individual, the family, and the community. Speakers, Harold Chance on "The Individual"; Roy and Elizabeth Moger on "The Family"; and Raymond Hartsough on "Community." Age limit, 15 to 25. It is hoped that through car pools, Young Friends from New York, Baltimore, and Washington will feel a concern to be present. Cost, approximately, \$4.00; overnight hospitality will be provided by Friends of Moorestown Meeting. For further details write the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

REGULAR MEETINGS

AUGUSTA, GEORGIA—First-day school and meeting, 11:15 a.m. every First-day, Old Government House, 432 Telfair, Faith Bertsche, Clerk, 2230 Edgewood Drive, Augusta.

BERKELEY, CALIFORNIA—Friends meeting, First-days at 11 a.m., N. E. corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, William Allen Longshore, Jr.

BUFFALO, N. Y.—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

CAMBRIDGE, MASSACHUSETTS—5 Longfellow Park (near Harvard Square). Meeting for worship each First-day at 9:30 a.m. and 11 a.m. Telephone TR 6-6883.

CLAREMONT, CAL.—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

CLEARBROOK, VIRGINIA—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

DETROIT, MICHIGAN—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

DOVER, N. J.—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

GAINESVILLE, FLA.—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

HARRISBURG, PA.—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., 4th and Walnut Streets.

HOUSTON, TEXAS—Friends Worship Group each Sunday, 6:30 p.m. 2336 North Boulevard; telephone JACKson 8-6413.

JACKSONVILLE, FLORIDA—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVergreen 9-5086 and 9-4345.

LANCASTER, PA.—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

LONG ISLAND, N. Y.—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

LOUISVILLE, KENTUCKY—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 S. First Street. Telephone BE 7110.

MERION, PA.—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

MIAMI, FLA.—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

MINNEAPOLIS, MINNESOTA—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MONTCLAIR, NEW JERSEY—Worship and First-day school, 11 a.m., Park Street and Gordonhurst Avenue, 1.7 miles west of Exit 151 from Garden State Parkway.

NEW YORK, N. Y.—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship
October—April: 221 E. 15th St.
May—September: 144 E. 20th St.
Brooklyn—110 Schermerhorn Street
Flushing—137-16 Northern Boulevard
Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p. m.

ORLANDO, FLORIDA—Meeting for worship at Sorosis Home, 108 Liberty Street, First-days at 11 a.m.

PASADENA, CAL.—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

PHILADELPHIA, PENNSYLVANIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

Fourth and Arch Streets.
Frankford, Penn and Orthodox Streets.
Frankford, Unity and Wain Streets, 11 a.m.

Green Street, 45 West School House Lane, 11 a.m.
For information about First-day schools telephone Friends Central Bureau, RI 6-3263.

PHOENIX, ARIZONA—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 W. Mitchell.

ST. LOUIS, MISSOURI—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

ST. PETERSBURG, FLA.—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

SAN FRANCISCO, CAL.—Meetings for worship, First-days, 11 a.m., 1830 Sutter St.

SEATTLE, WASH.—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10:00 a.m.; discussion period and First-day school, 11:00 a.m.

SHREWSBURY, NEW JERSEY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fusell, Clerk; Red Bank 6-2040W.

STATE COLLEGE, PA.—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

SYRACUSE, NEW YORK—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

WASHINGTON, D. C.—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

WINCHESTER, VIRGINIA—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 a.m.

WORCESTER, MASSACHUSETTS—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

WANTED

OLD PAINTINGS AND OLD GOLD FRAMES. Write Box C72, Friends Journal.

SECRETARY, preferably Friend; short-hand desirable. Telephone Friends Central Bureau, Philadelphia, Pa., Rittenhouse 6-3263.

RELIGIOUS EDUCATION SECRETARY beginning July 1, 1956. Editing of First-day school materials; field work. Write Friends General Conference, 1515 Cherry Street, Philadelphia, Pa.

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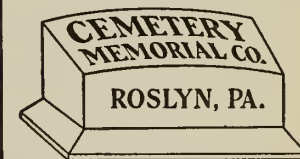
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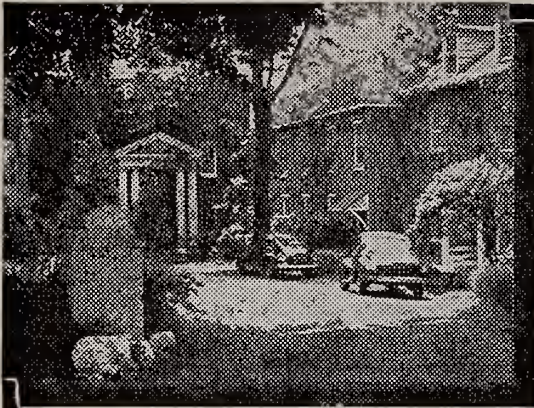
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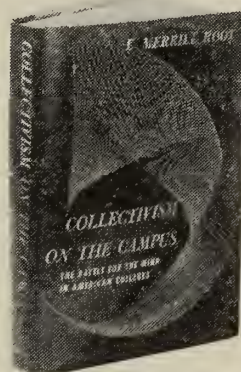
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FRIENDS JOURNAL

A Quaker Weekly

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JANUARY 14, 1956

NUMBER 2

*I*f a farmer waited until he was sure of the weather he would never raise a crop. He has to reckon with the weather and contend with it, but he cannot be sure of it. So every year he makes a venture of faith.

We cannot let the wind and clouds of circumstance determine our course. We cannot grow a harvest for God with one eye on the weather. Just as with the farmer, circumstances are to be considered, and we shall not foolishly disregard them. But we must not let them be the main factor in making our decisions.

—VANCE HAVNER, *Day by Day*
(Fleming H. Revell Company)

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. by Tomasi Lung'aho

Internationally Speaking

. by Richard R. Wood

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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

Friends Cooperate in Africa

FOR more than 40 years there have been Friends Meetings in East Africa. In November of the year 1946, the East African Yearly Meeting of the Religious Society of Friends was officially opened by a delegation from Richmond, Indiana. In the following year epistles were received from other Yearly Meetings all over the world. These epistles brought not only messages of good will but opened our outlook to a world-wide family with whom we were to cooperate not merely by writing or receiving such epistles but by sharing our love and faith with others.

Opportunities for Service

It is just about three years since trouble began in Kenya. This brought some opportunity for Friends in England and East Africa to join hands in the call which faced them. The Kenya government was reorganizing the system of housing Africans who live in the City of Nairobi as one means of combating Mau Mau activities in the colony. Communities were planned, and houses were begun for Africans. These are only for the Africans. Whether this will be a desirable system in the future, the future itself will decide! But the system did help in getting out the Mau Mau.

The Friends Service Council made an application for service among the detainees. Along with this the F.S.C. applied for work in one of the African communities in the city. Each community will hold from 8,000 to 10,000 people. Friends are working in what is called the "Ofafa Estate," Ofafa being the name of an African member of the Nairobi City Council who was shot during 1954 by Mau Mau gangsters.

Close to this estate Friends have a large plot where a Community Center is to be built. Friends in England requested the East Africa Yearly Meeting to take part in this project. As this had been a project which Friends in East Africa were looking for, the request was accepted, and a sum of Sh. 10,000 was voted for the project. The Kenya government will help by giving grants, while the rest of the money will be provided by Friends in England. In the building there will be a hall which will serve as a meeting house and also as a recreation hall. There are to be other rooms for committee meetings and libraries.

Friends Service Council in England is sending out a family to be in charge of the Center. The East Africa Yearly Meeting is requested to provide a pastor with welfare worker. English Friends have started work among the Kikuyu, Embu, and Meru detainees at Thiba. These

(Continued on page 25)

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, JANUARY 14, 1956

VOL. 2—No. 2

Editorial Comments

Are We a Religious People?

THE impressive statistics on soaring membership and the ever mounting financial contributions to our churches have aroused a good many doubts and critical appraisals, to which Jerald C. Brauer, first dean of the Federated Theological Faculty of the University of Chicago, has recently lent his voice. In the Christmas issue of *The Christian Register*, Boston, Brauer, an ordained Lutheran minister, asks the question, "Is American Religion Too Respectable?" Protestantism seems to have failed in several aspects. Is our Christian faith still a constant judgment on our pretensions and a creative source for understanding our political, economic, and cultural life? Too many of our people who identify themselves with the church are not really influenced by the beliefs of our Judeo-Christian tradition. We tend to keep religion out of politics, economics, and education, and consider it merely a means for shaping our personal morality. We are living off the capital of our forefathers, whose faith and action comprehended the totality of life. Modern revivalism, as represented by Billy Graham, oversimplifies the task of religion and ignores the social and cultural responsibilities of the Christian.

The increasing public interest in religion is nevertheless a unique opportunity for Christian faith to broaden personal piety so that it includes the realism of economics, politics, and culture. Dr. Brauer makes a plea for a more wholesome training of the clergy, a group of dedicated men who are in danger of living apart from the realities of everyday life. We want to express the hope that American laymen, organized or not, will participate early in this vast task of giving back to religion its rightful place in the whole of life. The Christmas issue of *Life* magazine, with its profuse display of religious pageantry, gave several leading theologians an opportunity to analyze the needs and ills of American Christianity. Paul Tillich, Harvard, expressed the fear that our faith might yet die in the American suburban church, not "from attacks from without, but of its own respectability."

Flying Saloons

In 1954 some of our major airlines abandoned restrictions on the serving of alcohol during flight. The

Air Line Stewards and Stewardesses Association opposed this move because of the hazards involved in the consumption of alcohol during a flight. Mr. Rowland K. Quinn, Jr., president of the Air Line Steward and Stewardesses Association, states now that after one year's experience under the new ruling the Association is convinced that its protest was justified. At high altitude every drink is especially potent and easily has more disturbing effect than when taken under normal conditions. A few years ago, most of our airline stewardesses were expected to be trained nurses. Nowadays they are younger, less trained, and can hardly be expected to deal firmly with one or several unruly passengers. Mr. Quinn quotes the example of one major carrier with 70 passengers involved. The captain cancelled the flight at the original station because 18 of the passengers were so intoxicated that they constituted a menace to the safe operation of the flight. When 10 of the 18 had been removed, the flight started. But an unscheduled landing had to be made because the remaining eight had also to be put off.

The Association believes that no airline would suffer a loss of revenue if all would be required by federal law to abandon the "added passenger service" of making alcohol available.

The passenger who has the choice between two or more airlines is encouraged by Mr. Francis J. Black, Jr., an experienced flight captain, to inquire from the prospective air line whether liquor is served to passengers and let the company know that he prefers to travel on lines that do not serve alcohol. At present only seven companies are serving liquor. An organized protest of the public may restrict this undesirable practice and keep it from being adopted by more companies.

Surplus Foods for Relief

Toward the year's end the good news was received that the Department of Agriculture has made available United States surplus wheat, corn, rice, dried beans, and related by-products to voluntary overseas programs of free surplus distribution to the needy of other lands. Church World Service is considering the flood disaster zones of Pakistan and India, the Near East famine areas, and refugees and displaced persons in Europe, Asia, and

Africa. Distribution will be made through U.S. welfare agencies, 18 of which are currently distributing food in 67 countries abroad. In this country the action includes the distribution of wheat and corn for nonprofit lunch programs and other eligible outlets. Rice and dry beans were previously being distributed to such outlets. Dur-

ing 1955 the Church World Service has distributed about 100 million pounds of surplus foods in 29 foreign countries. Ocean freight was met by either our own government or by foreign government funds. The churches have only to pay the actual costs of insurance, package marking, and overseas handling in this ministry of relief.

Release

By RUTH E. VON GRONOW

A SONNET written by Goethe in his old age describes a stream blocked by an opposing mountainface. Higher and higher rises the water, striving against the rock, till at last the dammed-up lake mirrors the starry heavens in clear beauty, grown through the opposition of the cliff into hitherto unsuspected breadth and depth of new life.

Years ago I heard a member of our Religious Society of Friends discuss the truly considerable difficulties inherent in two people's living together. The very presence of another character so much at variance with one's own can help an individual life to unfold into ripeness, as again and again qualities are demanded that would otherwise have remained undeveloped.

Is it not from such an inward attitude to an opponent that love for him arises—the love for our enemy which shows us to be children of our Father in heaven? (See Matthew 5:45 and Luke 6:35.)

Such is the statement in the New Testament writings entitled "According to Matthew," "According to Luke." A statement, not a demand! The similarity of declarative and imperative forms in the original Greek text, where the second person plural, present tense, is used, misleads us into turning the conclusions of New Testament statements into a series of commands. This can be justified only in the few cases where the singular is used and where the present is not used, information which can be ascertained only from the original text. Certainly the Gospels and Epistles contain far, far fewer commands than we, misled by our translations, are commonly apt to suppose.

Rather we are given statements about what follows when one is "born from above" (John 3:3; here again the usual translation, "anew," does not correspond to the text). Forces become active through us. A new willing and achieving are given us, not demanded of us. How could we of our own strength fulfill such a demand? We know ourselves borne on to undreamed-of growth, as the little stream feels itself borne up, dammed up by the opposing rock wall, but at the same time widened to

hitherto unknown breadth, unfolding powers of reflecting that were unknown to the narrow mountain brook.

The brook feels itself raised up by the very wall that seems to hem it in. It learns to love this being blocked, if it loves the goal of its own growth. The grain of wheat feels itself raised up, enabled at last after long, patient working down into the depths on some unforeseen day to send first one, then two tiny sprouts up into the light, little leaves freighted with color, something unknown to the seed or the root, sprung from the light, "born from above." In his *Säerspruch* ("The Sower Speaks"), C. F. Meyer looks at the way of life of the sown grain: "Here one breaks through the husk, and it is well with it. Sweet is the light." And then it will be made able to unfold the blade and the ear and the full grain in the ear (Mark 4:28).

Our willing, our planful thinking cannot bring all this to pass. Like a thief in the night comes the day of the break-through, the unfolding of the bud. But the hand must be ready for the harvest, for harvest and for sowing. For the law of kinship holds inexorably: thorns grow where we sowed thorns; nourishing grain, where we have sown it, grows unseen in the winter night.

Then our vision becomes clear. It sees clearly the love which is great enough to include that which opposed us. Without the burden of the husk that rests on it and weighs it down, the seed would not win strength sufficient for its break-through to air and light; without the weight of the snow that rests on it and cools it, the seed would not have strength to break through to the warming, color-awakening sun.

Let us then love that which offers us resistance. Whatever keeps us in the darkness strengthens our power to put through to the light, if we keep our love for the light and do not accustom ourselves to love of the dark. That which cools our all-too-hot impulse, cruelly, as it seems to us, really strengthens our ability to bear fruit in the warmth of the sun at the right time: some thirtyfold, some sixtyfold, some a hundredfold, as it pleases God.

Translation by FLORENCE L. KITE

A Stumbling Block to the Weak—Part I

By WILLARD TOMLINSON

“**M**ORE and more Friends do not take seriously that part of their Faith and Practice which urges total abstinence where alcohol and other drugs are concerned.”

If this is true, we Friends are in the majority for once, for there are only about forty million abstainers in the country and some seventy million who drink more or less regularly. The question is now in order whether we wish to be in the majority on this problem, or whether the long Quaker tradition of being a peculiar people in tension with the world and trying to raise the world's quality of living is still a first concern with us. Twenty-one years after repeal of the 18th amendment is a good time to take stock of our goals and our practices.

A Few Facts

How much do Americans drink? Many people both in and out of Friends circles have the idea that prohibition days were pretty appalling, what with bootlegging, speakeasies, Al Capone, and organized crime, plus the loss to our government in liquor taxes. They say you can't legislate morals, and, anyway, moderate drinking promotes sociability, relieves tension, acts as a medicine, and is practically necessary for business success. Some of these good people say that we drank more then than we do now. So it is important to gather the facts.

Now as to quantity of consumption: In 1933, Americans drank 1.69 gallons of alcoholic beverages per capita. In 1947, this had grown to over 27 gallons. We are rapidly overtaking France as the world's number one imbibor of alcohol.

Do taxes pay for the care of alcoholism? It is difficult to answer this question exactly. Perhaps one state will serve as an example. Massachusetts pays out in costs directly due to drinking and alcoholism alone, four and a half times as much money as the state receives in tax revenue from the sale of alcoholic beverages. This does not include other less direct costs such as police, accidents, loss of work, and the like. So there does not seem to be much of an economic argument on the side of the liquor interests.

How about crime and alcohol? The FBI states in print that during the first 20 years of repeal, arrests for drunkenness increased 197 per cent. Arrests of women for drunkenness increased 500 per cent. As for boot-

legging, the Florida state crime commission records show that there was never a year under prohibition when as many bootleggers were arrested as have been arrested each year since repeal. Chicago records are just as bad. Judge King of Chicago reports that 80 per cent of the city's crime is committed under the influence of alcohol. “Most sex crimes are also committed under the influence of alcohol,” says our leading criminologist. It seems that legalized liquor is really financing big-scale crime. Frank Costello makes Al Capone look like an amateur. Such characters as Joe Di Giovanni, Arthur Samish, and Charles Binaggio caused Senator Kefauver to say that the corruption of law enforcement officers today makes prohibition days look like kindergarten. Former Governor Warren of California believes today's liquor barons are among the most powerful men in the country. It seems that crime was not worse in the thirties; it is far more sinister today.

Accidents and Drinking

How about accidents? This problem comes home to everyone who has a car, rides the highways, or tries to cross streets on foot. It is easy to say, “Drinking and driving don't mix.” But nearly everyone who drinks even moderately drives when he shouldn't and is at that time, in the words of the safety engineers, a potential killer. What the exact figures are no one knows. The police records are conservative; they list 1 in 6 crashes as drunken accidents. The National Safety Council gives 1 in 4 fatalities as due to either driver or pedestrian drinking. The holiday crash statistics are too horrible to dwell on. Our highway death toll is hardly a picture to be proud of. How can we educate the adult driver away from the notion that he is a favored exception to the law? “When you drink, don't drive.”

Alcohol and the American Home

Has drinking any influence on the home and on divorce? The picture here is rather frightening. Judge Scarboro of Chicago has stated that 75 per cent of all divorces in his jurisdiction result from alcohol. What divorce does to the next generation scarcely needs to be spelled out. The Rockefeller Foundation reports that 1 in 5 mental patients today is an alcoholic. And what mental sickness does to the home is also well known. According to Bruce Ashby of the Department of Justice, “Over 28 million workdays are lost each year

because of drinking." This brings to many families a loss in wages that they can ill afford. Alcohol seems to be a breeder of crime, accidents, and broken homes.

Drinking parents beget drinking children. Hofstra College students made a careful study of this question. They reported that 52 per cent of the children of drinking parents drink, while only 12 per cent of the children of dry parents drink. The old idea that a wise parent should always have "something" available and should help his children start drinking the right way just doesn't make sense. This parental procedure appears to increase the likelihood that the children will drink, three- or fourfold.

(To be Continued)

Letter from India

FOR the past few weeks in India warm hospitality has been shown to the Russian leaders, who have now come and gone. Following close on their heels is the statement on Goa by the American Secretary of State, taken here to mean that the United States sides at last with colonialism. A more tragic utterance could hardly have been devised.

Because of the tremendous importance of these events I should like to attempt to describe the frame of mind of well-informed Indians. In the foreground of thought everywhere is the paramount significance of the new independence of Asia, independence from the often ruthless rule of Western powers, enforced by those who called themselves superior. The untruth of these long years of foreign domination gives a keen edge to the pride and confidence which Asians feel today, which Indians feel alongside their geographical neighbors, China and Russia. The overriding force of this new nationalism has often been explained, but if the real flavor of it, the visible growth in the self-confidence of her people, and the first exhilaration of a democratic achievement were recognized in Washington, the history of the past few weeks would have been different.

So then we are forced to ask: How is it that the United States, born of similar stresses, hailed as a land of freedom, is in 1956 being named a friend of foreign rulers? Is it because of the excessive fear of communism which Americans have fallen into? At any rate, this is the way Indians see it. Over here we are by no means unaware of the methods by which our Communist guests rule their country. We are by no means unaware of the probability that the motives for their visit do not all lie on the surface, but—and this is the tragic thing—Indians of good will are concluding that American motives are likewise not all on the surface. It was,

in fact, shortly after the term of Chester Bowles, whose good work here was widely appreciated, that the American military aid pact with Pakistan was concluded. It is now shortly after the present ambassador's assertions to the contrary that sympathy for Portugal's archaic rule in Goa was voiced in Washington.

Is the military view now the only consideration? If so, foreign policy will continue to be unsuccessful. But even militarily these policies here are most certainly blunders. India is a strong united nation, characteristics not shared by all the nations of this part of the world. She is hence a leader. Will Job's words at last be echoed in Washington, "The thing which I greatly feared is come upon me"?

* * *

It is fair to say that the Prime Minister's policy of friendship with both camps in the cold war is a true reflection of the present even temper of his people, and among them there is a belief taking form that they may be able progressively to demonstrate forms of economic development, and ways of reconciling contrasting factors which could guide the world to saner courses. There can be no doubt in any case that the Russian visit has provided the two key men of the U.S.S.R. with a first education in the democratic spirit. India is quite able to stand on her own feet in these matters. She is able—and indeed willing—to accept technical assistance from Communist countries without bowing to their political ideology, just as she has been willing to accept it from the non-Communist countries without agreeing with what appears to her to be the highly hypocritical legalism of current policy.

I hope to convey in some measure the keen dismay of Indian friends of America during the past few days. From the U.S.A. this may appear to be an incident, well, yes, unfortunate. But partly because of its incredible untimeliness—if timeliness can ever be attributed to a wrong thing—Mr. Dulles' statement, added to the military pact with Pakistan of two years ago, has undone the solid demonstration of American good will during the past decade in India. And the ramifications of this truly major disaster will extend far beyond the borders of this country.

* * *

Hindu viewpoints have never been exclusive. There is seldom a question of either, or. This has made for great variety of personality and variety of custom and appearance. The uniform responses which can be obtained either by political dictatorship or by high-powered advertising and standardized communication are utterly lacking in India. There is not, except for a fringe of

those who have been westernized, even a glimpse of common ground with Communist political ideology.

There is, however, a basic need among the villages, which constitute 85 percent of her population, for more and better food, clothes, and shelter, and more and better education, which will have to be met with increasing rapidity. The surprising thing is the strength of the Hindu social fabric, which with all the abuses of the caste system still furnishes a conserving bond of community. Rid of caste abuses and invigorated by the onward march of the land-gifts mission of Vinoba Bhave, it will, if government acts wisely, provide the basis for a distinctively Indian contribution to world society, economically based on the true need for a product rather than on the potential market.

One or two generalizations may be hazarded. The social insurance of India lies in the close-knit family. There is a deep attachment to the land in each village. The small owners take great pride in their homes, and when a good crop is brought in, there is wonderful generosity. The no-money, service-for-food economy of the village still insulates it to some extent from disintegrating forces. In the towns, however, a one-sided education in clerical skills has cut the more active youth away from the countryside. Townsmen are apt to feel huge impatience with the villager, and sometimes feel that communism, whatever its drawbacks, would be a short cut to progress. The impatience and the feelings of insecurity are even more pronounced with the youth of the big universities in the larger cities. "White collar" unemployment is probably the contributing factor in these cases. The villager, on the other hand, would in many areas be more amenable to a religious-political reaction than to communism, as this would be but a crystallizing of a present religious inclination.

Continued emphasis of the Second Five Year Plan on village development would go far toward shaping India in such a way that the dangers of bureaucracy do not creep upon her. The more we can do for ourselves the less need is there for machinery, either private or public, to do it for us. But when the sense of personal responsibility is removed from decision making, the essence of community life is also removed. In words which summarized the sense of a recent Friends meeting here, "The world is faced with the loss of creative qualities in the human personality when personal responsibility is lessened or eliminated by bureaucratic methods. Friends traditionally have a valuable contribution to make at this point." It could as truly have been said that India may have a valuable contribution to make at this point as life in the villages renews itself. The "socialistic pattern of society," much talked of here, can

in this way be a pattern different from Western socialism, certainly different from Russian communism, and based on assets which Indian character, culture, and religion have already established, and which present needs and conditions will mould into a yet unimagined form. India is steering her own course, and neither veiled threats from Washington nor blandishments from Moscow are likely to affect policy materially—until the store of ill will becomes too full.

BENJAMIN POLK

In Memory of Thomas R. Kelly

FIFTEEN years ago, on the night of January 17, 1941, my father, Thomas R. Kelly, died suddenly in our home at Haverford College. At the time I was about five years old and knew him only as the lovable, overgrown boy, "Daddy." At five I found it easy to handle the word "death," for a child of that age will believe almost anything if someone will tell it to him in an authoritative fashion. It was very simple. Daddy had been called by God to go to heaven, where he was much needed, and he would no longer be with us.

As Thomas Kelly's son I became a small center of attention off and on throughout my life. So often was I told of his greatness that in my senior year of high school I could write, "My father was a great man. I am not sure why he was, but he was." This much I knew. He was a great scholar, and he had written a great book, *A Testament of Devotion*.

Daddy had died, but his memory was firmly implanted in my mind by those who had known him. Inevitably the time came when I attempted to read the *Testament of Devotion*. I was bored. Inevitably the time came when I should pick it up again. This time I knew why he was a great man. This time I saw what he was and what he had said.

Thomas Kelly and *A Testament of Devotion* tower head and shoulders above many similar works of our times because he wrote of an experience seldom found and so often needed in this world of confusion, filled with science, war, and hatred. He testified to God's power and love working in his soul. He was a man who had spent the major part of his life in the intellectual pursuit of truth and saving the world from the poverty which arose out of the First World War. In his forties, only a few years before his death, he had blossomed forth as an outstanding Quaker mystic of the twentieth century.

This blossoming forth, however, was only an indirect result of his previous intellectual and humanitarian activities. His new life was not grounded in intellect or highly developed humanitarianism, but rather in a complete surrender and acceptance of God's will. Inas-

much as his development along humanitarian and intellectual lines drove him to see their uselessness and to accept acceptance, these former pursuits were of value, but his thought and action now had meaning in relation to his experience of the Living Christ.

In his writings, such as *A Testament of Devotion*, we see a monument to his faith. He does not present a system for salvation. He does not present a complex theology. He does not present an ethical system of behavior. His message is only one of joy. He overflows with gratitude and love for the One who has raised him to this level of ecstasy.

This man of God died 15 years ago. In him I recognize greatness. In him we may all recognize a promise of fulfillment. But 15 years have passed, and man has not changed. A Second World War has torn the earth to bits, and a third always foreshadows our lives. Man is still in need of what Thomas Kelly found. Man is still separated from God. We can only hang our heads in shame for our own inadequacy. In viewing Thomas Kelly I can only weep, for he is dead, and what was his is not yet born in me.

RICHARD M. KELLY

Internationally Speaking

Russia and Chinese Disarmament

IT is sometimes worth while to discuss seemingly implausible assumptions, from which illuminating ideas may occasionally be derived.

Such an assumption is the one being kicked around in the U.N. Secretariat, that the Soviet Union may be deeply interested in the reduction and limitation of the land forces of the People's Republic of China. Both Russia and China are Communist. They are also nations adjacent to each other along an extended frontier not decisively determined by geography, across which during the centuries the tides of influence have ebbed and flowed. It would be natural for them to regard each other as rival nations, not only as fellow missionaries of communism.

The proposal of ceilings for all armed forces, originally suggested to the U.N. Disarmament Commission by the Soviet Union and at one time accepted by the United States, included top limits for the forces of the Chinese People's Republic. Unfortunately, the Chinese People's Republic is not now represented in the United Nations; so there is no apparent way in which such an agreement could be effectively made.

This suggests that the persistent opposition of some Americans to seating delegates of the People's Republic

may be having the effect of supporting the maintenance of unlimited Russian military power. It would seem to be very difficult for Russia to accept important restrictions on her armed forces unless Chinese forces were likewise restricted.

This is a striking current illustration of the inadequacy of hostility as a guiding principle. It is better to work positively for arrangements we desire than to concentrate on opposing the desires of others.

Dark Light from Arabs

It is unfortunate that the Arab States seem to lack imaginative statesmen. The suggestion that Israel be expelled from the U.N., made recently by Syria, shows lack of understanding of the essentials of international order. If you suspect a nation of hostile intentions, you should strive earnestly to make sure that it is included in the world organization and under its rules; you should not free it from the rules by expelling it from the organization.

The present tendency to assume that the U.N. is incapable of dealing with serious threats to peace arises from the fact that nations have tried to use the U.N. as an instrument of their conflicting policies instead of recognizing that in their own interest they should aim at being effective members of a United Nations devoted to preventing any nation from resorting to war.

Was War Unnecessary?

Looking back from the experience of 1955, Christopher Hollis, writing recently in *The Spectator* (conservative English independent weekly), considers that the Entente in 1904 between England and France and resistance to German domination of Europe were a mistake. This conclusion is based on the opinion that the consequences of the World War of 1914, including the rise of Hitler, the World War of 1939, the present era of suspicious and ruthless nationalism, and the rivalry between Communist and non-Communist nations, are worse than would have been the necessity of rubbing along with Imperial Germany. A pacifist might agree with the conclusion. He would wish, however, that those who argue in this way would recognize the practical impossibility of avoiding war in international anarchy.

The Pope and Nuclear Disarmament

The Vatican paper, *L'Osservatore Romano*, has criticized the continuation of tests of thermo-nuclear weapons and indicates a deep Papal concern for general disarmament. The Pope's Christmas message emphasized proposals to stop large-scale tests of thermo-nuclear weapons by international agreement and to agree likewise to prohibit the use of such weapons.

December 29, 1955

RICHARD R. WOOD

Friends Cooperate in Africa

(Continued from page 18)

people are taught shoe repairing, simple methods in agriculture, etc. Women are taught knitting and sewing. A missionary from the Friends Africa Mission in Kaimosi visited this camp and had the opportunity of speaking to about 3,000 detainees. He said that he had been impressed with the respect these Friends had won among the detainees and the people living in the surrounding country. East African Friends are considering sending a person to speak to these detainees. This, as a matter of fact, will have to be done by getting permission to collect food to send to troubled areas. As it was difficult to send it over, the government bought the food and gave us money. This money will be given to the Friends Service Council.

Mission Hospital at Kaimosi

This is not the only way in which Friends are co-operating there. Tuberculosis has been found to be increasing among Africans. To fight this disease the Mission Hospital at Kaimosi is providing a ward for T.B. patients. In addition to the ward, some 20 huts are needed to house the convalescent patients before they are strong enough to go to their respective homes. While they are here they will work on a coffee farm. The money from the proceeds will be used to help pay for the food. In order to get the huts built quickly, there is going to be a work camp at Kaimosi possibly this year or early next year. This is to be an international work camp. The workcampers will come from America, England, and the Continent of Europe. Friends in East Africa are interested and are ready to supply young men to work with these young men from other countries. Apart from providing huts there is no doubt that working together, eating, and playing together will mean a lot at this moment when the world needs practical examples.

Dr. Horst Rothe is making visits to African District Council Health Centers with the mobile X-Ray while Dr. Beeson remains at the hospital. These visits will mean a lot of traveling and as a result more patients will come to the hospital.

While all this will increase the labor of our devoted workers, it will also spread the spirit of the Friends message to many people who have never met us. Some of these, especially those in the Mau Mau camps, have undergone sad experiences of one kind or another. We hope that they will feel the sympathy and warmth which our Friends will convey in working with them.

TOMASI LUNG'AHU

Friends and Their Friends

Lyle Tatum has resigned his position as executive secretary of the Central Committee for Conscientious Objectors, a position he has held since October 1950, to become superintendent of the Protestant Home for Children, 617 Niagara Street, Buffalo 1, New York. He will start work there on January 16. Before coming to the C.C.C.O. (2006 Walnut Street, Philadelphia 3) he was superintendent of Quakerdale Farm, a home for boys operated by Iowa Yearly Meeting.

The Protestant Home for Children is interdenominational and independent, with a self-perpetuating board of directors. The Home takes care of both boys and girls of all ages. Technically speaking, the youngsters are dependent and neglected. They are placed in the Home by social welfare agencies and juvenile courts. The Home averages a population of more than 100 youngsters and a staff of 35 persons.

Clinton Budd Palmer of Swarthmore Meeting, Pa., was elected by the largest majority of votes of any candidate for district attorney of Northampton County, Pa. Since 1952 he has served as assistant district attorney.

The Philadelphia Carl Schurz Memorial Foundation (420 Chestnut Street, Philadelphia 6, Pa.) invites the public to an exhibition of original prints by German artists abroad. The prints were given to the A.F.S.C. by the people of Germany in appreciation of the many services rendered abroad by Friends. The prints will be on exhibit from January 15 to February 15, 1956.

Friends who read the *New York Times Magazine* of November 20 might like to know that Ulrich Franzen, the architect of the house illustrated in the article "Diamond in the Roof," is a member of Moorestown Meeting, N. J.

Friends Hospital, Philadelphia, according to an announcement by the president of the Hospital's Board of Managers, Edward L. Webster, is embarking on an \$850,000 development program "to improve and increase its capacity for service in the field of mental health." The other members of the Board of Managers are Samuel Emlen, 3rd, vice president; Samuel T. Brinton, secretary; Edwin A. Soast, treasurer; William Edward Cadbury, Maurice A. Webster, S. Howard Pennell, Chester L. Reagan, J. Robert James, Edward R. Moon, Paul M. Cope, Charles K. Hallowell, J. Franklin Gaskill, Russell W. Richie, J. Barclay Jones, Jonathan E. Rhoads, M.D., Robert W. Matlack, Samuel Fessenden, Henry Scattergood, and Joseph N. Janney. The superintendent is Theodore L. Dehne, M.D.

Jack Waddington of Salem, N. J., Monthly Meeting was elected last November a member of the Senate of the New Jersey State Legislature. He had previously served as Assemblyman.

On January 13, 1956, Louise K. Clement retired from her work as subscription secretary of the FRIENDS JOURNAL. She entered the service of the *Friends Intelligencer* in March 1951 after having worked as secretary in the Peace Committee of Philadelphia Yearly Meeting. Her unusual experiences as a teacher in New York and New Jersey, in Japan, in Colorado, and at Westtown School equipped her with a broad knowledge of personalities and conditions in the Society of Friends. She will continue to assist in the office of the FRIENDS JOURNAL as a part-time worker. The best wishes of the Board of the JOURNAL and her colleagues will always go with her in the future.

A First-day school and meeting for worship are being held regularly each Sunday at the Y.M.C.A., Main Street, Somerville, N. J. The First-day school, which meets at 10 a.m., has classes for kindergarten, juniors, and adults; average attendance is 18. The meeting for worship, which is held at 11 a.m., has had an average attendance of 12 over the last month. Visitors are cordially invited. The meeting formerly held at Hidden Springs, Neshanic Station, N. J., has been joined with the Somerville group.

HUGH BORTON, *Clerk*

The 57th Street Meeting of Friends, Chicago, observed its 25th anniversary with a special meeting held at John Woolman Hall, 1174 East 57th Street, on Sunday, January 8, at 2:15 p.m.

Friends from separate Quaker gatherings in Chicago organized the 57th Street Meeting in 1930, and the first regular meeting for worship was held in John Woolman Hall on January 4, 1931. From its beginning the Meeting has been affiliated with both of the major groups of American Quakers, the Friends General Conference and the Five Years Meeting of Friends. It was one of the first such united Meetings in the Midwest.

Meetings for worship were held in John Woolman Hall until 1949, when the Meeting found temporary quarters at International House on the campus of the University of Chicago. In 1952 the Meeting acquired its present home at 5615 Woodlawn Avenue, through the purchase of the building now known as Quaker House.

A number of members from outside Chicago and persons formerly associated with the Meeting were present for the anniversary observance. Early members described the establishment and growth of the Meeting, which now numbers more than 125 resident members and over 200 nonresident members. William H. Newman, professor of democratic business enterprise at Columbia University and former presiding clerk of the Meeting, gave a talk.

NORMAN W. JOHNSON

The Society of Biblical Literature at its annual meeting in New York City on December 28 to 30, 1955, wishes to go on record as opposing some of the publicity attending the efforts currently being made to raise by popular subscription \$1,500,000 for the purchase of the so-called Yonan Codex.

This codex is a manuscript of the Syriac New Testament which is reported to be "the oldest surviving complete New Testament written in Syriac-Aramaic, the language spoken by Jesus" (*Washington Evening Star*, March 25, 1955).

According to members of our Society who have examined the manuscript, the Yonan Codex is a copy of the Syriac Peshitta, a version which was made from the Greek New Testament at about the beginning of the fifth century and which contains 22 of the 27 books of the New Testament. Edessene Syriac, the language of this version, differs considerably from the Palestinian Aramaic used by Jesus more than four centuries earlier. About 300 manuscripts of the Peshitta version are known to exist in the libraries of this country and Europe. Several of these are older than the Yonan Codex, which some of our members who are expert in Syriac palaeography date in the seventh or eighth century. According to certain members of the Society who have frequently arranged for the purchase of Biblical manuscripts, a fair estimate of the value of a manuscript like the Yonan Codex is about \$5,000.

SOCIETY OF BIBLICAL LITERATURE

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

"Things of the Spirit in the Classroom" by Bess B. Lane in the November 19 FRIENDS JOURNAL is a fine idea worth reflection and action. If we cannot teach religion to the children in our public schools, let us at least teach them to practice the most important of the social virtues. For

How easy it is to love God,
All goodness and beauty and light!
How hard to love neighbors who keep
All the virtues they have out of sight!

Merion Station, Pa.

RUTH H. CALLENDER

When I was at the different Yearly Meetings, I made some reflections. At all the Yearly Meetings, whether they were conservative or not, speakers were introduced in a fussy way. I have listened to an introduction of a person so outstanding, well-known, almost famous, a skilful lecturer, and when finally the name was mentioned, it was I—a plain house-mother. It could not be, and it was not, easy to stand up and give the talk after that. And this was among Friends! That is not the plain Quaker language.

As a foreigner, I was very much hurt when people to whom I was introduced said: "See you later." You could hear how the person was in a hurry, and then you never saw him again. I had a greeting from Sweden for that very person. Or they said, "From Sweden! I am so happy to meet you," and then never more another word. Don't tell people you are happy to see them if it isn't the case. It is no plain language.

A Quaker bonnet was given me, and my first thought was that I wanted to wear it. But in my country, people wouldn't understand what it symbolizes. Yet I approve of plain dress. To a European it seems that many American Quaker women

have forgotten all about this testimony. They use lipstick, and wear ear rings and necklaces, and fancy hats, while there are important things neglected. Is it from lack of time or interest? I don't know.

Our language and our dress should be such that it doesn't hinder us from getting into contact with persons God wants us to know. The nearer we are to Him, the less important will these outward things become.

Pendle Hill, Wallingford, Pa.

INGA BERGMAN

I especially liked the clear and thought-provoking article by Dorothy Hutchinson, "And Should Not I Pity Nineveh?" in your November 26 issue. But if God offers salvation only on the basis of *perfect* union with Him and His will (page 345), who, then, is saved or has much likelihood of being? I wonder if the basis of salvation, like the basis of survival, may not more likely rest upon our sincere desire and attempt at doing His will, rather than upon complete perfection, which none of us is likely to attain. Perhaps this is just a matter of definition, because by her definition none would be saved. Being saved may be a relative matter.

Yellow Springs, Ohio

JANE MORGAN

Thank you very much for publishing the article on Michael Scott.

The note, however, which leads off "Friends and Their Friends" is, I am glad to say, incorrect. The question of Southwest Africa is one quite distinct from that of the continuance of the Commission on the Racial Situation in the Union of South Africa, which dealt only with racial matters within the Union proper. The Commission unfortunately failed of the two-thirds Assembly majority largely, I believe, because of the recurrent contention that its work was interference in the domestic affairs of a member nation—and was, therefore, discontinued with little prospect of revival.

The Committee on Southwest Africa, however, will continue to function and to publish its separate report. It was established as a subcommittee of the Fourth (Trusteeship) Committee of the General Assembly by General Assembly Resolution 749A (VIII) of November 28, 1953, and, under the terms of that resolution is to remain in existence "until such time as an agreement is reached between the United Nations and the Union of South Africa." As a former mandate under the League of Nations, the *only* mandate not made a trust territory at the birth of the U.N., Southwest Africa is generally regarded as a legitimate field of investigation and recommendation by the U.N. Short of drastic action, the committee's existence is not at present threatened.

The South African government, I need hardly say, has in the past refused to cooperate with either the Commission or the S.W.A. Committee, but would probably find the discontinuance of the latter a harder nut to crack. At any rate, the question of Southwest Africa will continue to be aired in 1956, and the article would stand as written.

Croton-on-Hudson, N. Y.

WINIFRED COURTNEY

Coming Events

JANUARY

13, 14—Annual Meetings of the American Friends Service Committee at Race Street Meeting House, Philadelphia.

Friday, 10 a.m., meeting of A.F.S.C. Corporation; 11:30 a.m., annual meeting, A.F.S.C. Corporation; 2 p.m., "Conscience and Civil Liberties," Robert Lyon, Frederick Fuges, Elaine Fischer, Richard K. Bennett; 7 p.m., "As Indians Get Fuller Responsibility," James H. Hayes, and "Village Work in Mexico and El Salvador," Edwin L. Duckles.

Saturday, 10 a.m., "Trends in European Service," Louis W. Schneider, "Persisting Need for Material Aids," Eleanor Stabler Clarke, A. Willing Patterson, Myron Pilbrow, and "Recovery in Japan and Korea," Frank Hunt; 2 p.m., "Keeping a World Perspective," Amiya Chakravarty, and "New Directions for Quaker Action," Lewis M. Hoskins.

14—Meeting sponsored by the Committee on Social Order of the four New York City Meetings, at 225 East 15th Street, New York City, 1 to 9 p.m. Study groups on housing, community services, youth, and the aging, with resource persons cooperating. The Joint Social Order Committee is holding the meeting in line with its desire to explore the possibility of increased service of Friends in areas in which preventive or educational aspects would be prominent.

15—Address by David Richie, Adult Classes of First-day school, Gwynedd, Pa., Meeting House, 9:45 a.m.

15—Quaker Forum at the Swarthmore, Pa., Meeting House, 9:45 a.m.: Iwao Ayusawa, "Socialism vs. Pacifism in Japan."

15—Meeting of the Friends Medical Society at 20 South 12th Street, Philadelphia, 2:30 to 5 p.m. Business; report and kodachromes by Dr. J. Huston Westover, "The A.F.S.C. Medical Frontier in Korea." Guests welcome; tea will be served.

15—Public meeting for worship, held at the request of William Bacon Evans, at the Mullica Hill, N. J., Meeting House, 2:30 p.m. All welcome.

15—Address at Westfield Friends School, Riverton, N. J., 7 p.m.: Stephen Cary, "Friends Trip to Russia."

15—Open House at Doylestown, Pa., Meeting, 95 East Oakland. Adult Class, Amelia W. Swayne, "Jesus' Attitude Towards Materialism," 10 a.m.; meeting for worship, 11 a.m.; Henry Cadbury, "The Role of Friends in the Community," 3 p.m.

16—Second of two talks by Gilbert Kilpack, Pendle Hill, on "Christianity, Quakerism, and Secularism," at the Arch Street Meeting House, Fourth and Arch Streets, Philadelphia, at 7:30. Refreshments and discussion will follow.

19—Friends Forum at the Meeting House, 24th and Chestnut Streets, Chester, Pa., 8 p.m.: George Hardin, "Peace in Our Time."

20 to 22—Annual Meeting of the Friends World Committee, American Section and Fellowship Council, at Homewood and Stony Run Meeting Houses, Baltimore, Md., Friday afternoon until after meeting for worship Sunday morning. The work of the Committee will be reviewed in all its facets.

Domingo Ricart will report on his visit to Cuban Friends this summer, and William Lotspeich on his visit to French Friends. All Friends are welcome to attend. For further details contact James F. Walker, Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa., or Ralph A. Rose, Wilmington College, Wilmington, Ohio.

21—Western Quarterly Meeting at State Street Meeting, Kennett Square, Pa., 10 a.m. and 1:30 p.m. Meeting on Worship and Ministry, 9 a.m. George A. Walton will address the afternoon session. Lunch will be served.

21 to 23—Seminar on Indian Affairs at the Friends Meeting House, 2111 Florida Avenue, N.W., Washington, D. C., sponsored by the F.C.N.L., the Associated Executive Committee of Friends on Indian Affairs, and the A.F.S.C. Community Relations Program. Speakers, Selene Gifford, Carl Beck, and other experts in the Indian Bureau; Dr. James R. Shaw of the Public Health Service; a Congressman; and Glen Wilkinson, attorney for the Menominee and Klamath Indians. Visit to the House or Senate Interior Committee and to the Indian Bureau; drafting of a statement of principles. Modest accommodations will be available near the Florida Avenue Meeting House; lodging and meals will run about \$6 to \$7 a day.

22—Quaker Forum at the Swarthmore, Pa., Meeting House, 9:45 a.m.: Dorothy Steere, "Friends in Africa."

22—Chester Quarterly Meeting on Worship and Ministry at Media (Third Street) Meeting House, 2 p.m. The Query relating to ministry will be discussed.

28—Chester Quarterly Meeting, 10 a.m., at Swarthmore, Pa.

29—Reading, Pa., Friends Forum, 108 North 6th Street, 8 p.m.: Derk Bodde, "The Chinese Puzzle."

Coming: Week-end Seminar with A. J. Muste, renowned Christian pacifist, at Pendle Hill, Wallingford, Pa., February 3 to 5. Lectures and discussion on the subject, "Moral Man and Immoral Society." Total cost, \$10.00; individual sessions, 50 cents. Make advance registrations now by telephone or writing The Secretary, Pendle Hill, Wallingford, Pa.

BIRTH

STEMPEN—On November 8, 1955, to Henry and Alice Kester Stempen, a son named PETER DAVID STEMPEN. The mother and maternal grandparents, Howard and Eliza Kester, are members of Newtown Monthly Meeting, Pa. He is the sixth great-grandchild of Myrtle Kester.

DEATHS

BASSETT—On December 2, 1955, suddenly, EDWIN RUSSELL BASSETT, aged 52 years. He was a member of the Committee of Overseers of Salem Monthly Meeting, N. J., and is survived by his wife, Elma Bassett, his son, E. Russell Bassett, Jr., and his mother, Nella B. Newell of St. Petersburg, Fla.

BOTHE—On November 11, 1955, suddenly, DR. ALBERT E. BOTHE of 127 Westminster Avenue, Merchantville, N. J., aged 64 years, a member of Moorestown Monthly Meeting, N. J. He was professor of urology at the University of Pennsylvania Graduate School, chief of urology at Misericordia, Fitzgerald Mercy, and Jeanes Hospitals, and consultant at

Children's Hospital, Philadelphia. While on a trip abroad last year, he lectured at Rome, Madrid, Glasgow, and Beirut, and was named to an honorary Chair of Urology at the University of Madrid. He served formerly as director of the laboratory of surgical pathology at the University of Pennsylvania and wrote many articles relating to urology and cancer. He was a member of numerous medical societies. Surviving is his wife, Marion B. Bothe. He was the father of the late Anne Bothe.

COATE—On December 14, 1955, at the age of 85, ALVIN TEAQUE COATE, a recorded minister of Indianapolis Monthly Meeting, Ind. He is survived by his wife, Evelyn M. Coate; a daughter, Mary Coate Houtz; a granddaughter and two great-grandsons.

Alvin T. Coate was a member of the Permanent Board of Western Yearly Meeting, and served in important positions of the Five Years Meeting, the American Friends Service Committee, and on several committees in the field of education.

COMFORT—On December 24, 1955, at his home on Haverford College campus, WILLIAM WISTAR COMFORT, aged 81 years, president emeritus of Haverford College. Dr. Comfort's contributions to Quaker literature, his leadership as an educator and outspoken critic of some trends in modern education, and his work with and for the American Friends Service Committee are as well known as his many extraordinary achievements as a college teacher and administrator.

He is survived by his wife, Mary L. F. Comfort; a son, Howard Comfort; four daughters, Mrs. Gordon F. Milne, Mrs. William M. Masland, Mrs. K. Blythe Emmons, and Susan Comfort; eight grandchildren and two great-grandchildren.

HALLOWELL—On December 25, 1955, HOWARD T. HALLOWELL, SR., of Jenkintown, Pa., aged 78 years. He is survived by his wife, Blanche N. Hallowell; his son, H. Thomas Hallowell, Jr.; and a daughter, Ruth N. H. Gray.

Howard Hallowell was the founder and chairman of the board of the Standard Pressed Steel Company, Jenkintown, Pa., and held leading positions in the area of commercial and civic responsibility. He was a member of Abington Meeting, Pa.

HOUGHTON—On December 25, 1955, GEORGE E. HOUGHTON, husband of Edith F. Houghton, at the home of his son, G. Ellwood Houghton, Palmyra, N. Y., aged 87 years. He was a member of Media Monthly Meeting, Pa. Surviving are four sons, Willard F. Houghton of Media, Pa., Daniel E. Houghton of Arlington, Va., G. Ellwood Houghton of Palmyra, N. Y., Fairchild E. Houghton of Bishop, Calif.; one daughter, Florence H. Jones of Harlan, Ky.; and seventeen grandchildren.

WARNER—On November 1, 1955, J. YARDLEY WARNER. See page 352 of the FRIENDS JOURNAL for November 26, 1955, but add to those surviving, Estella M. Warner, his wife. (This information was omitted from the account originally submitted.)

REGULAR MEETINGS

ALBANY, N. Y.—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

ATLANTA, GEORGIA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Ga.

BUFFALO, N. Y.—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

CAMBRIDGE, MASSACHUSETTS—5 Longfellow Park (near Harvard Square). Meeting for worship each First-day at 9:30 a.m. and 11 a.m. Telephone TR 6-6883.

CHICAGO, ILLINOIS—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

CLAREMONT, CAL.—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

CLEARBROOK, VIRGINIA—Meeting for worship at Hopewell Meeting House. First-days at 10:15 a.m.; First-day school at 11 a.m.

DES MOINES, IOWA—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

DOVER, N. J.—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

GAINESVILLE, FLA.—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

HARRISBURG, PA.—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., 4th and Walnut Streets.

HARTFORD, CONN.—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

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For information about First-day schools telephone Friends Central Bureau, RI 6-3263.

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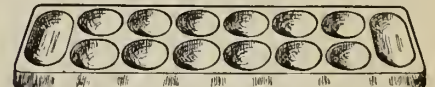
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

JANUARY 21, 1956

NUMBER 3

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✓ *A Stumbling Block to the Weak—*

Part II by Willard Tomlinson

The Living Word . . . by Luther A. Weigle

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That is certain as the sun.
But he may work grudgingly
or he may work gratefully; he
may work as a man or he may
work as a machine. There is
no work so rude that he may
not exalt it; no work so im-
passive that he may not
breathe a soul into it; no
work so dull that he may not
enliven it.

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Letter from the Holy Land

December 27, 1955

THE last performance of the Friends Schools Christmas play in Ramallah had to be cancelled. The next morning day students were sent home quickly in mid-morning when demonstrations increased. General strikes and mob demonstrations against signing the Turkey-Iraq defense treaty made it difficult for boarding students to get home. Amman, Jordan's capital, was under martial law. For five days tension mounted. An uneasy order was restored as Parliament was dissolved and the Cabinet resigned.

Thursday and Friday before Christmas Young Friends went ahead with singing Christmas carols at the homes of Friends in Ramallah. The heaviest rains in remembered history let up for the Christmas week end. Friends hurried about the job of giving out hundreds of children's packages to the poor and Arab refugees. Some of these were clothes knitted by Friends women here with wool partly supplied from Friends in America. Others were practical gifts put together by Lutheran children all over the world.

The difficulty of giving to those in desperate need, who also have a feeling of the world's obligation to them, can hardly be imagined. Mobs burned \$65,000 worth of Christmas gifts and clothing in the Mennonite warehouses in Jericho for the second time. They did an estimated \$200,000 worth of damage at the inspiring Arab Development Society's agriculture project near Jericho, where many C.O.'s have worked. The physical condition of Arab refugee life complicates the debilitating moral climate of their rootless existence.

The Channels, Dave Kinsey and Smedley, came over to spend Christmas with us from the A.F.S.C. team in Israel. The wire to warn them of conditions here did not reach them in time. It had to go via Philadelphia (6,000 miles) to reach them 60 miles from here. Their presence at Christmas morning meeting for worship was especially meaningful.

* * *

Christmas Eve plans to take a bus load of Friends and Young Friends to Bethlehem were cancelled. A small group of us went to the Y.M.C.A. services in Shepherds' Field, where we sang Christmas carols in many languages. Then we went to Bethlehem, where tensions are still felt as a result of six students being killed and 50 wounded by the police only a week ago in front of the Church of the Nativity.

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FRIENDS JOURNAL

Successor to THE FRIEND (1827-1955) and FRIENDS INTELLIGENCER (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, JANUARY 21, 1956

VOL. 2 — NO. 3

Editorial Comments

Religion and Our Public Schools

IN November 1955 the first National Conference on Religion and Public Education took place in St. Louis, Missouri. A group of Protestant church leaders and educators at this conference have drawn up a number of principles to serve as guides to educators, parents, and church leaders. The conference reaffirmed the separation of church and state and the consequent separation of our public schools from the churches. Yet it also stressed the responsibility of the schools to make provision for exerting a nonsectarian religious influence in teaching. It added that the schools may teach about religion and its values as a fundamental factor in national life. They should not serve the sectarian needs of any church group. The set of five principles adopted by the conference maintained that the child is a creature of God; that he is loved by God; and that he is responsible to Him for all his acts. The child has a right to the full development of his faculties and capacities, as he also must expect respect for his individual conscience and faith. Beliefs and teachings offensive to his parents must not be forced upon him. Due regard ought to be given to the faith of both the majority and the minorities. The community ought to be one in which brotherly relationships obtain, with equal rights and responsibilities. Religious truth should be included in the teaching wherever it is relevant to the subject matter.

These are pertinent remarks, and it is good to have them appear in such a statement. It seems, nevertheless, more urgent to consider the next steps in this attempt to give moral and religious thinking a place in the public school. Our teachers need guidance and concrete suggestions as to how to proceed. Debates centering around this entire problem have had the effect of cautioning, if not intimidating, many public school teachers. Those among them who have explored this area in theory and practice ought to be invited to pool their experiences and share them with the National Council of Churches, to which the St. Louis Conference passed on its findings. Such an accumulation of experiences should be surveyed and submitted to a wider circle of

concerned educators and parents so that practical suggestions can be worked out that might serve at least as a tentative framework within which new experiences can be collected.

The Moral Hazards of Military Life

At the General Assembly of the Presbyterian Church, U.S.A., on May 25, 1955, Chaplain Frederick W. Brink of the United States Navy expressed a warning about the moral dangers of military life that should be remembered in an election year, when the problem of compulsory military training is bound to come up. Young men (and women) enter military service in their late teens, the most formative period of their lives. They will make moral decisions without the usual social restraints. No parents will be around to note whether they come home at midnight or at five in the morning and whether they are under the influence of alcohol. Chaplain Brink's address illustrated in detail how the young men going to Asia are surrounded by an environment "immoral in the extreme, completely non-Christian the moment they leave the Base." Of every five young men, two or possibly three, will engage in intercourse with foreign women; at least one will establish living arrangements with a young woman for the duration of his stay and "completely without thought of marriage"; at least one of them will contract a disease while in the Far East; and at least one is likely to want to marry the young woman of his choice. Prostitution in the Far East is sponsored by fathers and husbands of the young women, and it "supplied" in one town 3,800 women for the 4,500 men on leave every night. Narcotics are available at low rates; a shot of 98 per cent pure heroin costs only 25 cents. Chaplain Brink reported that in the city where he was stationed five young men died in the space of two weeks from overdoses of narcotics. Black market practices abound everywhere. Military authorities organize lectures on hygiene and institute police measures. The problem is, nevertheless, so overwhelmingly large that no real solution has been found as yet.

Chaplain Brink is to be commended for his candor. No doubt there are many officers and men who will not only maintain high standards of conduct for themselves

but also do their best to help others. The fact remains that the average young American soldier is living constantly under the most serious moral dangers abroad,

and often also in the United States. This situation is bound to have a lasting effect upon the future civilian life of our country.

The Case of the Plymouth Meeting Library

By HENRY J. CADBURY

WHAT is primarily a local problem of the Monthly Meeting at Plymouth Meeting, Pennsylvania, has received so much and so divergent publicity that it has seemed useful to recapitulate the situation for the benefit of Friends elsewhere, since all Friends are indirectly involved in the action of each Meeting. "If one member suffers, all suffer together; if one member is honored, all rejoice together."

A committee of trustees appointed by this Monthly Meeting has owned and operated since 1933 the only public library in the small community of Plymouth Meeting. It was founded in memory of a member of the Meeting by bequest of his widow and has received annually some private subscriptions and some public grants. In September 1953 the librarian for many years past was incapacitated by a broken hip, and the committee in charge, with the consent of the Meeting, employed as substitute Mary Knowles of Wayne, Pennsylvania. After about a year the vacancy became permanent, and she was appointed regular librarian.

After some months an active group of neighbors protested her appointment. In May 1953, while she was branch librarian of the Public Library at Norwood, Massachusetts, she was called to Washington to appear before the Subcommittee of the Senate Judiciary Committee, headed then by Senator Jenner and now by Senator Eastland. She had been mentioned adversely by an F.B.I. undercover agent, Herbert Philbrick. She was told that the occasion for her call was to give her an opportunity to "clear her name." She had been secretary to the head of the Samuel Adams School near Boston, which had been named on the so-called subversive list of the Attorney General. Like many others so cited, on advice of competent counsel she invoked the Fifth Amendment. For doing so she was suspended without pay and subsequently removed from her position by the Board of Trustees of the Library in Massachusetts. She then removed to Pennsylvania and sought a position through the natural channels open to an unemployed librarian.

The committee of Plymouth Monthly Meeting knew all this, but felt that invoking the Fifth Amendment was no bar to eligibility. They knew that she gave as her grounds her belief in the Constitution of the United States and its amendments guaranteeing civil liberties, and she told them she had belonged to no "subversive" organization for many years. They believed her to be a loyal American. They also learned by recommendations and soon by experience that she was a very capable librarian in every way.

Those in the community who were opposed to the librarian suggested that she take the public employee's loyalty oath. This is not required of private employees in Pennsylvania; nor did her employers require it of her. It seemed unwise to them and to her to extend by inference its requirements, and she declined, though she offered equivalent statements on affidavit.

That part of the library's income which it had previously received in small grants from two local townships was withheld, but the equivalent funds were privately contributed. The local school forbade the teachers to take their children to the library, but the children were free to go and did so. The adult use of the library also has steadily increased. The campaign to arouse opposition to the situation was carried on vigorously by a specially formed group called "Alerted Americans." They called it "Citizens for Philbrick." They received some help from a local chapter of the D.A.R. and a local post of the American Legion and from part of the local press and from some members of the Meeting.

This unhappy internal situation in Plymouth Monthly Meeting has not yet been resolved. Substantial unanimity upon principles and the means of expressing them is the Quaker desideratum, but discussion of the principles involved in this case has been difficult. Unity upon right action necessarily has been impossible. Neither keeping the librarian, nor dismissing her, nor any other policy yet proposed could at present meet the need.

The situation was complicated in July 1955, when an unsolicited award of \$5,000 was made to Plymouth Meeting by the Fund for the Republic, a fund established by the Ford Foundation. The Fund was established to implement that part of the Foundation's plans which aimed at "the elimination of restrictions on freedom of

This summary was made by request for the information of the readers of the *FRIENDS JOURNAL*. It is based upon personal acquaintance with some of the events and upon a careful study of scores of letters, clippings, transcripts, and other available documents.

thought, inquiry and expression in the United States and the development of policies and procedures best adapted to protect these rights in the face of persistent international tension." When the award was made, it was described as "for the courageous defense of democracy" despite pressure "and to pay tribute to Friends for their realization that whatever Mrs. Knowles' past associations may or may not have been, she is a loyal American and a highly qualified librarian and she has every right to earn a living and to be treated with the respect accorded to a human being in these United States." On account of the lack of unanimity within the Meeting, the money received is being neither spent nor returned but is held in escrow.

The award received wide publicity. The response was varied and strong on both sides. Presumably on this account the Senate Committee again called Mary Knowles to testify last July and asked her further questions about her past and about whatever she knew of the recent award. This hearing was secret, the public hearing on that date being canceled. But again in September she was called in, and a long public hearing took place. She gave full testimony about recent events, but she refused to reply to certain questions "on jurisdictional grounds." By this she explained that being a private citizen employed in a private institution under the care of a religious organization, she felt she had no knowledge of any matters that fell within the jurisdiction of the Committee. In neither of the 1955 hearings did she invoke the Fifth Amendment. I understand that a statute of limitation makes that now irrelevant. Whether she is liable to prosecution for contempt of Congress for refusal on other grounds—like freedom to keep silence as corollary to freedom of speech—only court action could decide. It is not yet clear whether the Senate Committee will press the matter to an issue on this point.

To a certain extent the librarian herself is no longer the main target. She is involved now because of other issues. There is the current hostility in some quarters to the Fund for the Republic, in which she and the

Library Committee are used as ammunition. One can understand that the division of opinion in the community and even in the Meeting is painful and regrettable but that the librarian herself feels she cannot conscientiously force the issue but must leave it to others to decide. A modest, quiet person to whom the whole situation is personally distasteful, she believes that wider issues are involved, in which she is more or less accidentally caught up. Mary Knowles is not a member of the Society of Friends; but, as it happens, before she came to Plymouth Meeting Library her immediate superiors both at the Norwood Public Library and at the Samuel Adams School were members of Cambridge Monthly Meeting. She herself attended that Meeting occasionally before she moved to Pennsylvania and since then a Meeting near her home.

If the statement of facts above is correct—and there are many facts about the past and present on which there is no dispute—one can easily understand sincere difference of interpretation and inference. Some Friends will feel that in America a person must be treated as innocent until proved guilty, and that neither association with leftist groups in the 1940's when even outright sympathy with Russia was regarded as patriotic, nor the more recent listing of groups by the Attorney General, nor the use of the Fifth Amendment, nor refusal to inform on others, nor discharge from a public library on these accounts, nor refusal to take a loyalty oath are evidences of guilt. They will be ready to employ such a person on the basis of merit, and they regard it as a characteristically Friendly practice to befriend one. Other Friends will regard such persons as an actual political risk. They do not imagine that any good reason can lie behind refusals to cooperate with a Congressional committee or resistance to the demands of neighbors. They think that a Friends Meeting ought to remain above suspicion and that, to avoid dissension inside and outside the Society, the Library Committee should not have employed or should not continue to employ a person who has become an object of controversy.

PEOPLE say that the Bible is like a chain, and that no chain can be stronger than its weakest link; but the Bible is not like a chain. It is a library, for the word Bible comes from a word meaning not book but books; one volume may be of more importance than another without destroying the value of the rest.

The Bible does indeed now have to be regarded from an altered point of view. We cannot look upon it as an infallible teacher on points of history, or geology, or astronomy, for it is not. We cannot be sure as to the authorship of certain parts that we used to think unquestioned. But it remains true that it contains a record of God's dealings with men, and that here we have, under the illumination of the same spirit as was in the people who wrote, the needed teaching and safe guidance.—RICHARD H. THOMAS of Baltimore, Life and Letters, by Anna B. Thomas, 1905

Those of us who are not members of the Meeting involved, whatever our opinions on this matter, will follow the situation with sympathy and understanding. We will hope that a right solution will be found, safeguarding the autonomy of the Monthly Meeting with helpfulness rather than with interference from outside, and maintaining the Quaker goals of unity, as well as loyalty to the spiritual and social traditions of the Society.

The Living Word "Heaviness" and "Heavy"

By LUTHER A. WEIGLE

A NEW ENGLAND daily newspaper has the good custom of printing just below its masthead a verse from the Bible. On the day before Christmas, December 24, 1954, this verse was Proverbs 12:25: "Heaviness in the heart of man maketh it stoop; but a good word maketh it glad."

Wondering why this verse was chosen, when there are so many verses in the Bible which are more appropriate to Christmas Eve, I turned to see how it is worded in the Revised Standard Version. Here I found a more accurate translation of the Hebrew text: "Anxiety in a man's heart weighs him down, but a good word makes him glad."

"Heaviness" is a word that is strangely used in the King James Version of the Bible. It appears 14 times, but never in the sense of physical weight. In each case it has a psychological meaning; it denotes a state of mind. More precisely, in each of these cases it denotes one of a dozen different states of mind. For the King James Version uses "heaviness" to represent seven different Hebrew words and three different Greek words, each of which has its own distinct meaning. The more exact translation of these terms by the Revised Standard Version displaces the word "heaviness" in all of the 14 cases. Listing the terms in the order in which they are given in Young's *Concordance*, "heaviness" is replaced by "anxiety" (Proverbs 12:25), "a faint spirit" (Isaiah 61:3), "sad countenance" (Job 9:27), "moaning" (Isaiah 29:2), "sorrow" (Psalm 119:28; Proverbs 10:1; Romans 9:2), "grief" (Proverbs 14:13); "fasting" (Ezra 9:5),

Luther A. Weigle, dean emeritus of Yale Divinity School, is a noted minister and one of the foremost religious educators in the United States. Dr. Weigle has held many offices in national and international organizations. At present he is continuing his work as chairman of the Revision Committee for the Revised Standard Version of the Bible, a position he has held since the work was authorized in 1929.

This is the first of a series of brief articles by Luther A. Weigle that will give new insights into words that have changed in meaning as found in the Revised Standard Version in contrast to the King James Version.

"dejection" (James 4:9), "painful" (2 Corinthians 2:1), "despair" (Psalm 69:20), "distressed" (Philippians 2:26), and "have to suffer" (1 Peter 1:6).

The word "heavy" is used by the King James Version more naturally—we read of heavy yokes, heavy burdens, heavy bondage, heavy hands, heavy hearts, heavy hair, heavy transgression, eyes heavy with sleep, and ears heavy to hear. In Isaiah 58:6 "heavy burdens" does not accurately represent the Hebrew, which means "the thongs of the yoke"; in Proverbs 31:6 "heavy hearts" is not strong enough an expression for "those in bitter distress."

The King James Version uses the same word to express King Ahab's vexation over Naboth's refusal and our Lord's feeling as he approached his agony in the Garden of Gethsemane. Ahab was "heavy," it says, and Jesus began to be "very heavy." This is entirely unjustified, for the Hebrew term used concerning Ahab means "resentful" or "vexed," which is just the opposite of our Lord's attitude in Gethsemane. Compare 1 Kings 20:43, 21:4, Matthew 26:37, and Mark 14:33 in the King James Version and the Revised Standard Version.

Letter from the Holy Land

(Continued from page 34)

Very little local commercialism has crept into Christmas here. This year especially it was a day of quiet family celebrations and church worship. Latins, Orthodox, and Armenians celebrate on three separate dates.

In the afternoon Friends and attenders gathered at Swift House for tea and caroling around a hearth fire. Most went home to a family dinner. For a feast here is still a feast!

Mennonites spent Christmas in the home of Willard and Christina Jones in Jerusalem while the Jones were away. They are planning to continue their fine work in Jericho.

Bethlehem is only two miles from military lines that separate Jews and Arabs. Violence spilled blood in Bethlehem's streets just the week before Christmas. Hatred, frustration, and fear seem all around. Yet somehow the message of the angels had new meaning. Peace comes to the hearts of those men of good will who know the all-accepting love of God. We do not need to wait until all men hear and heed that message. Indeed, we must begin with ourselves to know God's peace in our own hearts that it may one day grow in the hearts of all men.

May the challenge of Christmas in a torn world give birth to peace in your hearts through the coming year.

GRAHAM LEONARD

A Stumbling Block to the Weak—Part II

By WILLARD TOMLINSON

IN Part I of the article we considered the economic aspect of drinking, the effect of alcohol on the home, on crime, on accidents and general lawlessness. In Part II we shall consider social drinking and the matter of spiritual values.

The "Benefits" of Alcohol

It seems appropriate to inquire into alcohol as a relaxer, as a promoter of sociability, and as a medicine.

The three latest editions of the *U. S. Pharmacopoeia* omit whisky and brandy. This omission is due to the fact that the pathologist has found alcohol in any amount to be a poison. It affects the central nerve centers, impairs judgment, coordination, and timing. The newer vitamins and biologicals, moreover, are far superior to whisky for any medical purpose.

The fact is that alcohol first stimulates and then relaxes or depresses the human system. If that were all, it would indeed be a boon. But Friends should be the last to require this sort of treatment. Who could be gayer, more joyous, and more relaxed underneath it all than a Rufus Jones or a Jane Rushmore? Who could be more sociable and friendly than most dedicated workers of the A.F.S.C.? We Friends should know that real spiritual life relaxes the nerves and stimulates the circulation more normally, healthfully, and safely than any concoction or drug. And all this is without obstructing the growth of personality. Those who study human beings say that continued dependence on alcohol for sociability or whatever purpose blocks personality growth. Why should any Christian do that?

The Social Drinker

"I'm not an alcoholic or even a heavy drinker," you say. "What does all this have to do with me?" Let's listen to Dr. Robert V. Seliger, psychiatrist at Johns Hopkins Hospital: "It is my personal conviction that our social drinkers as a group actually cause more trouble of more kinds than true alcoholics."

Again, it's the 50 million social drinkers that keep the breweries and the distilleries booming. And they, the social drinkers, attract others to start drinking. No one tries to copy an alcoholic. Beginners start out by trying to be like social drinkers. Yet three out of every ten who start with the best of intentions—three out of ten—will get into trouble, says the Mayo Clinic, and no one can predict which three it will be.

Willard Tomlinson is a member of Swarthmore Meeting, Pa. Part I of this article appeared in our last issue.

It's really quite simple, if you will think it through: (a) The more social drinkers there are, the more of the next generation will drink (Hofstra evidence). (b) three out of ten of these beginners will become heavy drinkers or alcoholics (Mayo evidence). Therefore every social drinking parent is creating part of the alcohol problem of the world, and the drinking bachelor probably has almost the same influence.

That is the plain logic of this thing. But the Spirit doesn't stand to reason, does it? Let's think of feelings and values for a moment. We are a religious body of seekers after the truth. As such, what do we really seek? Or what are we really?

From Logic to Values

We have seen that logically there is no excuse for drinking, which includes social drinking. But logic alone is not very potent in most lives. What is the evidence for the Friend, or for any genuine Christian?

Anyone who is religious must be ultimately concerned. He must care about people, about other people less fortunate than he. And he must not be all wrapped up in his own personal pleasures. He should be concerned for those who do not have his self-control or his tolerance for ethyl alcohol. How can their lives be influenced?

Albert Schweitzer says the only way we ever influence others is by our example. Example is the only way we have. Our example, then, is really important. We cannot wave a magic wand and banish alcohol from the earth. But we can each banish it from our own lives, and thus in our own feeble or strong way we can help make the liquor business less prosperous and help others to give up or never to begin a habit which may one day turn them either into uncontrollable killers or enemies of happy, well-ordered living.

Taking a Stand

You may take any of these steps through your Meeting or your community:

- (1) Express an active concern for the alcoholic through support of Alcoholics Anonymous or an alcoholic clinic.
- (2) Help to spread educational facts through your First-day school and your local schools.
- (3) Cooperate with Yearly Meeting and with certain churches for local effort and local education.
- (4) Keep socially alert as to the enforcement of existing laws and the enacting of better laws.

(5) Work through the National Safety Council for stricter driving regulations and penalties.

(6) Work through the press for merciless publicity when trouble comes from drinking, instead of covering up and glossing over.

(7) Take your patronage away from a store, hotel, restaurant, and a publication that sells or advertises liquor. Tell the top man what you are doing. Also tell the one to whom you take your patronage what you are doing.

Fifty years ago it was the Carrie Nations, the white ribboners, one might say the do-gooders, who fought for total abstinence. How different today! Now it is the municipal and juvenile court judges, the psychia-

trists, the hospitals, police courts, social workers, and personnel directors who have the most to say about the ravages of drinking alcohol.

The liquor industry spends huge sums to tell our children that people of distinction all bend an elbow. On the TV, the radio, in the press, and magazines, our young folks pick up erroneous, distorted ideas of success and prestige. Are Friends so self-centered, so conformed to the world, that they can no longer do anything about this tragedy?

Finally, read *Faith and Practice* or your Book of Discipline for the official Quaker position on this subject.

Inside the Police Court

By DAVID BINDER

AS a person with a Quaker upbringing and schooling, I found it a curious experience to be a police reporter. My reactions became "professional" almost of necessity. To my occasional shame I found myself joining in the hard language and attitudes of headquarters. I was soon accustomed to working in the dirty city hall room with police who constantly fondled their pistols. This rapid change surely happens to people in countless professions, but the assimilation process astonishes me in retrospect because it was so very smooth.

Police Court

There was atmosphere. Nearly every morning in Louisville, for example, about 30 habitual drunks line up under the hot lights of the police "show-up" before going into Police Court. The detectives sit behind a screen, cracking jokes about the familiar faces of "Radio Red," "Derail John," and others. The drunks—most of them chronic alcoholics—file sullenly past into court, where they are fined or jailed. They always come back, because nothing cures them.

Police Court procedure itself is disturbingly routine. The misdemeanor cases are tried with machinelike precision. They have to be, since the dockets sometimes register more than 200 cases in a single day. The drunks compose almost half the docket. Certainly some of these men can be rehabilitated, but next to nothing is being done about it.

"Rehabilitation" is the key word in modern attitudes towards crime. Yet it is the belief of some criminologists

and expert sociologists that there is a substrata of society which is the underworld, where the truly professional criminal holds sway. This society—for I believe it exists, too—has its own codes, loyalties, tribal rites, and languages. But how much do we know of this? Not enough.

Listen also to the language of police. A drowned person is a "floater." An incurable alcoholic is a "sploeh-head" or a "derailer." The words are terse, accurate. They tell facts.

Facts Not Enough

Perhaps the most prominent play which crime and policework have received in recent years came with the popular television show "Dragnet," based on cullings of the Los Angeles Police Department files. The principal player in this series is a police sergeant who apparently addresses everyone, friend or foe, with: "Just give me the facts. . . ."

Accurate, but chilling. Facts help a lot. A man's age gives some idea of his life and times; so do his address and occupation. But if that is all we know, then we know almost nothing. The information is valueless. Circumstance, motive, time, they all play a role in human actions.

When you work with the law, it is natural to absorb some of the attitudes of those who enforce the law.

The Juvenile Delinquent

The juvenile delinquent (who at the age of 17 is only one year away from adulthood and a possible prison sentence in the eyes of the law) has stolen a car, used it in an armed robbery, and then wrecked it in the ensuing police chase. He comes into the police "hold-over," but he is indistinguishable from his older criminal

David Binder is at present staff writer on *The Louisville Times*, Louisville, Kentucky. Previously he was police reporter for the same newspaper.

colleagues except for his ducktail haircut, lownslung jeans, and loafer shoes. He is sullen, unrepentant, sassy. You feel like slapping him. "If that was my kid, I'd pound hell out of him," the booking clerk says. You would agree. But the youth is turned over to competent social workers who investigate his homelife and past record. They spend countless hours working out a suitable solution to his problems.

Sometimes on assignment I have gone to the home of such a youngster. The home was filthy, overcrowded, with one lavatory for every ten persons, bad heating, faulty lighting. His school is understaffed and in decrepit condition. His parents drink heavily and are on the verge of divorce. Any one of these conditions can be enough to drive a youngster to delinquency. The company of youths from similar backgrounds is enough to keep him there.

What the good policeman or social worker has to contend with is strictly *ex post facto*. Their work begins only after the crimes are committed.

Facing the Problems

As a Quaker I believe it is essential to face the problems of internal crime with realism and sympathy. The realism calls for coolness, and the sympathy for warmth. As a onetime police reporter, I believe the American public should face up to its crime problems with neither the sensationalism of the past nor the indifference of the present.

There is much to be learned. That it be learned by a properly informed public is important. And a public which disdains the news and disdains searching intelligently in the dark and bloody ground will never learn.

Books

THE CYCLE OF AMERICAN LITERATURE. By ROBERT E. SPILLER. Macmillan, New York, 1955. 318 pages. \$4.75

Professor Spiller has subtitled his new book "An Essay in Historical Criticism," and his preface makes clear his specific purpose, to write a history of American literature which reconciles two concepts. One is the conservative view which emphasizes the colonial period and the nineteenth-century writers who preserved the British tradition, and which considers the realistic literature of the late nineteenth and the twentieth centuries degenerate. The other is the social-political-economic interpretation which has rediscovered, for example, folk ballads and local-color stories and stresses such writers as Melville and Mark Twain, and which subordinates belletristic values to the literature-and-life approach. Dr. Spiller conceives of American literature organically. The unifying factor in the American experience, he thinks, is the transplanting of a mature European culture and its develop-

ment under the impact of primitive conditions. He distinguishes two secondary cycles, the rise and fall of the romantic movement in the nineteenth century and the flowering of the realistic movement in our own time.

Dr. Spiller's book differs in two notable details from the conventional history of American literature. First, because of concentration upon major writers and lack of literary underbrush, it is short. Second, it moves rapidly through the first 250 years of our history to reach the pivotal figure of Whitman on page 99. For these reasons it is well suited to the general reader. The specialist, however, will recognize, as in the past, the solidity of Dr. Spiller's knowledge and the range of his understanding. Moreover, although the reader may not accept each particular critical judgment, he will miss no significant writer and no main current of thought.

ANNA JANNEY DEARMOND

Books in Brief

The Interpreter's Bible. Volume II (Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, Hebrews). Abingdon, New York. 763 pages. \$8.75

We can only repeat the warmest commendations given when we reviewed the earlier volumes in this monumental series. The present volume deals with biblical writings which have been most greatly illuminated by recent biblical scholarship. It gives us close insight into the career of Paul and the Pauline tradition. The letters dealt with contain a vigorous presentation of Christian joy and hope. The arrangement of exegesis and exposition as well as of the other explanatory materials is ideal. Among the eminent scholars responsible for this volume is Alexander C. Purdy, who contributed the introduction and exegesis of Hebrews.

The Sleeping Beauty. By Ralph Harper. Harper and Brothers, New York. 144 pages. \$2.50

Ralph Harper interprets the fairy tale of the Grimm brothers as expressing modern man's nostalgia for the lost paradise of being at home in life and realizing its transcendent meaning. The book's thinking moves about in the border zones between philosophical thought, poetic vision, and spiritual intuition, and succeeds in gathering the elusive overtones of each of these categories. The philosophically interested reader familiar with the story of man's condition during the last 100 years will find that Harper's book invites the rereading of many a page.

Medieval Panorama. By G. G. Coulton. Noonday Press, Meridian Books, New York. 801 pages. \$1.95

The use of "panorama" in the title of this erudite study, which is as entertaining as any story, is fully justified. No phase of public or private life has been omitted in this well-documented and most colorful account of medieval life. Church and religion are given full and fair treatment. An enormous wealth of material is brought together in this volume. The low price of this paperbound reprint edition makes it a real bargain.

Friends and Their Friends

Professor Kathleen Lonsdale of London University, Fellow of the Royal Society, the eminent scientist and Friend, was one of the three women in the New Year's Honors List of the Queen of England. She received the title of Dame in the Most Excellent Order of the British Empire (D.B.E.).

At the request of Representative Meeting of Philadelphia Yearly Meeting, Thomas B. Harvey has agreed to serve as trustee to receive and disburse funds given for legal aid and assistance for Mary Knowles. Mary Knowles is the librarian of the William Jeanes Memorial Library, which is under the care of Plymouth Monthly Meeting of Friends, Pa. Her legal expenses stem from being called twice in recent months to testify before the Internal Security Subcommittee of the Senate Judiciary Committee. Friends wishing to contribute to this fund may make checks out to Thomas B. Harvey and send them to 50 West Wildy Street, Philadelphia, Pa.

As "Speak Truth to Power" discussion groups are being organized all over the country, the value of newspaper attention paid to the pamphlet since its publication last spring is being recognized. Ten million copies of newspapers contained mention of *Speak Truth to Power*. In addition, editorial comments and book reviews appeared in several weeklies and monthlies, including the symposium in *The Progressive*. More than 5,000 copies of this symposium have been reprinted, and the plates are being held for further runs.

Editorial comment on the pamphlet was generally sympathetic, at least to the point of praising the sincerity of Friends in making proposals for an alternative to military force and in commending them to the thoughtful attention of readers.

The 10,000,000 newspaper figure includes 4,500,000 combined circulation of 19 dailies which used all or part of a press release sent out by the American Friends Service Committee's Information Service; 1,500,000 total circulation of eight newspapers whose editorial writers and columnists discussed the pamphlet; 500,000 total of three dailies which ran book reviews of *Speak Truth to Power*, and 3,500,000 combined circulation of 14 papers which printed "letters to the editor" urging consideration of the pamphlet's message.

On Tuesday evening, December 27, about 30 college-age Young Friends gathered at Merion Meeting, Pa., for fellowship, supper, and discussion. Samuel Bunting led a discussion on "The Responsibility of Young Friends." This group was gotten together by interested Friends of the Haverford Quarterly Meeting. Meetings represented were Merion, Willistown, Old Haverford, Haverford, and Schuylkill. Plans were made for future meetings of this group at a time when they are home from college. A Haverford Quarterly Meeting high school group has also been formed.

The five committees forming the Friends Coordinating Committee on Peace were represented by 18 persons attending a recent seminar planned by the Quaker United Nations Program staff. The seminar is now an annual event. Disarmament and the future development of the United Nations were discussed by the group, which included one delegate from San Francisco, another from West Branch, Iowa, and the rest from points closer to New York City.

Among speakers were Dr. Walter Whitman, director-general of the international conference on the "Peaceful Uses of Atomic Energy" held in Geneva last summer, and Arthur Lall, permanent representative to the U.N. for the delegation from India. Dr. Whitman described the planning of his conference and expressed his optimistic feeling that at last scientists from all parts of the world are determined to share with one another their findings in the realm of atomic energy. Mr. Lall reviewed some aspects of recent disarmament discussions.

Fritz Eichenberg, world-famous artist and illustrator, a member of Scarsdale, N. Y., Monthly Meeting, has been named chairman of the Illustration Department of the Art School of Pratt Institute, Brooklyn, and also director of the Graphic Arts Workshop, according to an announcement made by the Institute's president, Francis H. Horn, last week.

Born in Cologne, Germany, Fritz Eichenberg began his professional life as a graphic artist in the advertising division of a large department store. The president of the store, impressed by his talent, sent him to the Academy of Graphic Arts, Leipzig. Rapidly acquiring his own studio, he there made illustrations for his first books, *Tyll Ulenspiegel*, *Crime and Punishment*, and *Gulliver's Travels*, which secured him immediate success. While working with the Ullstein Publishing House, he became aware of the Nazi menace and began to draw anti-Nazi cartoons for Ullstein newspapers. Hitler's ascent to power in 1933 settled him on a long-considered choice, to make his home in the United States. He has lived and worked in the United States ever since, illustrating classics and children's books, as many as 60 books in the past 18 years.

Fritz Eichenberg's work is exhibited regularly at the Library of Congress, the Pennsylvania Academy, the National Academy, and the Society of American Graphic Artists. He has had a number of one-man shows, receiving many honors and prizes, and in addition has organized several exhibitions for the American Institute of Graphic Arts, among them a Latin-American print show, the Fifty Prints show, and the First International Exhibition of Book Illustration at the Morgan Library in 1946.

Fritz Eichenberg currently is serving his third year as member of an advisory committee to improve the design of American postage stamps and recently was instrumental in getting the Ticonderoga Commemorative designed by a fine outside artist. Author of a Pendle Hill pamphlet, *Art and Faith*, Fritz Eichenberg also is author-illustrator of two children's books and has done considerable preliminary work on a new book, tentatively called *Drama of the Human Face*.

The directors of the American Standards Association have announced the election of H. Thomas Hallowell, Jr., as president of the Association. He is president of the Standard Pressed Steel Company of Jenkintown, Pa., and a member of Abington Monthly Meeting, Pa.

The Literature Committee, Friends House, Euston Road, London, N. W. 1, has published a series of four pamphlets entitled *Study in Fellowship*. The prices range from sixpence to ninepence.

A group of Quaker girls who are attending Skidmore College, Saratoga Springs, N. Y., met at the home of Elizabeth Ames on December 10, 1955, for lunch, meeting for worship, and a reading from *Speak Truth to Power*. Several interested faculty members were also present.

Saratoga Meeting will hold meetings for worship each Sunday, 11 a.m., at the Bethesda Parish House, Washington Street, Saratoga Springs. These meetings will continue through March, when they will again be held in the meeting house at Quaker Springs, N. Y. It is hoped that intervisitation with Easton, Glens Falls, and Albany Meetings may take place.

A.F.S.C. C.O. Services

At least 232 Quaker C.O.'s have undertaken alternative service since the beginning of the civilian work program operated by Selective Service, George Willoughby, director of the American Friends Service Committee's C.O. Services, reports. Currently, 39 C.O.'s, 27 of them Friends, are doing their alternative service with A.F.S.C. projects in the United States, Mexico, and overseas.

George Willoughby and the office staff have through personal consultations and sometimes lengthy correspondence carried forward the nation-wide program of aid to C.O.'s in various ways. They have helped those seeking classification, deferment, appeal, or assistance in working out job assignments satisfactory to draft officials and employers. Some cases have involved intervention with Selective Service officials, when requested by a C.O.

A.F.S.C. regional offices are kept posted on all developments affecting C.O.'s, and aid is given to regional staffs in setting up programs concerning them. Robert Lyon, field secretary, has spent about 19 weeks in the field. Staff members have visited drafted C.O.'s in civilian work assignments, as well as C.O.'s in prison and the army, in more than half the states.

As it becomes more evident that conscription is a long-range government policy in the United States, C.O. Service will emphasize the need for giving more attention to counseling predraft men and to the preparation and distribution of educational materials. It hopes, too, to encourage Friends Meetings to develop programs of counseling and to use materials now being made available. The A.F.S.C. hopes to obtain the \$26,350-budget for C.O. Services for the coming year from Friends.

St. Petersburg Friends Meeting

At the St. Petersburg, Florida, Meeting House this year about one hundred Friends gathered for their annual Christmas dinner. It was held on December 24, and the decorations as well as the Christmas spirit could carry over to the meeting for worship on the following day.

One tea meeting has been held so far, at which Ruth R. Vail and Caroline N. Jacob reported on the sessions of the Five Years Meeting which they had attended together. Another First-day afternoon tea meeting is being planned to hear one of the prominent Negro journalists speak on some subject of his own choosing, and on the 27th we are looking forward to an address by Henry J. Cadbury, to which the public will be invited.

The Florida Friends Conference will be held on March 10 and 11 this year, with William Edgerton of State College, Pa., as the chief speaker. He will tell about the visit made by Friends to Russia last year and show his pictures of that trip. A more complete announcement will be made later.

Tentative plans for the Florida Conference were made at a November committee meeting in Jacksonville, with representatives present from five of the Florida Meetings. Errol T. Elliott was also present on that occasion, with his wife and sister, and told something about the work of the Five Years Meeting. He also made suggestions for intervisitation and possible cooperative work between Friends in Florida and other Friends in the Caribbean area, particularly in Cuba and Jamaica. These suggestions were welcome and will be followed up.

Freedom of Conscience Program Gets Director

A new Quaker program to help persons whose conscientious motivation has brought them into conflict with the law has named a full-time director. The principal purpose of the program will be to provide competent counsel for such persons and assure, insofar as possible, that "due process" is observed in their trials.

The director is Fred Fuges, a member of the Philadelphia Bar, who is associated with the firm of MacCoy, Evans and Lewis. He is a member of the Newtown, Pa., Meeting.

Fred Fuges said the program will "be alert to legal cases where a stand on conscience has brought individuals into difficulty or litigation. We will use our resources with the hope that we can assure such individuals a fair trial with competent legal counsel."

The program has a policy-making committee of seven lawyers and eight laymen which reviews all cases and makes final decisions. The committee is responsible to the executive board of the Service Committee.

Roland Pennock, professor of political science at Swarthmore College, is chairman of the committee.

Lawyers on the committee are Wayland Elsbree of the firm of White, Williams and Scott of Philadelphia; Harrop Freeman, a practicing attorney in New York and law professor at Cornell University; Samuel Morris, a member of the Philadelphia Bar; Oliver Stone, a practicing attorney in Washing-

ton; Allen Olmsted and Harry Sprogell, both members of the Philadelphia law firm of Saul, Ewing, Remick and Saul.

Other lay members of the committee are Henry J. Cadbury, chairman of the American Friends Service Committee and retired professor at Harvard University; A. Burns Chalmers, secretary for education, American Friends Service Committee; Spencer Coxe, executive secretary of the Philadelphia branch of the American Civil Liberties Union; Mrs. Mary Moss Cuthbertson, Y.W.C.A. executive for college and university work of the Middle Atlantic Region; John Roche, professor of political science at Haverford College; Lyle Tatum, executive secretary of the Central Committee for Conscientious Objectors in Philadelphia; Frederick B. Tolles, professor of Quaker history and director of Friends Historical Library at Swarthmore College; and George Willoughby, director of C.O. Services for the American Friends Service Committee.

Five consultants to the committee are M. Albert Linton, chairman of the board, Provident Mutual Life Insurance Company; Harold Evans, Walter Longstreth, William Rahill, and Claude Smith. The last four are Philadelphia lawyers.

Further information on the program may be obtained by contacting the Rights of Conscience program, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

BIRTHS

AMBLER—On November 30, 1955, to Chester William, Jr., and Elaine Dilks Ambler, a daughter named CAROL LYNN AMBLER. All are members of Woodstown Monthly Meeting, N. J.

BURTON—On December 13, 1955, at Lake Forest, Illinois, to Lindley J. and Emma Cadbury Burton, a son named WARD COTTON BURTON, II. He is named for his paternal grandfather and is a grandson of William W. Cadbury.

DEATH

ROSE—On December 13, 1955, at his home in Moorestown, N. J., after an illness of three months, DONALD G. ROSE, SR., a member of Moorestown Monthly Meeting, N. J. He is survived by his wife, Ada Rose, and two sons, Donald, Jr., and Malcolm Rose.

Coming Events

JANUARY

20 to 22—Annual Meeting of the Friends World Committee, American Section and Fellowship Council, at Homewood and Stony Run Meeting Houses, Baltimore, Md.

21—Western Quarterly Meeting at State Street Meeting, Kennett Square, Pa., 10 a.m. and 1:30 p.m. Meeting on Worship and Ministry, 9 a.m. George A. Walton will address the afternoon session. Lunch will be served.

21 to 23—Seminar on Indian Affairs at the Friends Meeting House, 2111 Florida Avenue, N.W., Washington, D. C., sponsored by the F.C.N.L., the Associated Executive Committee of Friends on Indian Affairs, and the A.F.S.C. Community

Relations Program. Speakers, Selene Gifford, Carl Beck, and other experts in the Indian Bureau; Dr. James R. Shaw of the Public Health Service; a Congressman; and Glen Wilkinson, attorney for the Menominee and Klamath Indians. Visit to the House or Senate Interior Committee and to the Indian Bureau; drafting of a statement of principles.

22—Quaker Forum at the Swarthmore, Pa., Meeting House, 9:45 a.m.: Dorothy Steere, "Friends in Africa."

22—Chester Quarterly Meeting on Worship and Ministry at Media (Third Street) Meeting House, 2 p.m. The Query relating to ministry will be discussed.

22—Public meeting for worship at the request of William Bacon Evans at Mickleton, N. J., Meeting House, 3 p.m. Friends and non-Friends are cordially invited.

28—Chester Quarterly Meeting, 10 a.m., at Swarthmore, Pa.

29—Reading, Pa., Friends Forum, 108 North 6th Street, 8 p.m.: Derk Bodde, "The Chinese Puzzle."

29—Quaker Forum at the Swarthmore, Pa., Meeting House, 9:45 a.m.: Roy and Betty McCorkel, "Our Year in India."

29—Concord Quarterly Meeting on Worship and Ministry at Chestnut Street Meeting House, West Chester, Pa., 2 p.m. The fourth Query will be considered.

31—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Mildred Binns Young, "Insured Hope." Bring a sandwich and stay for the fellowship afterwards. Coffee and tea will be served in Room 3.

FEBRUARY

2—Winter meeting of the Friends Council on Education at Friends Select School, 17th Street and the Parkway, Philadelphia. Business meeting, 4:45 p.m.; supper by reservation only, 6:15 p.m. (\$1.50); open meeting in the school auditorium, 7:30 p.m.: J. Barclay Jones, president of the Radnor Township, Pa., School Board, "A Quaker Looks at Public Education."

2—73rd Annual Meeting of the Indian Rights Association at the Parish House of the First Unitarian Church, 2125 Chestnut Street, Philadelphia, 7:45 p.m. Address by Harold F. Fey, editor of *The Christian Century*, Chicago, "Indian Rights and American Justice."

3 to 5—Week-end Seminar with A. J. Muste, renowned Christian pacifist, at Pendle Hill, Wallingford, Pa. Lectures and discussion on the subject, "Moral Man and Immoral Society." Total cost, \$10.00; individual sessions, 50 cents. Make advance registrations now by telephone or writing The Secretary, Pendle Hill, Wallingford, Pa.

4—Concord Quarterly Meeting at Wilmington, Del., 10:30 a.m.

4, 5—Annual Midwinter Conference sponsored by the Young Friends Movement of Philadelphia Yearly Meeting at Moorestown, N. J., Meeting House. Theme, "So Little Time," as related to the individual, the family, and the community. Speakers: Josephine Benton (keynote address), Harold Chance, Roy and Elizabeth Moger, Ray Hartsough; discussion leaders, Olcutt Sanders, Rachel Cadbury, David Potter, Samuel Humes, Enid Hobart, Robert English, and Irving Hollingshead. Registration begins at 9 a.m. on Saturday.

5—Quaker Forum at the Swarthmore, Pa., Meeting House, 9:45 a.m.: Karl Scholz, "The Declaration of International Interdependence."

5—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Allen H. Wetter, superintendent of Philadelphia Public Schools, "Your Philadelphia Public Schools."

5—Meeting for worship at Huntington Meeting House,

Latimore Township, Adams County, York Springs, R.D., Pa., 3 p.m. Three persons attended the January 1 meeting.

5—Race Street Forum at the Race Street Meeting House, Philadelphia, 7 p.m.: "Would Freer Trade Really Benefit United States Citizens?" Affirmative, William L. Batt, secretary of the Committee for a National Trade Policy; negative, O. R. Strackbein, chairman of the Nation-wide Committee of Industry, Agriculture, and Labor on Import-Export Policy.

REGULAR MEETINGS

BUFFALO, N. Y.—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

CAMBRIDGE, MASSACHUSETTS—5 Longfellow Park (near Harvard Square). Meeting for worship each First-day at 9:30 a.m. and 11 a.m. Telephone TR 6-6883.

CLAREMONT, CAL.—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

CLEARBROOK, VIRGINIA—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

DETROIT, MICHIGAN—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone Townsend 5-4036.

DOVER, N. J.—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

GAINESVILLE, FLA.—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

HARRISBURG, PA.—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., 4th and Walnut Streets.

HOUSTON, TEXAS—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

JACKSONVILLE, FLORIDA—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone Evergreen 9-5086 and 9-4345.

LANCASTER, PA.—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

LONG ISLAND, N. Y.—Manhasset Meeting. Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

MERION, PA.—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

MIAMI, FLA.—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

MINNEAPOLIS, MINNESOTA—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MONTCLAIR, NEW JERSEY—Worship and First-day school, 11 a.m., Park Street and Gordonhurst Avenue, 1.7 miles west of Exit 151 from Garden State Parkway.

NEW YORK, N. Y.—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th St. May—September: 144 E. 20th St. Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

ORLANDO, FLORIDA—Meeting for worship at Sorosis Heme, 108 Liberty Street, First-days at 11 a.m.

PASADENA, CAL.—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

PHILADELPHIA, PENNSYLVANIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m. For information about First-day schools telephone Friends Central Bureau, RI 6-3263.

PHOENIX, ARIZONA—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 W. Mitchell.

READING, PA.—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

ST. PETERSBURG, FLA.—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

SHREWSBURY, NEW JERSEY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

STATE COLLEGE, PA.—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

SYRACUSE, NEW YORK—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

WASHINGTON, D. C.—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

WINCHESTER, VIRGINIA—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 a.m.

WORCESTER, MASSACHUSETTS—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

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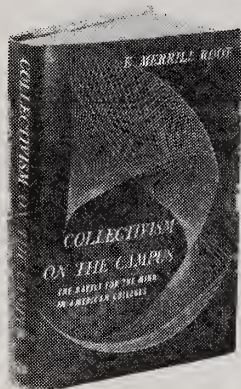
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

JANUARY 28, 1956

NUMBER 4

IN THIS ISSUE

***F**INISH every day and be done with it. You have done what you could. Some blunders and some absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.*

—RALPH WALDO EMERSON

Conscience and the Voice of God

. *by Florence Trullinger*

Letter from the Indian Ocean

. *by Margaret Grant Beidler*

Quakerism, a Way of Life

. *by Haridas T. Muzumdar*

Jordan Quaker Headquarters Attacked

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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

Jordan Quaker Headquarters Attacked

THE American Friends Service Committee has received a brief message from Amman, Jordan, that its village development project in rural Jordan was attacked by Jordanian rioters on January 9 and that the physical aspects of the work were destroyed.

The two Americans then at the project site are safe, having been taken to Jorash by the Jordanian police a few minutes before the riots, and subsequently to Amman by the Arab Legion. The very limited and unverified information reaching the Committee said some 2,000 Jordanian rioters had attacked the Quaker headquarters, which are at Dibbin, a small village some 35 miles north of Amman.

Paul B. Johnson, director of the work, and his wife Jean were the two Americans at the project when Jordanian police arrived only a short while ahead of the rioters. Paul Johnson's parents live at Winter Park, Florida. Kermit Whitehead, agriculturist, and his wife Mary, of New Providence, Iowa, were in Amman when the disturbances occurred. Dale Hoover, agriculturist, of New Sharon, Iowa, and his recent bride, Jean Knight Hoover, were in Ramallah, Jordan, having just returned there from a honeymoon trip to Egypt.

Working with the Westerners were 10 Arab staff members who also lived at the project area. The buildings at the headquarters consisted of five dwellings, one office building, and a storage place, all simple, one-story structures made on the local model and of local materials.

The area in which the Quaker work is located is a rural one populated by settled Jordanians with almost no Palestinian refugees. The brief advice available says the rioters were not from any of the villages included in the Quaker work but largely from the town of Suf some five miles distant from the Quaker headquarters.

The work consists of agricultural and other rural improvement schemes in five villages about 35 miles north of Amman and some eight miles from Jorash. The villages besides Dibbin are Kitta, Nahle, Reimoun, and Jazzaza.

The agricultural project was begun by the Johnsons in the early summer of 1953 and has had satisfactory local acceptance and was undertaken with the approval of the Jordanian government. The work, like all the Committee's undertakings, was carried on without regard to race, creed, or politics.

During the two and a half years the work has been under way, a number of village improvements have been achieved in response to expressed needs of the villagers and with their cooperation. These have included various agricultural demonstrations, on special plots and on the villagers' own lands, such as terracing; improved wheat seed, sowing, and cultivation; improved use of water resources; introduction of disease-resistant grape stock; and health measures, such as DDT spraying against malaria, and improved nutrition.

The cable to Paul Johnson from the Board signed by Henry J. Cadbury, chairman, said: "Board of Directors at special meeting today sobered by report Dibbin destruction but deeply grateful safety unit members. Board extends sincerest sympathy to you and all colleagues. . . ."

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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Editorial Comments

More Theology, or Less?

THE reader of religious literature cannot help being impressed by the fact that nowadays an increasing number of publications are devoted to the discussion of theological matters. Occasionally Friends are told that the time has come to drop their traditional reserve toward theology and inform themselves on current theological trends. Necessary and interesting as such a study may be, there is no denying that it has limited itself to those of us who have the time and academic inclination for taking to a diet that is heavy and, in many cases, not too palatable. Our slowly growing contacts with the ecumenical movement, again experienced in a somewhat paradoxical mixture of neighborly friendliness and reserve, seem to make it almost imperative to be informed on theological trends. Yet by intuition and conviction we realize the hazards of giving theology a greater weight in our faith than it has hitherto had. William H. Marwick, our candid Scotch Friend, whom the delegates to the 1952 World Conference were privileged to meet, voices this reserve against theology in no uncertain terms in the January 1956 issue of the *Wayfarer* (London). He reminds us of the severe strife and bitter quarrels theology has caused in church history, including the Society of Friends. American Friends in Philadelphia and elsewhere know this all too well. Arrogance, intolerance, and cruel persecution have too often accompanied the triumph of theological opinions. The genius of Quakerism is an open-minded Christian fellowship and a readiness for devoted service that should always give secondary rank to an intellectual agreement on definitions of the mysteries of faith. It is refreshing to hear such a voice nowadays when fundamentalism and a sin-centered theology seem to abound everywhere. Friends have a testimony to uphold in this wave of "notions" about God, the nature of Jesus Christ, trinity, atonement, etc. The personal and group experience of God's fatherhood, His love for all His children, and unity in the attempt to follow Christ must not be superseded by mental exercises of a predominantly speculative kind. It is necessary for many of us to be informed on currents of modern Christian thought, but it is more imperative to nurture a faith that can transform the world

without conforming to the world in the realm of theology.

Heifer Project in 1955

During 1955, the Heifer Project of New Windsor, Maryland, to which some groups of Friends have occasionally lent their support, shipped 895 cattle, 231 goats, 62,550 chickens, 63,480 hatching eggs, and 150 breeding pigs to 13 different countries. In addition, two "outside U.S.A." projects were undertaken when the people of Holland gave to Korea 60,120 ducks' eggs for hatching, and Swiss churchmen donated 50 purebred milk goats to Greek refugees. An "inside U.S.A." project consisted of cattle donated to white and Negro sharecroppers in the Mississippi region and Puerto Rico. The ocean or air freight of all these shipments comes from funds supplied by the United States government, the United Nations, the recipient governments, or individuals.

We are not in a habit of wearing our broadbrimmed hat when reading the factual and sober press releases from the Heifer Project. But if we had worn it, we might for once have departed from our testimony of not giving "hat honors." And even William Penn would have forgiven us this time.

In Brief

A branch of Orthodox Jews in Israel considers it to be against the letter and the spirit of the Bible to perform any type of military service. The women belonging to this group refuse to give the auxiliary behind-the-front service of two years required of all unmarried Israeli women. The state of Israel provides for conscientious objection of unmarried women. No provision is made for men.

According to the Swedish Gallup Institute, 55 per cent of Sweden's mothers wish their children were religiously devout, but only 27 per cent are making efforts to help their children attain a lasting faith. Mothers between 40 and 55 were found strongest in their desire for religious education of their children. Weakest were the mothers between 18 and 29 years of age.

Dr. Ronald Bridges is succeeding Elton Trueblood as chief of the Religious Information Agency in Washington, D. C.

Conscience and the Voice of God

By FLORENCE TRULLINGER

THE way which many Friends are traveling together, along with a multitude of other seekers, now and again is confused with side paths. To make matters more difficult, at least one of these byways appears to be as narrow and steep as the way itself so that the unsuspecting traveler may be quite unaware he has wandered off the right course. In other words, he mistakes his conscience for his true guide.

It is easy to believe the conscience is infallible. Are we not told when young to "do what you know is right"? (The reader may have been told to "do what thee knows is right," but in either case the words have a familiar ring.) Through childhood and youth we are taught to obey our conscience, and young men Friends particularly are impressed with the sanctity of its dictates. I even have heard in meeting of the "'still small voice' of conscience"!

To avoid misunderstandings, perhaps I should pay my respects at once to the highly necessary conscience and especially to the *tender* conscience nurtured by the Society of Friends over a period of three hundred years. It has resulted not only in collective good works but has helped to build such influential lives as those of John Woolman, Elizabeth Fry, and many others of the past and present.

But the conscience of the outstanding Friends whom we know from their journals was not their real guide. That guide was in every instance the Inner Light, the voice of God, and it was only by implicit obedience to God that the conscience of these Friends became enlightened and enlivened to the point of near perfection.

The Voice of Conscience

This enlightened conscience of Friends, demonstrated by numerous individuals through several centuries, may explain the tendency today to confuse the voice of conscience with the voice of God and to accept as divinely inspired the dictates of *any* Friend's conscience. So long as the Friend is sincere, we are disposed to accept his or her belief in what is right *as right*, without question.

Several centuries of good works resulting from a tender conscience have given our Society in general the impression that Quakers are *good* people, an impression not entirely concealed from our fellow travelers of the way. Indeed, with our emphasis on our conscience and

our good works, we at times bear a disconcerting resemblance to that Pharisee in the temple who thanked God not for His goodness but for his own.

The results are far-reaching. To mention only one, some of our young people and especially our young men are learning to obey the voice of conscience without ever doubting or questioning its rightness.

Now the truth is, not one of us can assume that all that we think is right and good *is* right and good. There are certain laws, of course, which those who are fortunate enough to have been born into good homes know they should obey. But what of the unusual situation, the perplexing circumstances in which we have no precedent to go by? What of the subtle temptations against which we have no carefully thought-out defense? Can we then trust always our "good judgment," that individual sense of what is morally right or wrong?

Usually "the wise and prudent" can, and certainly it must be a comforting and self-gratifying thing today to be one of the wise and prudent, relying on intelligence and common sense and one's own understanding of what is right and wrong. It is so much less embarrassing—not at all "peculiar" but rather an evidence of our sound wisdom in these scientific times—to put our trust in human judgment, human rightness. But Jesus tells us significantly that God does not reveal Himself to the wise and prudent. He reveals Himself instead "unto babes," unto those who have become as little children in their own sight before Him.

And would we Friends not be better off in our own sight—not to mention the sight of God and our fellow men—if we admitted that our conscience and judgment are not always perfect and not, therefore, worthy of our complete trust?

The Voice of God

Can we not admit our fallibility and learn to distrust ourselves? Or, if you prefer, let us distrust our *lower* selves, the finite mind and intelligence, the sometimes erring conscience. Then, when we no longer place our faith in our own good judgment; when we no longer put our trust in our intellect, our wisdom, or our conscience; when we can say in all sincerity with the Psalmist, "O God, thou knowest my foolishness; and my sins are not hid from thee"; *then* we can call upon God to lead us and show us what to do, and He will answer us. It is true!

This is the exciting news, the good news we should tell our young people, not "always do what you think

Florence Trullinger is a member of Middletown Meeting, Langhorne, Pa. She lives in Chappaqua, N. Y., and both Chappaqua and King Street Meetings, N. Y., know her as an attender and First-day school teacher.

is right," not "let your conscience be your guide." But *ask God to show you what to do and He will show you.* Learn to ask Him for guidance in all your decisions, great and small. Use your intellect and your conscience, too, to the very best of their ability, but don't accept their judgment and dictates as final.

"Trust in the Lord with all thine heart," one of the Proverbs tells us, "and lean not unto thine own understanding."

As many of us know, God has His own mysterious ways of answering our questions and appeals for guidance. They are almost always unexpected ways. They are sometimes humorously down-to-earth. And invariably they are suited to our special individual needs.

It is considered old-fashioned, not to say superstitious, to look in the Bible for the answers to our modern perplexities and needs, but I cannot fail to mention the countless times I have opened the Bible to have "the finger of God" point out to me unerringly the guidance or instruction, the comfort and help, or, on occasion, the reproof I needed. "He that hath ears to hear, let him hear."

Once we are told what to do, to obey is a necessity if we wish to be led farther along the steep, hard, and joyous way. We cannot follow Him and disobey.

A New, Adventurous Happiness

This means we must be willing to be a "peculiar people"—though not, I think, too eccentric! It also means we will find a new, adventurous happiness not to be found in any other way.

Why don't we tell our young people these things? Only as they learn to know and obey the voice of God, only as they follow the one and only way, can they "serve Him in truth with all their hearts" and assure for the future a growing, flourishing, ministering Society of Friends.

Letter from the Indian Ocean

I BEGIN this letter perched at the prow of a Swedish freighter cutting steadily southeast from Bombay to Singapore. It is a few moments after dawn. Above the sun are great folds of gilded clouds. To the west from the rim of the sea rise shouldering masses of cloud, some grey, some dazzling white, some tipped with rose. Toward the north and east the perfect, dark curve of the sea meets the radiant sky in a clean arc. Directly ahead of the ship a luminous golden mist unites sea and sky. Inside that mist there must be grey rain pelting a greyer sea, but from my vantage point the dawning sun has touched it into glory.

* * *

In Baghdad, as I welcomed each new issue of the FRIENDS JOURNAL, I looked at the list of correspondents from the far places of the earth and felt guilty that I had no message to send from Iraq. Now I am on my way to Cambodia, but I doubt that I will have a message for Friends from there either. Why? I have pondered this and realize that I have never broken away from my own limited personal reactions. I wonder if it is not often thus with women.

I have been in Baghdad a year. I can certainly discuss in a second-hand way something of the irrigation problems of Iraq, the vast oil resources that are bringing tremendous prosperity but no growth of spirit to the country, and so on. But this is stale stuff, and the news weeklies handle it authoritatively. My Baghdad, like my Pennsylvania, has nothing to do with political stresses, but with the strains and stresses, the high moments and low, of my own individual and family life.

I could tell you of our long, hot quest for an old house on the Tigris so that we could enjoy sunsets across the river in that parched land. I could tell you of my

EVERYTHING has that mysterious "something" nowadays, whether washing powder or gasoline or vitamin pills or shaving cream or tooth paste—everything has that new added element that no other brand has. This magic X has a wonderful unpronounceable name not yet in any dictionary. We smile, but thousands of gullible mortals will buy truckloads of the hokum and find it no better than something else they fell for months ago.

But there is a secret ingredient that makes one brand of people different from all others. It is not some new religious fad or ism, although these, too, shout their magic formulas today. There are among us here and there those who have a deep inner peace and joy, "who ply their daily task with busier feet because their secret souls a holier strain repeat."

No double-jointed theological jawbreaker is needed to name that secret ingredient. It is simply the grace of God, peace with God, and the peace of God in the trustful and obedient heart. "His secret is with the righteous" (Proverbs 3:32).—VANCE HAVNER, *Day by Day* (Fleming H. Revell Company)

ridiculous struggles with my two house boys, first Gabriel, then George, my helpless failure, and my eventual discarding of the servant problem with the resulting pleasure of taking possession of my own home and kitchen again.

I can speak only in the vaguest generalities of modern Islam, but I can tell you of watching one of the workers in a road gang outside my window as he withdrew a few steps from his chattering companions, quietly spread his little prayer cloth, and with supreme dignity and devotion went through the ritual of his noonday prayers toward Mecca.

* * *

Our ship was in the harbor at Bombay for two weeks, discharging asphalt and taking on cotton and rice. Our stay coincided with the triumphal visit of Bulganin and Khrushchev, and we even attended one of the festivities in their honor. I had the uneasy feeling that we were witnessing history in the making. Was India going Communist, as it seemed, or just maneuvering with gigantic powers for national gain? I do not know, and I doubt whether the millions that shared in the gala occasions did either, but they must have been impressed. I am uncomfortable about it.

But there again, if you want to understand the significance of these days in India you must go elsewhere. My letter from Bombay would tell of quiet hours at dusk sitting at the Gateway with people just like me who enjoyed sitting and watching the sail-flecked waters of the bay at sunset—mothers with children who shouted merrily inside the great arch, lovers strolling hand in hand, the girls clad in their lovely saris, workmen simply resting, and old women sitting patiently alone.

My letter from Bombay would also tell of browsing in a bookstore, back in the rear of the shop among books on yoga, vedantic lore, and all the strange, esoteric wisdoms of the East, and suddenly meeting Thomas Kelly! There he was, in two dust-laden, browned, and mildewed copies of *A Testament of Devotion*. I bought them both, feeling a little guilty to be robbing the dim bookshelves of Bombay but also feeling that I needed his company in Cambodia, and wanting to share my find with a young Indian woman who had done much to enrich our visit to Bombay. The books were marked three rupees, eight annas each, but the clerk, noting their aged look, would charge me only two rupees each. So for two rupees I regained the companionship of Tom Kelly. Twenty-seven years ago he taught me philosophy in a course which laid before me in dazzling array all the great systems of Western thought but left me bewildered be-

cause he himself had not yet found his own philosophy of pure devotion.

* * *

Have I a message from my vantage point at dawn on this distant ocean? I am afraid not. Man and the world are far away, and God is very close indeed out here; but it is still through my own limited and much perplexed self that the message would have to come.

The golden glory of dawn has faded into ordinary daylight as I look down, down at the narrow edge of the ship cleaving the dark, restless waters. Suddenly I glimpse a flash of silver. A lone flying fish has broken the surface for a few seconds before plunging back into a wave. We, too, are granted incredible moments of flight.

MARGARET GRANT BEIDLER

Timekeepers

By ALICE BRILEY

What dark custodian marking heaven's chime,
Winds up the stars and sets them all in time?
What gnomish warden, jingling root and shell,
Unlocks the pallid seedling from its cell?
What bugler trumpets summer's reveille,
Or sounds out taps to end a winter day?

"And Now Abideth"

By ERMINIE HUNTRESS LANTERO

The Pharisees were skeptical, unkind:
"How can this be?"
"I only know," he said, "that I was blind,
And now I see."

To prove that I was given heavenly bread
I need not strive;
I only know that I was nine-tenths dead,
Now I'm alive.

So I exulted. Now, no stars I see,
But sullen sky.
I dreamed I lived. Such life too easily
Again can die . . .

Unless through even me, Thy tender
power
Can yet avail,
Bear and believe all things, hope and
endure,
And never fail.

Quakerism, a Way of Life

BY a curious coincidence, and I am sure without premeditation on the part of the editors, in the August 20, 1955, issue of the FRIENDS JOURNAL, in at least four separate places and by four different authors we find Quakerism elevated to the lofty status of high religion. By "high religion" I mean the core of religious experience common to all the religious traditions of mankind. In "A Hindu's Impression of Quakerism," Mr. R. N. Kabra sets forth his conviction, with which the present writer heartily agrees, that "the essence of Quakerism and the essence of Hinduism are much the same." Evelyn Underhill's "What Is the Spiritual Life?" is thoroughly consonant with the quiet-active way of life characteristic of Quakerism. "Hopi Means Peace" carries a number of suggestive beliefs and ways of life common to Quakerism and the Hopi religion.

John and Charlotte Vaughn, in their faithful and understanding description of "The Pious Muslim," tell us: "It was with pleasure we learned that similarities between Islam and what we understand by Quakerism seem to be more numerous and significant than the differences." And Seth Spaulding finds Prime Minister U Nu of Burma, a Buddhist by religious persuasion, "to be a man whose underlying motivation is closely akin to that of a true Friend." Finally, just to be sure that segments of the Christian tradition are not overlooked, we have the statement: "Harold Snyder writes saying that he found many people attending the World Brotherhood Congress in Brussels have ideals very much like the Quakers."

These expressions drive home an important lesson and a serious challenge. My own conviction has been that Quakerism is neither a church nor a creed; it is, like the core of every religion, a way of life. Books of Discipline but fetter the soul by attempting to imprison God in a definition. The center of the Quaker way of life is in the meeting house dedicated to the quest of God, and its culmination is to be found in the halls of learning and in the market place, in search of knowledge and wisdom, and in service to the needy. This three-cornered approach to life is the same message that was originally given to the world by the author of the *Bhagavad Gita*: "There are three ways to realize God—the way of *Bhakti* or of ecstatic adoration of the Supreme Reality, the way of *Jnana* or of knowledge and wisdom, and the way of *Karma* or of action and service to one's fellow men."

The lesson to be drawn is simply this, that Quakerism becomes meaningful to Friends as well as to the world at large not as a church, not as a creed, but as a

way of life. The challenge is: Are we as individual members of the Religious Society of Friends and as a Society doing all we should to deserve the esteem of the world, which looks upon us as bearers of high religion?

HARIDAS T. MUZUMDAR

Books

ON LISTENING TO ANOTHER. By DOUGLAS V. STEERE. Harper and Brothers, New York. 71 pages. \$1.50

There are two good reasons for looking into this Swarthmore Lecture for 1955. First, it was written by one of the most thoughtful and most sensitive of contemporary Quaker thinkers. Second, it is the 48th in a series of lectures, many of which we now number among our Quaker classics.

On Listening to Another shows that God in His relation to man is the perfect Listener, and that man, if he is best to serve the Master's purposes, must be a listener to God's voice. This principle Douglas Steere applies first to the Friends meeting for worship. Then he shows how Quaker concerns arise from listening and how they are carried out most effectively when the listening is constant and unceasing.

This little book is a deeply based and moving call to rededication on the part of the individual Friend and of the Society.

HELEN W. WILLIAMS

BENJAMIN FRANKLIN, Printer and Patriot. By RUTH CROMER WEIR. Abingdon Press, Nashville, Tenn. 128 pages. \$1.50

Here a talented author of juvenile books about famous people interprets the life and philosophy of Benjamin Franklin with simplicity and human interest. Written in a style (and printed in large type) to appeal to 8- to 12-year-olds, it has a definite charm for older people. The language, of course, appeals to younger boys and girls. There is good historical material in interesting form for grades four to the lower grades of Junior High, revealing Franklin's way of life, views, and how he selected his lifework.

WILLIAM M. KANTOR

DEEP RIVER, Reflections on the Religious Insight of Certain of the Negro Spirituals. By HOWARD THURMAN. Harper and Brothers, New York, 1955. 94 pages. \$2.00

This little volume, an enlarged revision of a series of essays published privately ten years ago, is a perceptive interpretation of certain aspects of six spirituals. It is given a measure of unity by an introductory chapter which discusses the sources and themes of Negro religious songs in general. Howard Thurman writes with deep understanding of the spirit of his subject, and Elizabeth Orton Jones' sensitive line drawings are admirably fitted to the text.

Deep River lacks a sense of wholeness, however. The separate chapters are sometimes repetitive in their imagery but do not succeed in developing a cohesive sequence of ideas. The prose style is uneven, and the footnoted quotations from other works by the same author keep the reader reminded

that this is a reworking of material already available. Perhaps too much familiarity with the words of the spirituals is assumed, for in each of the six essays on the particular songs only the verses which Thurman uses as his jumping-off point are quoted, when the full text might have been a helpful addition. To this reader the device of printing the poetry in green seemed unnecessary and distracting.

In spite of these criticisms, *Deep River* is a book worth reading. One is led through new understanding of the spirituals and the life out of which they grew to a fresh insight into universal truths. *Deep River* is an affirmation of the vigor of man's spirit and of his unconquerable hope and faith.

ANNE WOOD

Friends and Their Friends

Dr. Jonathan E. Rhoads, a member of Coulter Street Meeting, Germantown, Philadelphia, was named provost of the University of Pennsylvania by the institution's Board of Trustees on January 17. Dr. Rhoads has taught at the University of Pennsylvania for more than 20 years. The university provost is the chief educational officer under Gaylord P. Harnwell, president of the university.

Dr. Rhoads is professor of surgery and surgical research in the School of Medicine and professor of surgery in the Graduate School of Medicine. As provost he will continue his surgical practice part-time and retain his professorships. He is chairman of the University Senate, the campus-wide faculty body; president of the Philadelphia division of the American Cancer Society; and a fellow of the American College of Surgeons.

Frank Ankenbrand, Jr., a member of Greenwich, N. J., Meeting, has been appointed regional historical editor for New Jersey by the Stephen Moylan Press of Whitford, Pa. The first historical sketch from his pen appears on the December issue of the *Historical Landmark Calendar*, the 105th so far published. The sketch of the Hicksite Meeting House at Greenwich, N. J., which accompanies the write-up, was done by the Chester County artist, Henry T. MacNeill.

Frank Ankenbrand, Jr., formerly co-editor of the *Vineland Historical Quarterly*, has been contributing editor of that magazine for the last 15 years. He has served on the editorial staffs of the *Tioga News*, *New Hope: A Magazine of Contemporary Art*, and the *Short Story Journal*, and is a member of the advisory staff of the *Cyclopedia of American Biography*.

Henry Scattergood, headmaster of Germantown Friends School, Philadelphia, has been elected to the Board of Managers of Haverford College. He will succeed Daniel Smiley, Jr., of Mohonk, N. Y., who recently resigned. A graduate of the class 1933, Henry Scattergood is a descendant of founders of Haverford College. He is treasurer of the Middle States Association of Colleges and Secondary Schools and a member of the Board of the Frankford Friends Hospital.

Nineteen oil paintings by Francis Clark Brown, artist and Quaker minister of West Milton, Ohio, were shown in a Wilmington College exhibition held in January at the Gallery of the Boyd Auditorium.

A native of Iowa, Francis Brown was a professional artist from 1931 until 1945, when he became a Friends minister. He has won 32 American awards and one from Britain.

Long active as a Quaker layman before taking a pastorate, Francis Brown was a delegate in 1952 to the Friends World Conference at Oxford, England. While in Europe he painted scenes in the old colony of St. Ives in Cornwall, Switzerland, and Holland. In 1954 he spent a month in Jamaica, bringing back several interesting oils.

He has had one-man exhibits in the leading museums of the Midwest, and is represented in many permanent collections, such as Honeywell Memorial, Kokomo Art Association, Louis Bonsib Collection, Gary Public Library, Nobelsville Public Library, Hamilton County Court House, Indianapolis Women's Club, the Phi Sigma Tau collection, and in some 200 private collections in Midwestern homes. Three of his works were accepted for the national show at Ogunquit, Maine, this year, three in the Dayton, Ohio, show, one in the Indiana show, and many others.

Caroline C. Graveson's novel *The Farthing Family* has been reprinted by the Bannisdale Press, London (9/6; \$2.00). The first edition was published in 1950. This story of a London family in the seventeenth century is rich in Quaker associations and contains many dramatic scenes in connection with events during the plague and the Great Fire.

Margaret G. Beidler whose "Letter from the Indian Ocean" is published in the current issue, lives now at Phnom Penh, Cambodia, where her husband, Paul Beidler, is serving as architect and housing adviser with the International Cooperation Administration to Cambodia. Last year he worked in the same capacity in Baghdad.

Margaret and Paul Beidler have four children, who came with their mother by freighter from Basra to Singapore, then flew to Bangkok, arriving in Cambodia on December 16, 1955.

What can be done to improve the situation of the American farmer, and what part can American agriculture play in feeding a hungry world? These are among the questions to be threshed out in the forthcoming eight-day Agricultural Seminar planned by the Friends Committee on National Legislation, to be held in Washington, D. C., from February 14 through 21. The program is being planned to include speakers from the United States Department of Agriculture, farm organizations, the agriculture committees of the Senate and House of Representatives, and also various agricultural economists. One day will be given over to a visit to the Beltsville Research Center.

Inquiries should be addressed to the Friends Committee on National Legislation, 104 C Street, N. E., Washington 2, D. C.

Donald Voorhees of 802 East Penn Street, Whittier, Calif., member of First Friends Church, Whittier, has been appointed by the American Friends Service Committee a member of the Kenya Workcamp for two years, beginning January 1956. Born at Newberg, Oregon, in 1932, he attended Pierce Junior College from 1951 to 1953. Last fall he completed a year's work with the Houses for Korea program. In the summer of 1954 he worked at the National College of Agriculture of Mexico. In 1953 he spent the summer at the A.F.S.C. Workcamp, Kake, Alaska, after serving during the preceding summer as an A.F.S.C. interne-in-agriculture at Berea, Ohio.

Late in January, Clair Wilcox of the economics department of Swarthmore College will leave for Pakistan, to be gone a year. He will serve as economic adviser to the Pakistan government under the Point Four program.

Haridas T. Muzumdar, whose article "Quakerism, a Way of Life" appears in the current issue, is a member of Swarthmore Monthly Meeting, Pa., and professor of sociology at Cornell College, Mount Vernon, Iowa. Well known for his many books on Gandhi and on peace, he recently finished writing his new book, entitled *The Epic of India*.

The Dallas, Texas, Meeting observed its third anniversary on the first Sunday in November. Starting with four people in 1952, it has shown real growth. Attendance this fall ran between 10 and 20.

The second of the religious television series, "His Way, His Word," will be presented over the National Broadcasting Company television network on Sunday, January 29, at 2:30 p.m., EST. It will be the dramatic portrayal of the story of "The Prodigal Son."

Succeeding programs in this series will be seen on Sunday, February 26, "Where Your Treasure Is," and Sunday, March 25, "The Fruitless Fig Tree," both at 2:30 p.m., EST.

The Cleveland, Ohio, Meeting now at 11125 Magnolia Drive will soon have a home of its own at 10916 Magnolia Drive. The property is a large house with excellent possibilities for adaptation, notes the newsletter, *The Tatler*, including a lovely garden, a garage, and off-street parking.

Applications are now being received for 1956 Quaker Leadership Grants under the Clement and Grace Biddle Foundation, Inc. These grants are given to Friends desiring to study at Pendle Hill or Woodbrooke; also to Friends who wish to participate in the Summer Study Tour, which includes visits to the Five Years Meeting headquarters, to the United Nations, to Washington, D. C., as well as attendance at Friends General Conference at Cape May, N. J., and the Pendle Hill Summer School. The summer program for 1956 will begin at Cape May, N. J., June 22 and continue for six

and one-half weeks. Applications close April 1. For full information address the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa.

A number of ideas for celebrating St. Valentine's Day by expressing the kind of generous, unselfish love which has perpetuated his fame have been assembled by the Educational Materials for Children program of the American Friends Service Committee. They are set out in the colorful contents of a 25-cent packet similar to those used to promote the very successful 1955 "Friendly Beggars" project at Hallowe'en and the mitten trees before Christmas.

For parents and group leaders there are illustrated "How-to-begin-and-what-to-do-next" pages. "Things-to-make" are offered in two groups. First come directions for cutting out a Valentine dog, a Valentine flower, and a Valentine clock, on which coins can be attached at various heart-shaped points for a collection of money. Second are instructions for making games to be sent to needy children at home and abroad. Finally, for collection and dedication of the gifts at a Valentine Day ceremony, there is a choice of three programs, a service of worship, an assembly program, and a special "Many Friends in Many Lands" ceremony.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I feel sure Friends throughout the country, especially those who have seen (and heard!) a commercial slaughter house, will want to write to their Senators, Senate Office Building, Washington, and to their Representative, House Office Building, Washington, urging their support of the humane slaughter bills S.1636 and H.R.6099 now before Congress.

Practical humane slaughtering methods developed in Europe as early as 1893 and are required by law in nine European countries. In the United States only a minority of enlightened packers (notably Hormel) kill humanely. In the great majority of packing houses the animals are slaughtered with a great deal of completely unnecessary fright and pain.

Anyone interested in further information about the bills may write to the National Humane Society, 723 15 Street, N.W., Washington 5, D. C. It has been suggested that the five-year waiting period called for in the bills could very reasonably be shortened to one or two years.

Morristown, N. J.

BETTY STONE

The days called Christmas, Easter, Thanksgiving, and a few other days in the year are regarded by many professing Christians to be holy days, and they are esteemed as such by many professing Friends.

First-day schools in particular use these days as symbols with the pageants and plays which go along with them. Also Friends publications usually make much of these days with appropriate articles, poems, editorials, and pictures, and the FRIENDS JOURNAL is included among these publications.

It is to be deeply considered if Friends are being guided properly in observing these days, no matter how innocent it might seem. A few Friends still believe it is right and God's dealing and work in man to testify against these shadows of things and testify for the substance, holding that no religious act can be acceptable to God unless produced by the influence of His holy spirit. Therefore they cannot consistently or conscientiously join with any in the observance of public fasts, prayer days, feasts, or what are called holy days. For though exterior observances of a similar kind were once authorized under the law, as shadows of things to come, yet they who come to Christ find that in him all shadows end.

Highlands, N. J.

EDMUND GOERKE

In the editorial paragraph (December 17) on "Women in the Society of Friends," appears this line: "It has been said that a people might be judged by the position it accords to women."

There are certainly many more ways of judging any human organization than that of the "position" of the males or females who compose it. The whole idea of men or women taking up "positions" either with or against each other smacks of a lack of understanding of the true dynamics of a living group.

I cannot help but believe that great leaders, whether men or women, are supported and trusted by the men and women around them, regardless of sex. Not only that, but the "true" leader may well be one who "stands behind" the apparent leader and who supports him or her without regard to any thought of "the position" of the males or females of the group. Let us have done with the idea that a sexual group should "take up a position" against the other sex. Of all divisions, this is perhaps the most ridiculous and dangerous.

No society is imaginable without the dynamic cooperation of men and women (though religious groups have been founded and are still maintained on the basis of complete separation), and surely the Society of Friends would be among the first to agree to this view.

Brooklyn, N. Y.

HOWARD HAYES

Some time ago in a letter to the editor I raised some questions in regard to the new Friends meeting and school at Virginia Beach, Va. I think that the answers which have come to me will be of general interest and so pass them on.

Walter J. Brown writes that the new Meeting was set up under the care of the Conservative Quarterly Meeting held at Woodland, N. C.

Clarence Pickett, who attended the dedication of the building, tells me that while there are no Negro children now in attendance at the Virginia Beach school, it is not the intention to maintain a segregated school and that parents of all prospective students have been interviewed on this question without finding any objection.

Mickleton, N. J.

HENRY W. RIDGWAY

It is now time to remind Friends of Ruby Dowsett of the great success of their cooperation with her in sending their Christmas cards to her for resale after being renovated by the young people in the Friends School in New Zealand. Her address, in case Friends have mislaid it, is 51 Ponsonby Rd., Karori W3, Wellington, New Zealand. Friends are also reminded that cards should be clean, in good condition, and definitely Christmas in subject, in order to be usable. The Service Committee benefits from this project.

Larchmont, N. Y.

GLAD SCHWANTES

BIRTHS

LEACH—On December 29, 1955, in South London, England, to Robert J. and Jean Francis Leach of Geneva, Switzerland, a daughter named FELICITY MARY KENNEDY.

WARREN—On September 15, 1955, at Pasadena, Calif., to R. Lynd and Mary Maris Warren of Whittier, Calif., a daughter named EMILY PICKERING WARREN.

ZIMMERMAN—On January 8, at Primavera, Paraguay, to Milton and Alexandra Miller Zimmerman, a daughter named ELIZABETH ADDAMS ZIMMERMAN. She is a birthright member of Haverford Monthly Meeting, Pa.

MARRIAGE

McFEELY-BAKER—On January 14, in the Newtown, Pa., Meeting House and under the care of Newtown Meeting, BARBARA LEE BAKER, daughter of Leon and Kathleen Baker of George School, Pa., and RICHARD AUBREY McFEELY, Lieutenant, United States Marine Corps, son of Richard H. and Nancy W. McFeely of George School, Pa. All are members of Newtown, Pa., Meeting.

DEATHS

FOX—On December 14, 1955, in Germantown Hospital, Pa., after a brief illness, ROBERT E. Fox of 5501 Wayne Avenue, Philadelphia, aged 87 years, senior agent with the Philadelphia-Irwin Agency of the Provident Mutual Life Insurance Company of Philadelphia. He graduated from Haverford College in 1890. He was an elder of Twelfth Street Meeting, Philadelphia. Surviving are his wife, Anna T. Fox; two daughters, Mrs. Hubert C. Patterson, Jr., of Chapel Hill, N. C., and Mrs. H. DePuy Smith of Garden City, Mich.; and eight grandchildren. A memorial service was held at Twelfth Street Meeting House. Burial was in the Southwestern Grounds.

HOWELL—On December 28, 1955, RALPH HOWELL, aged 98 years and two months. A member of Green Plain Monthly Meeting, Selma, Ohio, he had always lived in or near Yellow Springs, Ohio. Surviving are his wife, Evelyn B. Howell, two children, five grandchildren, and nine great-grandchildren. Burial was at Springfield, Ohio.

TAKAHASHI—On January 4, at birth, AIKO LISANNE TAKAHASHI, infant daughter and first child of Yasuo and Betty

Takahashi, Danville, Pa. Surviving are the grandparents, Mr. and Mrs. Goro Takahashi, Tokyo, Japan, and Mr. and Mrs. Arthur Ellis, Peru, Indiana; a great-grandmother, Mrs. John Dawson, Peru, Indiana; an aunt, three uncles, and eight cousins in Tokyo and Peru, Indiana. The parents are members of the Millville, Pa., Meeting.

WILSON—On December 26, 1955, at his home near Calvert, Md., after a few days' illness, SAMUEL DIXON WILSON, in his 91st year, eldest son of the late William and Mary Taylor Wilson. He was a lifelong member of Nottingham Monthly Meeting, Pa., of Baltimore Yearly Meeting, and in his younger days was a teacher in the East Nottingham First-day School, Calvert, Md. His wife was the late Mary Mendenhall Wilson, who became a member of Friends at the time of their marriage in 1889. Both were faithful to the Meeting and the First-day school.

Surviving are a brother, Bayard G. Wilson of Nottingham, Pa., and four sons, C. Victor of Farmingdale, N. Y., Leonard C. of Zion, Md., E. Bennett of Rising Sun, Md., and Francis H. Wilson, residing near Calvert, Md.; eight grandchildren and three great-grandchildren.

Albert H. Ashton (1883-1955)

Albert H. Ashton was born March 11, 1883, in Harrisville, Ohio. At the age of eighteen he moved to Indiana. He died suddenly at his home in Darlington, Maryland, on Saturday, November 12, 1955.

He received his education at Barnesville Friends Boarding School in Ohio, Plainville Friends Academy, and Purdue University in Indiana.

On March 11, 1908, he was married to Nina Reeve. Five children were born to them. He is survived by his wife and the following children: Richard Reeve, Mt. Ranier, Maryland; Ruth Adeline Dayett, Brookeville, Maryland; William Albert, Southbridge, Massachusetts; Robert Hadley, Aberdeen, Maryland; and Katherine Eliza Graybeal, Lincoln University, Pennsylvania; and seventeen grandchildren.

While living in Indiana, he was engaged in farming. He moved to Darlington, Maryland, in 1926 after which time he became a building contractor. At the time of his death he was engaged in the real-estate business.

He was a much beloved member of Deer Creek Monthly Meeting of Friends, United, at Darlington, Maryland, where he sat the head of the Meeting for many years. He was a faithful member who gave cheerfully of his time and labor to the Meeting, which he loved. His happy spirit and kind manner made him an inspiring personality at meeting on Sunday morning. His guidance will be greatly missed. . . .

Deer Creek Monthly Meeting of Friends, United, expresses gratitude for having had fellowship with Albert H. Ashton.

Coming Events

JANUARY

28—Chester Quarterly Meeting at Swarthmore, Pa., 10 a.m.; also an afternoon session. A report will be received from

the Friends Committee on National Legislation, which is not reporting to Philadelphia Yearly Meeting in 1956.

29—Quaker Forum at the Swarthmore, Pa., Meeting House, 9.45 a.m.: Roy and Betty McCorkel, "Our Year in India."

29—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic five, "The Meeting for Worship." Leader, Catharine J. Cadbury.

29—Concord Quarterly Meeting on Worship and Ministry at Chestnut Street Meeting House, West Chester, Pa., 2 p.m. The first Query will be considered.

29—Public meeting for worship, held at the request of William Bacon Evans, at Salem, N. J., Meeting House, 2:30 p.m. All welcome. Morning meeting, 10:30 a.m.

29—Address and covered-dish supper at the Friends Community Center, Westbury, L. I., N. Y., 6:15 p.m. Dr. James F. Bender will discuss the ninth Query, "Are Friends careful to conduct their business affairs in a manner becoming to their religious profession?" Westbury Preparative Meeting will be the host.

29—Reading, Pa., Friends Forum, 108 North 6th Street, 8 p.m.: Derk Bodde, "The Chinese Puzzle."

31—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Mildred Binns Young, "Insured Hope." Bring a sandwich and stay for the fellowship afterwards. Coffee and tea will be served in Room 3. Children will be cared for in the office of the Social Order Committee.

FEBRUARY

2—Winter meeting of the Friends Council on Education at Friends Select School, 17th Street and the Parkway, Philadelphia. Business meeting, 4:45 p.m.; supper by reservation only, 6:15 p.m. (\$1.50); open meeting in the school auditorium, 7:30 p.m.: J. Barclay Jones, president of the Radnor Township, Pa., School Board, "A Quaker Looks at Public Education."

2—73rd Annual Meeting of the Indian Rights Association at the Parish House of the First Unitarian Church, 2125 Chestnut Street, Philadelphia, 7:45 p.m. Address by Harold E. Fey, editor of *The Christian Century*, Chicago, "Indian Rights and American Justice."

3 to 5—Week-end Seminar with A. J. Muste, renowned Christian pacifist, at Pendle Hill, Wallingford, Pa. Lectures and discussion on the subject, "Moral Man and Immoral Society." Total cost, \$10.00; individual sessions, 50 cents. Make advance registrations now by telephone or writing The Secretary, Pendle Hill, Wallingford, Pa.

4—Concord Quarterly Meeting at Wilmington, Del., 10:30 a.m.

4, 5—Annual Midwinter Conference sponsored by the Young Friends Movement of Philadelphia Yearly Meeting at Moorestown, N. J., Meeting House. Theme, "So Little Time," as related to the individual, the family, and the community. Speakers: Josephine Benton (keynote address), Harold Chance, Roy and Elizabeth Moger, Ray Hartsough; discussion leaders, Olcott Sanders, Rachel Cadbury, David Potter, Samuel Humes, Enid Hobart, Robert English, and Irving Hollingshead. Registration begins at 9 a.m. on Saturday.

5—Quaker Forum at the Swarthmore, Pa., Meeting House, 9:45 a.m.: Karl Scholz, "The Declaration of International Interdependence."

5—Purchase Quarterly Meeting at Purchase, N. Y., Meeting House, Purchase and Lake Streets. Bible study, 9:45 a.m. ("Which Church Is Ours?" Revelations, chapter 3); worship, 10:30 a.m.; business, 11:30 a.m., followed by basket lunch (dessert and beverage will be served); address, 2 p.m.: Norman Whitney of the Syracuse Peace Council, "Is the Future of the Society of Friends before or behind Us?"

5—Connecticut Valley Quarterly Meeting at the Friends Meeting House, 144 South Quaker Lane, West Hartford, Conn. Ministry and Counsel, 10 a.m.; meeting for worship, 11 a.m.; meeting for business, 12 noon; lunch, 1 p.m.; at 2 p.m., meeting for business continues with program, "Bringing up Children in the Spiritual Life," conducted by leaders from each of the four Monthly Meetings.

5—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic seven, "Counselling." Leader, Eliza A. Foulke.

5—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Allen H. Wetter, superintendent of Philadelphia Public Schools, "Your Philadelphia Public Schools."

5—Meeting for worship at Huntington Meeting House, Latimore Township, Adams County, York Springs, R.D., Pa., 3 p.m. Three persons attended the January 1 meeting.

5—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. The speaker, about 4:30 p.m., will be Alice Linvill, who will give an illustrated talk on her recent trip through Scandinavian countries and to the North Cape. All are cordially invited.

5—Race Street Forum at the Race Street Meeting House, Philadelphia, 7 p.m.: "Would Freer Trade Really Benefit United States Citizens?" Affirmative, William L. Batt, secretary of the Committee for a National Trade Policy; negative,

O. R. Strackbein, chairman of the Nation-wide Committee of Industry, Agriculture, and Labor on Import-Export Policy.

10—Meeting of the Prison Committee of the New York Yearly Meeting at the Meeting House, 221 East 15th Street, New York City, 7:30 p.m. Elmer Reeves, deputy chief of probation, General Sessions Court, will speak about probation. All interested are invited.

10—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Charles Walker, "Germany—Power or Pawn?"

11—Abington Quarterly Meeting at Norristown, Pa. Meeting on Worship and Ministry, 10 a.m.; meeting for worship, 11 a.m., followed by business; lunch, 12:30 p.m.; business session continued, 2 p.m.: report of Meeting on Worship and Ministry, report of Executive and Nominating Committees, annual reports from Monthly Meetings. Accept for lunch by February 6 to Josephine Weber, 300 South Whitehall Road, Norristown, Pa.; telephone Norristown 8-4848.

11—Burlington Quarterly Meeting at Trenton, N. J., 1:30 p.m.

12—Baltimore Quarterly Meeting, Stony Run, at 5116 North Charles Street, Baltimore. Ministry and Counsel, 9:45 a.m. (topic, "What Does Continuing Revelation Mean to You?"); worship, 11 a.m.; lunch; business session, followed by an address by Esther Holmes Jones, "The United Nations at Work in Latin America."

12—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic nine, "The Bible." Leader, Henry J. Cadbury.

12—13th Annual Community Fellowship Service, sponsored by the Human Relations Committee of Germantown and the Religious Council of Germantown, at the First Methodist Church, Germantown Avenue at High Street, Germantown, Pa., 4 p.m. Speaker, Canon John M. Burgess, "The Ministry of Reconciliation"; music by the Fellowship House Choir under the direction of Elaine Brown.

REGULAR MEETINGS

ALBANY, N. Y.—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO, N. Y.—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

CAMBRIDGE, MASSACHUSETTS—5 Longfellow Park (near Harvard Square). Meeting for worship each First-day at 9:30 a.m. and 11 a.m. Telephone TR 6-8883.

CHICAGO, ILLINOIS—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

CLAREMONT, CAL.—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

CLEARBROOK, VIRGINIA—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

DES MOINES, IOWA—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

DOVER, N. J.—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

GAINESVILLE, FLA.—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

HARRISBURG, PA.—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., 4th and Walnut Streets.

HARTFORD, CONN.—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

JACKSONVILLE, FLORIDA—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVERgreen 9-5086 and 9-4345.

KANSAS CITY, MISSOURI—Penn Valley Meeting each Sunday at 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. Visiting Friends always welcome. For information call JA 1556.

LAKE WORTH, FLORIDA—Palm Beach Monthly Meeting, 812 South Lakeside Drive. Meeting for worship, 10:30 a.m.

LANCASTER, PA.—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

LONG ISLAND, N. Y.—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

MERION, PA.—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

MIAMI, FLA.—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

MINNEAPOLIS, MINNESOTA—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MONTCLAIR, NEW JERSEY—Worship and First-day school, 11 a.m., Park Street and Gordonhurst Avenue, 1.7 miles west of Exit 151 from Garden State Parkway.

NEW ORLEANS, LOUISIANA—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

NEW YORK, N. Y.—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th St. May—September: 144 E. 20th St. Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p. m.

ORLANDO, FLORIDA—Meeting for worship at Sorosis Home, 108 Liberty Street, First-days at 11 a.m.

PASADENA, CAL.—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

PHILADELPHIA, PENNSYLVANIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m. For information about First-day schools telephone Friends Central Bureau, RI 6-3263.

PHOENIX, ARIZONA—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 W. Mitchell.

ST. PETERSBURG, FLA.—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

SANTA FE, NEW MEXICO—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

SCARSDALE, NEW YORK—United meeting for worship, First-days at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk, Frances E. Compter, 17 Hazleton Drive, White Plains, N. Y.

SHREWSBURY, NEW JERSEY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

STATE COLLEGE, PA.—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

SYRACUSE, NEW YORK—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

TUCSON, ARIZONA—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East 5th Street; Tucson 2-3262.

WASHINGTON, D. C.—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

WINCHESTER, VIRGINIA—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 a.m.

WORCESTER, MASSACHUSETTS—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

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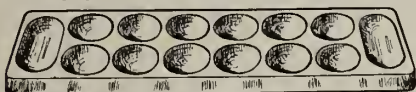
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FRIENDS JOURNAL

A Quaker Weekly

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The Business of Our Lives—Poetry

Letters to the Editor—A.F.S.C. Annual Meeting

*Y*OW sweet and pleasant it is to the truly spiritual eye to see several sorts of believers, several forms of Christians, in the school of Christ, every one learning their own lesson, performing their own peculiar service, and knowing, owning, and loving one another in the several places and different performances to their Master, to whom they are to give an account, and not to quarrel with one another about their different practices. For this is the true ground of love and unity, not that such a man walks and does just as I do, but because I feel the same spirit and life in him.

—ISAAC PENINGTON

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Editor and Manager
MILDRED A. PURNELL
Associate Editor

JEANNE CAVIN
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Cuban Friends

ONE of the most rewarding aspects of my visit to Cuba last summer was the opportunity to get to know quite well the young people of our Meetings, first during the week of the Convention at Gibara and then during my visits to the Monthly Meetings, where those who had attended the Convention had become the best promoters of the special services to be held later. The youth of the Friends Meetings by their numbers, enthusiasm, and devotion to their church, together with their brilliance, offer a definite promise for the future of Friends work in Cuba. Some of the young people already show the makings of future church and civic leaders. I think that they should be given more of a chance to prove it. Three of them, Elohim Ajo, Nancy Torres, and Yolanda Pupo, have started training for the ministry. I was very much impressed by all of them, and I am confident that they will be a great blessing to the Friends Meetings. As a matter of fact, it is my sincere hope that all Monthly Meetings will strive for more lay leadership, more diversified activities that give better scope to specific talents, which would satisfy particular needs, and also that the ministers will see that they can allow more initiative and responsibility to young people.

Better Quarters Needed

During the days of the Convention I was led to admire the forbearance and the good Cuban sense of humor with which young and old alike put up with crammed and inadequate quarters. I feel that Cuban Friends deserve some extra help from their wealthier brothers in the U. S. A. in improving the accommodation facilities in Gibara. This is a way to contribute to the greater success of the annual conventions that mean so much to Cuban Friends personally, and to the life of Cuban Yearly Meeting. Any improvement in Gibara would be useful also the rest of the year by increasing the operational facilities of the Friends School. As I mention Gibara and the Convention for the last time, I wish to pay here a special tribute to the pastor, Arsenio Catala, and to his whole family. To them fall, year after year, the greatest responsibility and burden of the material arrangements, which they have accepted with the greatest unselfishness. To Arsenio Catala, with his cheerfulness, efficiency, tact, and dedication, the Convention owes a great deal of its success. . . .

In closing these impressions I will express my fondest hope that the contacts with the Society of Friends at large and the Friends Monthly Meetings in Cuba will become more frequent, more organized, and mutually beneficial. A far greater cooperation of Cuban Friends with Quaker agencies, committees, etc., can be secured, if properly planned. I am sure that the Friends churches in Cuba have much to gain from broadening their contacts and receiving help and guidance in their endeavors towards better understanding of the Society of Friends as a whole. On the other hand, Friends from everywhere have very much to learn from the sincerity, loyalty, devotion, dedication, and high moral and spiritual standards of Cuban Friends.

DOMINGO RICART

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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Editorial Comments

Death

IT is a curious fact that Americans and Europeans differ widely in their thinking about the traditional treatment of death. For centuries death has been chosen for some of the most outstanding creations in European art, drama, and literature. This world of art made man familiar with the stark realities of death, and its majesty and terror were and are being emphasized abroad far beyond anything known in this country. This cultural difference may well interest our psychology experts for some time to come as both continents are interchanging their heritage and traditions more intimately than in years past. European observers regard our ways of veiling death or the dressing of it in a new Hollywood mythology as a strange and often tasteless evasion of truth. A film like *The Green Pastures* with its gay, heavenly scenes is as alien to Continental thinking as *Death Takes a Holiday*, which symbolizes the dark majesty as in an opera prince. Heaven becomes a vague abstraction in *Here Comes Mr. Jordan*; a deceased person does not realize that he has died as he lands on an airfield best suited to picture heaven's abstract quality. In *Heaven Can Wait* hell and heaven are interchanged, and the word is a conventionally dressed hotel manager. Somehow these semihumorous and good-natured plays express the anonymity of modern mass man and, incidentally, are also aimed at removing the fear of death from us who have witnessed more mass dying than earlier generations.

Are we thus transferring man's most inescapable problem to the realm of pretty illusions? And are we in doing so perhaps also neglecting to prepare man to face reality and meet death for himself and others in dignity and inward readiness? The Philadelphia book of *Faith and Practice* quotes George Fox's remark that "the Seed of God reigns over all and over death itself." It also reprints helpful passages on death from the *Christian Discipline* (London). Much of the terror and sense of helplessness usually connected with death could be removed if we gave reverent and confident thought to it at times of health and well-being. Such an occasional practice, strengthened by prayer and the confidence that death is but crossing the world," should prove helpful.

A Feel for Figures

The Economic Development Institute, a new center for study and training in economic development, opened in Washington, D. C., on January 9. It was organized by the International Bank for Reconstruction and Development (World Bank), an agency promoting the common interests of its members. It has assisted a more rapid economic development throughout the world by granting loans, providing economic and financial advisers, and delegating survey missions to various countries. The new Institute will train administrators to develop, as was stated, "a feel for figures," to attend to first things first, and to decide, for example, whether a country should rate the building of new schools above power stations or factories above roads. Such decisions are usually made by politicians, whereas economic experts should have a more determining voice in them. A government runs a budget deficit and is surprised when the cost of living is rising. Banks extend credit freely and are baffled by a deterioration in the balance of payments. The price of potatoes is cut in half, and within a few months there are queues for potatoes at any price. These are simple examples illustrating the need for trained planners and observers. The shortage of such personnel is not peculiar to underdeveloped countries but occurs also in Western nations.

The World Bank, the Rockefeller and Ford Foundations, and the governments represented by the participants are financing the first two years of the Institutes, each of which will last six months. The staff consists of experts in various fields and many visiting speakers who will conduct seminars and informal discussions as well as field visits. The first 14 participants are senior officers in their countries and represent Belgium (African territories), Ceylon, Colombia, Egypt, Haiti, India, Japan, Mexico, Nigeria, Pakistan, Philippines, Thailand, Uganda, and Yugoslavia.

According to a report from the United States Army headquarters, the Americans have built 85 churches in Germany since 1954 at a total cost of two and a half million dollars. The report added that the churches will be turned over to the German federal states whenever the troops will leave Germany.

The National Council of Churches is conducting the first nation-wide survey ever made on a county-by-county basis of the religious affiliation of our citizens. It will last two years. Former U. S. census reports have not covered county units or communities of less than 25,000 population, but the National Council census will include also these smaller units.

A new law regarding the abolition of all religious courts in Egypt took effect on January 1, 1956. All religious cases involving Moslems, Christians, or Jews are now subject to civil court decision.

Ethiopia's new constitution makes the Orthodox Church the official state church, but promises complete and safeguarded freedom to all other churches.

A Forgotten Classic of Devotion

By ROYAL F. SHEPARD, JR.

THE writings of Robert Barclay are not much read today, and when they are read, the purpose of the reader is most often theological and historical. It is a pity that Barclay is not read more, for there is no one to stand beside him in the history of Quaker thought. It is a pity, too, that the devotional value of his writings has received so little attention; for between the lines of sharply armored syllogism and the intermittent forays of polemic there is a wealth of personal testimony to the inward knowledge of Christ, beautifully written, powerfully convincing.

A Theology of Worship

It is quite natural that the perceptive reader should find in Barclay a rich mine of devotional material. Never was a theology more a theology of worship than was Barclay's. It was, indeed, not the doctrine of itinerant Quaker preachers that brought about Barclay's own conviction but the silence of the gathered meeting that led him into the ranks of the Scottish Friends.

For when I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart, and as I gave way unto it, I found the evil weakening in me, and the good raised up, and so I became knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly re-deemed.

The meeting for worship, Barclay remarks, is the best and most lasting kind of Friendly proselyting.

Again, no Christian thinker ever participated more

fully in his own major premise. Barclay's theology founded on his doctrine of the inward, saving revelation of the spirit of Christ. But that doctrine in turn founded on his own personal appropriation of that revelation. Thus he writes in the preface to his *Apology*:

For I have written . . . what I have heard with the ears of my soul, and seen with my inward eyes, and my hands have handled the word of life, and what hath been inwardly manifested to me of the things of God, that I do declare.

Somewhere along the line of every argument, Barclay resorts to personal testimony from his own prayer life. For the critical reader these passages may appear to be irrelevant "asides." But for Barclay they are the clinching truth, his own "And this I knew experimentally

Springs of Pure Devotion

Barclay was not a one-book man. Many of his less writings contain passages, which if they were sifted out and gathered together, would make a tidy volume for any man's library of devotional literature. For example, in that tedious, zealous little book called *Truth Clear of Calumnies* such gems as the following appear. On the experience of being crucified inwardly with Christ:

And indeed none know the weight and greatness what he suffered outwardly, but who know him just as he hath suffered in them, and suffer and become crucified with him, so as to have a sympathy and fellow feeling with him, even as the members suffer and are pained, when anything hurts the head and heart.

On the availability of the Spirit:

. . . for the breathings and motions of the Spirit, and especially unto prayer, are very frequent unto those who wait for them, and are as necessary to the children of God, as their daily bread, yea and more, which the Father withholdeth not, but giveth in due season.

On the day-by-day counsel of God:

Neither is our Master separated from us as those men

Royal F. Shepard, Jr., is minister of the First Congregational Church, Neligh, Nebraska. In 1954 he prepared a thesis on Robert Barclay's doctrine of inward revelation for his bachelor of divinity degree at Union Theological Seminary, a paper which was responsible for his receiving the Hitchcock Prize in Church History from that institution.

Pendle Hill Pamphlet Number 28, *Barclay in Brief*, by Eleanore Price Mather, is a condensation of Robert Barclay's *Apology*. The pamphlet is available for 35 cents from Pendle Hill and Friends bookstores.

ters are, who use to write letters to servants, to set them on work, while they are absent, and cannot help them by their presence; for our Master is always with us, and he requires us to do all our work by his immediate counsel, direction and assistance, as present with us and in us.

Yet it is in the eleventh chapter of the famous *Apology* that we find not only the most sustained of Barclay's treatises on worship and prayer but the finest deposit of devotional ore. Though this chapter is a masterpiece of argument, Barclay abandons in a measure his stiff, logical method, his scholastic terminology, and his austere stylistic ethic. He lets himself go so that one finds here the same freshness and vitality that abound in his only recorded public sermon and prayer, that delivered at Grace-Church Street, London, in 1688. Here linked with the Quaker duty of "waiting and watching" is his keen Scottish sense of the sovereign presence of God, a God "who will have no co-partner, no co-rival of his glory and power." Here is developed his doctrine of the soul's stance in worship as an attitude of "holy dependence," of alert passivity before the inrush of the spirit. Here outward silence is put in its proper place, a mere physical precondition, not to become a law for the worshiper, but rather the outward preparation for that true "inward silence" which lays the groundwork for communion. Here, too, we are given a picture of the life of "inward prayer" that is hardly surpassed in devotional literature.

Most important, Barclay outlines in the eleventh chapter of his *Apology* one of the most exhaustive treatments of the "gathered meeting," of corporate, church-entered mysticism:

Each partakes of the particular refreshment and strength which comes from the good in himself, but is a sharer in the whole body, as being a living member of the body, having a joint fellowship and communion with all.

Barclay was no religious isolationist, as is revealed in his amazingly high doctrine of churchly authority. Likewise, his portrayal of what he regards as the true Christian worship reveals his firm grasp of the communal nature of Christianity. It is in this context that his best-known image appears, that of the worshipers as candles, each lending his own beam to the glow in the others. And though this figure originated in the mind of George Keith, from whom Barclay took it almost word for word, that little bit of plagiarism beautifully illuminates the point at hand.

Admittedly, Barclay's approach to prayer and worship is of the quietistic sort. That tendency has been

much lamented in him. But this defect, like all of Barclay's defects, is one of overemphasis rather than of outright error. The extreme manner in which he presses the negative function of the human personality in worship serves only to point up more sharply an essential element, albeit an element requiring the balance of others, in the worship of God.

Those who have the courage and the industry to wend their way through the first ten chapters of the *Apology*, a rather formidable book to us moderns, will be rewarded in the eleventh by springs and freshets of pure devotion. Here is a devotional classic that should not be permitted to gather dust.

The Business of Our Lives

THE American Friends Service Committee tackled more "long-haul programs abroad and at home last year while easing its load of emergency work," the organization said in its 38th annual report issued recently. The title of the report is *The Business of Our Lives*.

While the Committee distributed material aids—clothing, textiles, foods, and drugs—valued at about three million dollars, it broadened the usefulness of its total six-million-dollar budget by shifting personnel increasingly to work on human problems.

Henry J. Cadbury, chairman of the Committee, pointed out the concern at the human relations level gave the organization's efforts a "timeliness to some developments about us."

"We were active in the movement toward integration before the Supreme Court decision on schools. This year we intensified our work in integrated housing lest through this phase of American life the first Court decision be nullified. With the second decision and with the progress of school integration in our capital, we discontinued work in Washington and released an experienced staff member to advise Southern schools," he wrote.

Last year the Committee extended deeper into the South its program of equal job opportunities for minorities by opening an office in Baton Rouge, La.

Another minority group, American Indians, received Committee assistance in enlarged programs toward self-help and leadership development.

Dr. Cadbury said the Committee continued its efforts to relieve international tensions. Among these activities was the mission of six Friends to Russia last June. He added: "We have for long, as best we could, pleaded for lifting of barriers that cut off communication and keep men from knowing the simple things of other men."

Among its many other activities, reaching into 17 foreign countries, was a broadened program in Kunsan, Korea, where 30 earthblock houses were built for refugees. Another 100 will be built this year.

"The Conferences for Diplomats, previously held only in Switzerland, this year were carried to Asia. Plans are under way to extend to U.N. delegation members the pattern estab-

lished in the Washington seminars for groups of government executives and Congressmen.

Two studies in the field of international relations were published, *Speak Truth to Power* and *The Future Development of the United Nations*.

A new program was organized which seeks through defense in court to expand the legal concept of the rights of conscience. "We have witnessed at home as well as in some foreign countries how religious and social values are menaced by curtailed freedom," Dr. Cadbury reported.

The American Friends Service Committee, the report says, builds its program on a basic and continuous philosophy running through the years since its founding in 1917.

"It is the faith that men are made for brotherhood and not for strife; for mutual understanding and respect, not for dislike and suspicion; for wholeness and not for division."

About 70,000 individuals contributed voluntarily to support last year's program. The Committee makes no door-to-door solicitation or nation-wide fund appeals. Its staff last year averaged 445 persons in the national office, 13 regional offices, and field assignments and foreign appointments.

A.F.S.C. Annual Meeting

GRATITUDE for past and present opportunities for service and for world-wide appreciation of this channel for Friends testimony permeated the annual meeting of the American Friends Service Committee, held January 13 and 14 in the Race Street Meeting House, Philadelphia, as the organization approached its fourth decade.

Special expressions of gratitude were touched off by the surprise presentation to Hugh Moore of a brief case and pen, with red roses for his wife Alma, marking his quarter century as a fund raiser for the Committee. Henry J. Cadbury, newly re-elected chairman of the Board of Directors, and others thanked him for his helping to make possible continuation of A.F.S.C. work. Clarence Pickett, executive secretary emeritus, who was in Honolulu at the time, added to the chorus of good-humored good will through a tape-recorded message.

While the continuing need for tangible material aids was reported, the spiritual value of A.F.S.C. work was given especial emphasis. Achievements of conferences for diplomats in Switzerland and Ceylon in sowing seeds of friendship and understanding were commended, and similar results of seminars at different levels and in various parts of the world were noted appreciatively.

Cooperation between American, British, and Canadian Friends service organizations in Korea was viewed with satisfaction, and special mention was made of the significance of a new hurricane relief project in Vera Cruz, Mexico, the first one there to use more Latin American than American and European workers and the first in which all business meetings are conducted in Spanish.

At the official annual meeting of the American Friends Service Committee Corporation on the morning of Friday, January 13, eight new members elected to the Board were Elizabeth B. Emlen, Haverford, Pa.; William Eves, III, George

School, Pa.; William B. Edgerton, State College, Pa.; Howard G. Taylor, Jr., Riverton, N. J.; Lyra Dann, Corvallis, Oregon; Henry H. Perry, Boston, Mass.; Eleanor Zelliot, Lisbon, Indiana; and William R. Huntington, New York City.

Re-elected to the Board were Thomas B. Harvey, Radnor, Pa.; William Morris Maier, Bryn Mawr, Pa.; John F. Rich, Haverford, Pa.; John H. Wood, Jr., Langhorne, Pa.; and Horace R. Stubbs, New York City.

"Conscience and Civil Liberties" was the subject of the Friday afternoon meeting.

Frederick Fuges, director of the Rights of Conscience Program, described its work in connection with loyalty oaths and similar developments. Elaine Fischer, director of the Chicago State Hospital Institutional Service Unit in the summer of 1955, reported on developments along this line there. Richard K. Bennett, secretary of the Community Relations Program, told of effects of race relations problems on civil liberties in the South.

At the evening session James H. Hayes, coordinator of the National Indian Program, described needs of Indians on various reservations on this tenth anniversary of A.F.S.C. work for their benefit.

Edwin L. Duckles, field director of the Mexico Program reported on projects there and in El Salvador, mentioning also the new Friends House in Mexico City, where visiting Friends are welcomed and some accommodations are available.

With William R. Huntington, chairman of the Foreign Service Executive Committee, presiding on Saturday morning January 14, Louis W. Schneider, foreign service secretary talked on "Trends in European Service," emphasizing the gradual acceptance of greater responsibility for continuing project by citizens of the countries where the A.F.S.C. is active.

Frank Hunt, director of the Japan-Korea Area Desk, described some A.F.S.C. projects in that area, and Eleanor Stable Clarke, editor of the *Clothing Bulletin*, spoke on "Persisting Need for Material Aids," with mention of shipments to Asia among other regions. Actual figures on shipments were given by Myron Pilbrow, director of the Material Aids Program who said that while in the fiscal year ending last September 34.5 per cent of relief goods shipped went to Korea, only 1 per cent is expected to be sent there this year. Demand elsewhere have been growing fast, however. Japan, for example, has requested 100 tons of clothing and other materials. A total of more than 10,000,000 pounds was shipped to different parts of the world last year, including clothing, shoes, yard goods, school supplies, medical supplies, foodstuffs, and miscellaneous materials. Kenya is to be included in the distribution this year.

At the concluding session on Saturday afternoon Ami Chakravarty, currently professor of comparative Oriental religions and literature at Boston University, who has worked closely in the past with Gandhi and Tagore, spoke of impressions when he returned to India last summer, emphasizing the opportunity and need there for seminars of the type conducted by the A.F.S.C. in some countries. Lewis M. Hoskins, A.F.S.C. executive director, closed the annual meeting with a talk on "New Directions for Quaker Action."

Letter from Japan

A NEW Quaker testimony that is rapidly taking shape in my life, partly under the influence of exposure to the Japanese language, is a concern for the abandonment of the so-called "plain speech."

In the seventeenth century, when Quakerism was fresh and had no doubt as to what it stood for, the testimony of using second person singular pronouns to all individuals held significance. Members of the nobility, deeming themselves more worthy than others, had appropriated the first person plural pronoun for their personal use and, to flatter them, their subordinates adopted the tactic of substituting plural for singular in the second person as well.

Eventually, the distinction between singular and plural in the second person began to break down altogether; *you* was reserved for one's superiors, and the thee-thou-thy series was used for one's subordinates, with *you* retaining its plural function as well. Firm in their belief that all men were equal in the sight of God, Quakers found such a distinction unsatisfactory and sought to restore the words to their original use.

Whether the early Quakers were consciously trying to start a social movement or not is a moot point. Most likely they were not. They were merely seeking to give consistent expression to their belief in the equality of all men as spiritual sons of God. The Quaker custom of marking a fixed price on merchandise so that all men would pay the same price is another case in point. Most probably Friends did this simply because they wanted to be fair to all who frequented their shops and give the sharp bargainer no advantage at the expense of his less skilled brother. It is unlikely that many Quakers adopted fixed prices in the hope of forcing their system on a business world interested only in profit. That part was just coincidence, the coincidence being that Friends hit upon it because of their convictions; the system itself was a natural success.

In the field of linguistics Friends were less successful. They failed to see in the breakdown of distinction between singular and plural in the second person a trend that would not be reversed in English. Disinterested in trying to reform the English language scientifically and seeking only to be consistent in treating all men as equals, they quite innocently returned to the older usage which was even then in its final days.

As it happened, English society chose a democratic course, and the plural form *you* eventually came into general use, while the singular forms disappeared altogether, except where they are preserved in church liturgy. In reviving the "plain speech," however, Quakers started

a habit which they could not easily break. While all other users of the English language adopted pronouns recognizing no distinction between man, Quakers created a new distinction of special familiarity by continuing to use the archaic form, a practice which persists to a certain extent among Quakers to the present day.

Most Quakers who still use the "plain speech" are fully conscious of its linguistic history and realize that it no longer serves its original purpose. But it is easy to justify "plain speech" on the grounds that it generates a feeling of intimacy in one's family or that it draws friends into a close group, a custom which is the accepted pattern in a language such as Spanish. This in itself may be true; but if we establish such intimacy, we do so by creating something less than intimacy with those outside the circle. Those like myself who have ventured to adopt "plain speech" after reaching adulthood know that it is difficult to know where to draw the line. We would be truer to our original objectives if we addressed all men in the same way.

The reason this matter comes to my mind is that, living in Japan, one becomes exceedingly aware of the lengths to which a language can go in setting up class distinctions. Japanese abounds in pronouns for the second person, all of them conveying various degrees of relationship. There are different words for family relationships, depending on whether an individual is speaking of his worthless relative or his companion's honorable relative. Moreover, the use of several different verb endings in each tense, expressing different degrees of formality, is governed largely by whether one is speaking to an inferior, an equal, or a superior.

Not long ago at a retreat of Friends in the Kansai area of Japan, I was called upon to introduce the speaker, Toyotaro Takemura, who is clerk of the Yearly Meeting. In the few minutes before the lecture I gave careful thought to what I would say and decided to introduce him as "Takemura Sensei," knowing that in Japanese the noun *sensei*, which means "teacher," is used rather freely both as a pronoun in place of *you* and as an honorific title. When I finished the introduction, Takemura San (san, required by good usage, is the ordinary title in Japanese) prefaced his lecture with a reference to the admonition of Jesus that "you are not to be called rabbi, for you have one teacher and you are all brethren" (Matthew 23:8). These words came as a timely lesson, and I hope they made as strong an impression on others as they did on me.

Takemura San might well have quoted the passage more fully and included the warning against those who love "the best seats in the synagogues, and salutations in the market place, and being *called* rabbi by men" (italics

added). After all, it is the half-hidden, half-recognized desire for honor on the part of modern-day Pharisees that preserves the petty honors which remain a part of our life. In the above passage there is food for thought on both sides of the Pacific. There are Friends in America, for instance, who take pride in sitting on the facing benches and serving on committees where more honor than work is involved, forgetting that the task of being a Christian is not an honorary assignment.

If we are in a land such as Japan, where language convention and social practice make it difficult to treat all men as equals, perhaps we need to be as bold as the first Quakers. If we are in a land such as the United States, where continued use of "plain speech" sets up a similar, though much more subtle, barrier, perhaps we need to pay more attention to the spirit rather than the letter of early Quakerism. If the Quaker revelation is to be ongoing, we must ever be ready to modify our outward actions—particularly when those actions affect our ability to treat every man as our brother.

BRUCE L. PEARSON

Internationally Speaking

Disarmament: Next Phase

FIVE proposals were referred to the United Nations Disarmament Commission by the recent General Assembly. These are (1) President Eisenhower's "open skies" inspection suggestion, (2) the Russian project to detect incipient aggression by inspection at ports and mobilization centers, (3) the British idea of limits on the maximum numbers of men in the armed forces of the nations, (4) the French scheme of limiting arms by limiting military budgets, and (5) India's cherished hope of stopping the tests of weapons of mass destruction. These ought to be regarded as five of the elements of a comprehensive disarmament program, not as rival proposals. The tendency to regard, for instance, the "open skies" proposal as one that must be accepted alone makes for unnecessary antagonism and inaction.

With the Disarmament Subcommittee due to meet in London the end of February, there is discouragement in U.N. circles because the United States has reserved its decision about proposals, such as that of maximum figures for the armed forces of the nations, which it had previously approved in principle. With the Soviet Union now showing signs of interest in disarmament of land forces (perhaps because of awareness of the size of the Chinese armies along a long land frontier), this withdrawal by the United States seems to risk throwing away the slowly ripening fruits of ten years of hard work.

Security seems to be a stumbling block. American

experts now find, after ten years of insisting on foolproof inspection before any agreement outlawing nuclear weapons, that already existing nuclear weapons cannot be detected by any inspection system. It is quite possible to inspect the concentration of fissionable materials and make sure whether or not a nation is complying with an agreement not to concentrate such materials except for peaceful uses. But the materials concentrated and the weapons made during the ten years wasted hunting for absolute security defy detection and make security in that sense impossible. There must be some trust.

Absolute security does not exist in human experience. One has to choose the course with the higher probability of security. Arms rivalries lead nations to war. Fear of military power relied on by a neighbor as a deterrent of war inspires increases of armaments, which in turn inspire the neighbor to increase its deterrent power until in final desperation the clash occurs. The present unrestricted and competing arms programs are almost certain to lead to war eventually; yet it is hard for people to feel that they would be safer with a program of disarmament and provision for peaceful settlement of disputes, even if its probability of success were only, say, 80 per cent, than they are with the present almost 100 per cent probability of a disastrous outcome of the arms race.

French Politics

French politics arouse sorrow and anxiety. The situation in France, torn by internal dissensions, can be a dangerous opportunity for the spread into western Europe of various (including Communist) tyrannous influences. France caught in the rivalry between East and West, feeling helpless and exploited by both sides, finds it increasingly difficult to avoid serious divisions.

Love for freedom in France has encouraged distrust of strong central government, as illustrated by Louis XIV and Napoleon. Desire for the fullest possible opportunity for the expression of individual political opinions has led to a multitude of parties so that it is almost impossible for one party to have a majority and for a cabinet to have reliable support in Parliament. The result is a rapidly shifting series of cabinets, through which the routine work of government is carried on quite well by permanent officials but amidst which it is hard to make bold, constructive policy decisions.

To this structural weakness is added confusion of ideas. France was attacked by Germany twice in 25 years, each time was terribly injured, and each time saw her allies hasten to restore the defeated aggressor while doing comparatively little to aid the recovery of France and showing few signs of appreciating French fear of future attack from Germany. Inspired by fear, France has al-

lowed the military mind, with all its ineffectiveness, to dominate national policy even while distrusting military presuppositions. As a result France has failed to be reconciling while failing to be effectively military. The Maginot Line was an example in 1940; Indo-China and North Africa are more recent.

These difficulties appear to be aggravated by instinctive resentment of France's position as a pawn on one side in the big struggle between East and West. One may ask whether France might not be less vulnerable to divisive controversies and less a cause of anxiety to her friends, and whether the West would not actually be safer as well as less distrusted, if France were under less pressure to be an ally in the Western line-up against the Communist powers.

January 23, 1956

RICHARD R. WOOD

For W. W. Comfort

By CONSTANCE ROCHE

I cannot wait to enter by
the postern gate
and know that I am home;
to feel the door behind me
tight and real;
to know this chair and rug
and fireplace, all
exist—and the cold entering hall
is just a place to leave
my hat and coat,
not stay and grieve.
So, brave, I part with book
and glove
and enter in a room of love.

Saint Francis, Son of Joy, Speak to Our Day!

By ANTOINETTE ADAM

Stored yet in consciousness the bulbul trills
Tried notes, shaped into strophes, skyward flung,
A heart's recording brought from India's hills.
Gay was God's choice: a bird!—no angel tongue
To tutor man in song and teach him praise.
We join the chorus from a thousand throats
That song may live! The discords of our days
Carry their ancient threat, yet winged notes
Shall mingle with the mechanistic roar.
From slopes studded with silver olive trees
Assisi's saint shocks us awake once more,
Who charmed dissonance into harmonies,
Whose gardens Love invisible disclose,
Where artichokes companion with the rose.

Friends and Their Friends

About 400 persons shared in the Quaker Program at the United Nations in the last quarter of 1955 through arrangements made by the staff in New York. Some visited the United Nations for a day or more. Others attended one-, two-, or three-day seminars. Some 16 different countries were represented by the visitors. Eight of the groups contained 25 or more members. All were enthusiastic over the opportunity to get a personal view of the U.N. at work and to have some of the activities explained clearly.

The 1955 Fellowship Commission Award, in the form of an illuminated scroll containing a citation, was presented to Morris Milgram and George E. Otto at the annual dinner meeting on February 1 of the Board of Philadelphia Fellowship Commission. Morris Milgram and George Otto are the builders of Concord Park Homes, a project for people of all racial and religious groups.

Professor Philip P. Hodge, chairman of the Art Department at Wilmington College, has had one of his paintings selected by the Dayton Museum of Art to be included in its Circulating Gallery. The painting of Professor Hodge's which was selected was a water color entitled "Boat Club Harbor." It had recently been on exhibition in the Cincinnati Museum of Art.

Helen Fisher, who has been the past five years in Yugoslavia, has been transferred to Geneva by the United Press. She has a new and challenging assignment covering international news.

Friends meeting at Dover, N. H., organized on December 18, 1955, into a Preparative Meeting in order to assume more fully its obligations to the Dover Monthly Meeting and the wider fellowship of Friends. Meetings for worship are continuing through the winter on Sundays at 2:30 p.m. Those interested in attending should contact Edward Leslie, collector, R.F.D., Dover, N. H., or Silas B. Weeks, clerk, College Road, Durham, N. H.

The Young Friends Movement of the Philadelphia Yearly Meeting has been hard at work collecting and packing books to be sent to Africa. An announcement in the January 7 issue of the FRIENDS JOURNAL stated that over 5,000 books have been collected. Now that they are all packed, the estimate is considerably over that figure. They weigh about 10,000 pounds. The Young Friends are also circulating an appeal for defraying the charges for shipping the books.

Bill Swartley was named Young Friends secretary of State College Meeting, Pa., this past fall, replacing Jean Fuschillo. As Young Friends secretary, he coordinates the interests of

State College Meeting with the all-faith religious organization at Pennsylvania State University. Bill is a graduate of Haverford College and the Asian Institute of the College of the Pacific, where he received his M.A. in philosophy. He has also spent six months at the Carl Jung Institute in Zurich, Switzerland, and nine months in India. As present he is working for his doctorate at Pennsylvania State University. He and his bride, Berenice Harris Swartley, are living at 157 West Prospect Avenue, State College, Pa.

A full-scale portrait of our country's first families, the American Indian, appears in the February issue of *Holiday* magazine. In the text by Jack Schaefer, author of *Shane*, and color photographs by Arnold Newman, the tribes of America come to life with their distinct and highly developed civilization.

The article traces the human endeavor of a typical tribe, the Cheyennes, and gives the reader a true picture of these valiant, vigorous and hardy people beyond that supplied by Hollywood and its westerns. The tribes featured in the article include the Cheyenne, Sioux, Mandon, Crow, Flathead, Navaho, and Apache.

In January, George School added a new student to its present enrollment for a period of two weeks. Miss Than thi Hoai Phuong, of Saigon, Viet Nam, is one of the 33 foreign students, representing 33 countries, a group under the auspices of the New York Herald-Tribune Youth Forum.

During her stay at George School, Miss Phuong attended classes, talked about her country before local organizations, and experienced the daily routine of boarding school life with American boys and girls. At the conclusion of her visit to George School, she will visit schools all over the United States for the next three months, each for a period of two weeks.

"The purpose of disarmament should not be to lessen the horrors of a future war, but to eliminate the possibility that war should occur," the American Friends Service Committee said in a statement of its thinking which it was asked to submit to the newly established Special Senate Subcommittee on Disarmament in Washington.

"We believe," the statement elaborated, "that an international disarmament agreement can only be concluded on the basis of planning for the elimination of all arms and armed forces except those necessary for the maintenance of internal security and the fulfillment of obligations under the United Nations Charter. . . ."

As a first step it urged an early declaration by the United States government of support for "the Memorandum submitted by the Governments of the United Kingdom and France to the United Nations Disarmament Subcommittee on March 29, 1955, providing for reductions in the armed forces of the United States, the Soviet Union and China to a figure between one and one and a half million men, and in the armed forces of the United Kingdom and France to 650,000 men."

The statement went on to support the view that disarma-

ment should be undertaken by stages, each of which is designed to increase the security of participating states, and that any disarmament agreement should be comprehensive and should apply to military expenditures, armed forces, and both conventional weapons and weapons of mass destruction. It also supported the United States government view that an effective system of inspection and control should be instituted.

Careful consideration by appropriate agencies of economic and social problems which might arise from reduction in armed forces and output of war materials was also urged.

United Church Women

The Seventh Assembly of the United Church Women was held in Cleveland, November 7 to 10. Since the gathering was held over Election Day, 3,000 absentee ballots were mailed. It was a warm, deeply spiritual occasion due in large measure to the presence of 47 guests who represented 20 countries from overseas. These women were invited by their various communions, which the Fellowship Team—Mrs. James D. Wyker, president of U.C.W.; Mrs. David D. Baker, editor of *The Church Woman*; Miss Felicia Sunderlal, India; Josefina Phodaca, Philippines—had visited in their flight around the world earlier in the year. The two Friends from overseas were Mrs. Zephaniah Cunningham from Jamaica, sponsored by the United Society of Friends Women, Five Years Meeting; and Mrs. Emil Wadad Cortas from Beirut, invited by Philadelphia Friends. Wadad Cortas was the first of these guests on the program and made a most favorable impression.

The theme of the assembly, "The Working of His Power," was based on Ephesians.

The mornings began with a Bible study hour led by Miss Henderlite and set the atmosphere for what was to follow. From two to four every afternoon the 3,000 women met in groups of ten each, with a leader and a set of questions. The positions taken on civil rights, immigration—urging thorough revision of the McCarran-Walter Immigration Act of 1952—disarmament, universal military training, and peaceful use of atomic energy might have been written by Friends.

On the subject of "The World Mission of the Church," a strong plea was made to local councils to plan a cooperative and coordinated program for reaching the unchurched and the inactive within the church; to work with migrants, minority groups within our country, those who come as refugees, drawing on and mobilizing all resources within and without the church in order that these special groups may have full participation in the larger Christian community; and to participate in the growing ecumenical pattern by which the Christian church is strengthened through the exchange of missionaries and other personnel.

This last goal was realized at the conference; the mission members from India, Pakistan, Japan, etc., themselves came to us. The tables were turned; we listened while they talked. Many are still in our country, sharing their experiences, visiting in homes, taking courses, not only increasing in knowledge but also sharing knowledge and growing in fellowship.

Two incidents must be recorded. The most moving was

a gift of seven English pounds from Mrs. George Sembeguya from Uganda, East Africa, raised by her women to give to the President of the Connecticut Council for Connecticut flood sufferers. The widow's mite! A moment of silence followed. The second is that through the World Day of Prayer funds, a complete mobile church unit was dedicated to be sent to Nairobi, Kenya Colony, East Africa, to travel among the detention camps of the Kikuyus who have suffered from Mau-Mau terrorists.

Evenings were taken up with some spiritual demonstration before a talk, and the singing of hymns was interspersed throughout the days. The final communion led by Dr. Blake and Mrs. Wyker was truly reverent. Man-made barriers melted as His Spirit entered our hearts.

LYDIA B. STOKES

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Just to express my approval of the article by Willard Tomlinson, "A Stumbling Block to the Weak." It is high time the churches of our country are awakening to the need for such.

It would be a shame for our so-called Christian nation, whose President is calling us to prayer and higher living, to submit to one of the greatest enemies of any nation. France is learning its lesson.

Anyone who was of years of judgment during the time of Prohibition *knows* that conditions were better during that time.

Waynesville, Ohio

EMMA G. HOLLOWAY, M.D.

Bruce Pearson's "Letter from Japan" (December 3, 1955) sets off a chain of reactions. Dr. Arnold J. Toynbee this same week, addressing a radio audience, pointed to the two conflicting views of God mentioned by Pearson, namely, that of a jealous God and that of a God of love, and stated that though the conflict has been a divisive force in the West, it must be resolved before our democracy, which has a religious base, can be extended at home and abroad. He identified the latter concept as the one which holds within it areas of greater consent for the peoples of the East and West.

Pearson, like Toynbee, would affirm the magnanimous and positive, the unique in Christianity: God is the Father who loves all His children (peoples of the earth), and His children love one another, for there is that of our Father in *all* of us. This in contrast with complicated doctrines, "priestly intervention or formal incantation."

A Leaf in the Storm by Lin Yutang is a sort of modern allegory of the meeting of minds and spirits of East and West. The young, hesitating, but open-hearted and willing Malin is the West, and Lao Peng, her friend and teacher, the wise man mellowed by time, is the East, who out of a quiet, inner self-control imparts hope to Malin that turns itself to helping others. Together in the service of their wartorn country (the world) and their uprooted fellow men (refugees and homeless everywhere) they (East and West) find friendship and peace.

Saginaw, Michigan

RUTH W. LONG

I wish to commend Willard Tomlinson for summing up pertinent facts concerning the ravages of the liquor traffic, in *FRIENDS JOURNAL*, January 14, 1956. This Friend regrets that the Society of Friends is becoming a part of the problem instead of a part of the answer in the realm of drinking.

New York, New York

HOWARD E. KERSHNER

The *FRIENDS JOURNAL* for November 12, 1955, page 311, tells of the "first Negro minister to serve an all-white congregation," in Old Mystic, Conn. We heard Mr. Roland T. Heacock preach some years ago, and now from the card enclosed [from Roland T. Heacock, Staffordville, Conn.] you will see he has served in such a capacity for five years. Before that he substituted in a white church in Stafford Springs.

To the writer of the article on Lucretia Mott (*FRIENDS JOURNAL*, September 17, 1955, page 183), I should like to say that the first book about Quakers that I ever read was *The Life and Letters of James and Lucretia Mott*. It can be secured from the Friends Central Bureau Library, Philadelphia, at 1515 Cherry Street, and probably in many meeting house libraries. There is a good sketch of Lucretia Mott in *Quaker Torchbearers*. I, too, hope that Elfrida Vipont Foulds, Elizabeth Yates, Elizabeth Vining, or Janet Whitney will write a new life of this great Quaker woman.

Philadelphia, Pa.

JOSEPHINE BENTON

Disarmament negotiations seem to have gone as far as they can along the lines now being followed. It is time for intelligent public opinion to reassert itself.

Disarmament negotiations need an adequate goal. What is really sought is reduction of the likelihood of war. As competitive arms programs increase the likelihood of war, disarmament negotiations should seek to achieve limitation, regulation, and reduction of armaments by international agreement and under international supervision.

Disarmament is not a great simple step blocked by Americans, as Russian spokesmen imply, or by Russia, as many Americans assert. Disarmament will probably be a slow and laborious process of extending, by international agreement, international control over the maintenance of national armed forces.

Technical progress and increasing interdependence have now brought the nations to the point where unrestricted national armaments are leading by way of cumulative competition to the verge of international suicide. There is an urgent need for a really active and widespread popular insistence upon disarmament. Only with general understanding of the problem and the peril, and by general awareness of the necessity of accepting restrictions on one aspect of national life for the sake of a more secure life for the nation, can governments take the necessary next step—from discussion of disarmament to agreements limiting and reducing national armed forces.

Philadelphia, Pa.

ROGER SCATTERGOOD, Chairman,
Policy Committee of Friends
Peace Committee

Coming Events

FEBRUARY

3 to 5—Week-end Seminar with A. J. Muste, renowned Christian pacifist, at Pendle Hill, Wallingford, Pa. Lectures and discussion on the subject, "Moral Man and Immoral Society."

4—Concord Quarterly Meeting at Wilmington, Del., 10:30 a.m.

4, 5—Annual Midwinter Conference sponsored by the Young Friends Movement of Philadelphia Yearly Meeting at Moorestown, N. J., Meeting House. Theme, "So Little Time," as related to the individual, the family, and the community.

5—Quaker Forum at the Swarthmore, Pa., Meeting House, 9:45 a.m.: Karl Scholz, "The Declaration of International Interdependence."

5—Purchase Quarterly Meeting at Purchase, N. Y., Meeting House, Purchase and Lake Streets. Bible study, 9:45 a.m. ("Which Church Is Ours?" Revelations, chapter 3); worship, 10:30 a.m.; business, 11:30 a.m., followed by basket lunch (dessert and beverage will be served); address, 2 p.m.: Norman Whitney of the Syracuse Peace Council, "Is the Future of the Society of Friends before or behind Us?"

5—Talk at Green Street Meeting House, 45 West School House Lane, Germantown, Philadelphia, 10 a.m.: Winifred Fletcher of the Unitarian Church of Germantown, "The Congress of the International Association for Liberal Christianity," held at Belfast, Ireland, in July 1955. All interested are welcome.

5—Connecticut Valley Quarterly Meeting at the Friends Meeting House, 144 South Quaker Lane, West Hartford, Conn. Ministry and Counsel, 10 a.m.; meeting for worship, 11 a.m.; meeting for business, 12 noon; lunch, 1 p.m.; at 2 p.m., meeting for business continues with program, "Bringing up Children in the Spiritual Life," conducted by leaders from each of the four Monthly Meetings.

5—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic seven, "Counseling." Leader, Eliza A. Foulke.

5—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Allen H. Wetter, superintendent of Philadelphia Public Schools, "Your Philadelphia Public Schools."

5—Meeting for worship at Huntington Meeting House, Latimore Township, Adams County, York Springs, R.D., Pa., 3 p.m. Three persons attended the January 1 meeting.

5—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. The speaker, about 4:30 p.m., will be Alice Linvill, who will give an illustrated talk on her recent trip through Scandinavian countries and to the North Cape. All are cordially invited.

5—Race Street Forum at the Race Street Meeting House, Philadelphia, 7 p.m.: "Would Freer Trade Really Benefit United States Citizens?" Affirmative, William L. Batt, secretary of the Committee for a National Trade Policy; negative,

O. R. Strackbein, chairman of the Nation-wide Committee of Industry, Agriculture, and Labor on Import-Export Policy.

8—Lecture, illustrated, at High Street Meeting, West Chester, Pa., 8 p.m.: Cecil E. Hinshaw, "The Struggle for Asia."

10—Meeting of the Prison Committee of the New York Yearly Meeting at the Meeting House, 221 East 15th Street, New York City, 7:30 p.m. Elmer Reeves, deputy chief of probation, General Sessions Court, will speak about probation. All interested are invited.

10—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Charles Walker, "Germany—Power or Pawn?"

11—Abington Quarterly Meeting at Norristown, Pa. Meeting on Worship and Ministry, 10 a.m.; meeting for worship, 11 a.m., followed by business; lunch, 12:30 p.m.; business session continued, 2 p.m.: report of Meeting on Worship and Ministry, report of Executive and Nominating Committees, annual reports from Monthly Meetings. Accept for lunch by February 6 to Josephine Weber, 300 South Whitehall Road, Norristown, Pa.; telephone Norristown 8-4848.

11—Burlington Quarterly Meeting at Trenton, N. J. Meeting on Worship and Ministry, 10:30 a.m.; lunch, 12 noon, furnished by Trenton Meeting; worship and business, 1:30 p.m. Howard and Anna Brinton are expected to be present. Parking behind the meeting house and at Mercer Street Meeting.

12—Baltimore Quarterly Meeting, Stony Run, at 5116 North Charles Street, Baltimore. Ministry and Counsel, 9:45 a.m. (topic, "What Does Continuing Revelation Mean to You?"); worship, 11 a.m.; lunch; business session, followed by an address by Esther Holmes Jones, "The United Nations at Work in Latin America."

12—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic nine, "The Bible." Leader, Henry J. Cadbury.

12—13th Annual Community Fellowship Service, sponsored by the Human Relations Committee of Germantown and the Religious Council of Germantown, at the First Methodist Church, Germantown Avenue at High Street, Germantown, Pa., 4 p.m. Speaker, Canon John M. Burgess, "The Ministry of Reconciliation"; music by the Fellowship House Choir under the direction of Elaine Brown.

15—Seventh Annual Teen-age Conference at Haddon Heights, N. J., High School, 3:30 p.m., sponsored by Haddonfield Quarterly Meeting Human Relations Committee. Theme, "Human Relations in a Changing World." Speaker, 4:15 p.m., Walter C. Wynn, Philadelphia Fellowship Commission. Group discussion, movie, social dancing, singing.

16—Friends Forum at Chester, Pa., 24th and Chestnut Streets, 8 p.m.: Sidney Bailey, "Quakers and the United Nations."

18—Caln Quarterly Meeting at Lancaster, Pa., 11:30 a.m. Coming: Fifth Annual Radnor Meeting Retreat at the Meeting House, Ithaca, Pa., on February 25. Leader, Douglas V. Steere. Tentative program: brief talk, leading to meditation, 10:30 a.m.; luncheon, 12:30 p.m. in Forum Room (bring

sandwiches and beverages; reading during luncheon); brief talk, leading into an informal meeting for worship and meditation, 1:30 p.m.; tea to be provided in the Forum Room, 3:30 p.m. The meeting is open to any who care to come for part or all of this retreat.

BIRTH

BERKOVITS—On December 28, 1955, to Murray and Marjorie Way Berkovits, a son named LAWRENCE SANDOR BERKOVITS. His mother and grandparents, D. Herbert and Edith W. Way, are members of Woodstown Monthly Meeting, N. J.

DEATHS

ELLIS—On January 18, at Crosswicks, N. J., S. STANLEY ELLIS, in the 70th year of his age, a member of Chesterfield Monthly Meeting, N. J., and a valuable and active member of Crosswicks Preparative Meeting, N. J., where his untiring work for Meeting will be missed. He is survived by his wife, Anna Sutterley Ellis; a daughter, Margaret E. Wright; a son,

Hudson P. Ellis; two grandchildren, Richard S. Wright and Anna Ellis Wright; and a brother, Francis W. Ellis of New York City.

METZL—On January 7, after a brief illness, ALOIS METZL of George School, Pa., a member of Newtown Monthly Meeting, Pa. He is survived by his wife, Elisabeth Hiebel MetzL, a member of the George School faculty.

PAXSON—On January 22, REBECCA FURMAN PAXSON, wife of the late Mahlon Betts Paxson in her 93rd year. She was a lifelong member of Central Philadelphia Monthly Meeting. Surviving are two daughters, Helen Paxson Johnson and Florence Paxson Laird; two grandchildren and five great-grandchildren.

VESTHEY—On January 5, MARY P. VESTHEY, sister of Sarah Poulson, at their home in Chicago, aged 85 years. She was a member of 57th Street Monthly Meeting, Chicago. Surviving besides her sister are a son, William P. Vestey; a granddaughter, Elizabeth Kingsbury; and a great-grandson, Frederick John Kingsbury, all of Mount Vernon, N. Y.

REGULAR MEETINGS

ATLANTA, GEORGIA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Ga.

BERKELEY, CALIFORNIA—Friends meeting, First-days at 11 a.m., N. E. corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, William Allen Longshore, Jr.

BUFFALO, N. Y.—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

CAMBRIDGE, MASSACHUSETTS—5 Longfellow Park (near Harvard Square). Meeting for worship each First-day at 9:30 a.m. and 11 a.m. Telephone TR 6-6883.

CLAREMONT, CAL.—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

CLEARBROOK, VIRGINIA—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

DETROIT, MICHIGAN—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNSEND 5-4036.

DOVER, N. J.—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

GAINESVILLE, FLA.—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

HARRISBURG, PA.—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., 4th and Walnut Streets.

HOUSTON, TEXAS—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JACKSON 8-6413.

JACKSONVILLE, FLORIDA—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVERGREEN 9-5086 and 9-4345.

LAKE WORTH, FLORIDA—Palm Beach Monthly Meeting, 812 South Lakeside Drive. Meeting for worship, 10:30 a.m.

LANCASTER, PA.—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

LONG ISLAND, N. Y.—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

LOUISVILLE, KENTUCKY—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 S. First Street. Telephone BE 7110.

MERION, PA.—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

MIAMI, FLA.—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

MINNEAPOLIS, MINNESOTA—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MONTCLAIR, NEW JERSEY—Worship and First-day school, 11 a.m., Park Street and Gordonhurst Avenue, 1.7 miles west of Exit 151 from Garden State Parkway.

NEW YORK, N. Y.—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th St. May—September: 144 E. 20th St. Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

ORLANDO, FLORIDA—Meeting for worship at Sosis Home, 108 Liberty Street, First-days at 11 a.m.

PASADENA, CAL.—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

PHILADELPHIA, PENNSYLVANIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

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Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, RI 6-3263.

PHOENIX, ARIZONA—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 W. Mitchell.

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SAN FRANCISCO, CAL.—Meetings for worship, First-days, 11 a.m., 1830 Sutter St.

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STATE COLLEGE, PA.—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

SYRACUSE, NEW YORK—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

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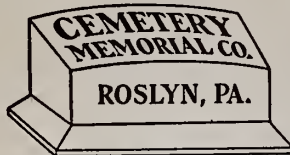
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

FEBRUARY 11, 1956

NUMBER 6

IN THIS ISSUE

I HOPE no one of the [Society of] Friends who originally settled here, or who lived here since that time, or who live here now, have been or is a more devoted lover of peace, harmony, and concord than my humble self. . . . I am extremely anxious to see these sectional troubles settled peaceably and satisfactorily to all concerned. To accomplish that, I am willing to make almost any sacrifice, and do anything in reason consistent with my sense of duty.

—ABRAHAM LINCOLN

The Brinton Country

. *by Howard H. Brinton*

Umm Daoud Has a Concern

. *by Jean Johnson*

Dostoevski

. *by William Hubben*

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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

Books

THE EXAMINED LIFE. By CAROL MURPHY. Pendle Hill Pamphlet Number 85 (first pamphlet in 1955-56 series). Wallingford, Pa. 32 pages. 35 cents

All Friends and those interested in psychology will find this pamphlet most interesting and thought-provoking. Based on the statement of Plato, "The unexamined life is not worth living," and that of George Fox, "What canst Thou say?" the author discusses what moralists have done to religion as compared with "religion without a conscience," namely, spontaneous religion.

The pamphlet is written in dialogue form between the author, who takes the orthodox religious position and her "critic on the hearth, who does not live far off, as near perhaps as her *alter ego*." He puts forth the reasoning of the psychiatrist. The critic feels that moralists by commanding us to love have replaced love with fear. As the discussion on moralistic religion is pursued, the author and the critic evaluate conscientious objection, spiritual pride, idealism, sainthood, sense of humor as a saving grace so often lacking in the pious, the prophets, the cross, meeting for worship as group therapy, ritual, prayer, Quaker theology, and spontaneous love.

ENID R. HOBART

A HISTORY OF THE WARFARE OF SCIENCE WITH THEOLOGY IN CHRISTENDOM. By ANDREW D. WHITE. Braziller, New York, 1955. Vol. I, 396 pages; Vol. II, 474 pages

This is a title well chosen for return to print since it provides easily read pages for the student of Western civilization; and for a generation of scientists more aware of history of their field than scientists before them, it should be a valuable reference source.

Its author, a university founder and president, historian, and diplomat had published by Appleton's in 1896 this impartial discussion of the facts surrounding the conflicts of science with theology. The points of dispute of the pure sciences are discussed in the first volume. Most significant of these to the development of sciences, and perhaps to the progress of theological thought, are the cases of Darwinism and Galileo, the martyred champion of the Copernican theory of earth's double motion. Volume two brings to the reader the conflicts of theology and the applied sciences, or those, such as the question of the original language of man, which have been solved by applied sciences and other disciplines.

No opinions are expressed by the author in this inquiry into the consequences in history of Western world thought of two methods of man's search for truth. It is obvious, however, that the author hoped to help readers find science and theology as complementary forces in the struggle of man toward understanding his environment and the meaning of his existence in it.

EDWARD P. THATCHER

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, FEBRUARY 11, 1956

VOL. 2—No. 6

Editorial Comments

Roman Catholics in the United States

IMMEDIATELY following the Second World War many a sincere Protestant may have been quietly thankful for the power of Catholicism in Europe. Anarchy threatened, but men like Schuman in France, Adenauer in Germany, and De Gasperi in Italy seemed to hold Western Europe's fate in the hollow of their hands. The Catholic Church also had unusual power in The Netherlands and Belgium, not to mention Spain and Portugal. This picture has undergone rather severe changes. The repeated clashes between Catholics and their political opponents in Holland and Belgium are of fairly recent date. Italy's number-one problem is communism, and the power of French Catholicism has hardly any political growth to register. Adenauer's successor may not be a Catholic since strong non-Catholic forces are rallying to the defense of democracy. Paradoxically, Catholicism is also undergoing trying experiences in almost all Latin American countries.

Its one uncontested area of undisturbed expansion is the United States, where one in five persons is a Catholic. The United States is Catholicism's "land of great promise," as a Catholic pamphlet says. At present, the Catholic Church claims 32 million members in the United States and is the fourth largest body of Catholics in the world, topped only by Brazil, Italy, and France. In the United States four million children and students attend 9,043 Catholic grade schools, 2,366 high schools, and 250 colleges and universities, not counting 455 theological schools. The statistics quoting hospitals and charitable institutions are as impressive as those of the Catholic press. Catholic radio and TV programs are carried by 208 stations. From 1944 to 1954 the U. S. population increased by one fifth, while Catholics increased by one third.

Catholicism represents an impressive blending of rigidly observed traditions and a flexible adjustment to modern conditions. Fortunately, the Protestant reaction to the growth of Catholicism relies less on the panicky tactics of several generations ago, when Catholicism was considered a threat to the American way of life. But American Protestants sense the challenge in the moral and the possible political influence of the Catholic

Church. The future position of Protestantism will depend on the inner resources of a faith that teaches its adherents to seek religious truth in freedom of inquiry and obedience to the individual's Christian conscience. American Catholicism is a predominantly urban church. Urban Protestantism must find convincing solutions to the many ills of our time. Family life, industrial, racial, and social tensions, and the problems of international peace must be faced with an open mind and a religiously inspired optimism that is often missing in the gloomy doctrines about man's nature to which some large Protestant groups adhere. The cultural, social, and political activities of Protestants and their churches must not be underrated as an important factor in the future struggle for religious freedom. Our encounter with Catholicism is likely to assume proportions unknown in the past history of the United States and entirely different from the past conflicts in Europe.

In Brief

The Department of Justice has reversed a 1955 ruling according to which conscientious objectors had to accept work in a munitions factory. This reversal of policy is based on the decision by two judges, Joseph Smith of the U. S. District Court in Connecticut and Judge Edward L. Kellas of the Superior Court for the County of Fresno, California.

By the end of 1956, approximately 25,000 people will have benefited from the emigration services of the Council of Churches in the U.S.A. The figures for recent years were as follows: 1955, 12,284; 1954, 9,525; 1953, 8,881; and 1952, 10,064.

The government of Colombia has made a \$10,000 contribution to the U.N. Refugee Fund. Colombia is the first Latin American country to contribute to this Fund, which hopes to raise in 1956 the amount of four million dollars.

About 20 people a day commit suicide in West Germany. A comparison with the figures for 1953 and 1946 shows that the number of suicides has increased about 140 per cent. Of those taking their lives, 75 per cent are Protestants, 20 per cent hold no church membership, and 5 per cent are Roman Catholics.

The Brinton Country

By HOWARD H. BRINTON

"LOOK unto the rock whence ye are hewn and to the pit whence ye are digged." I am not here quoting the Prophet Isaiah in reference exclusively to Brinton's quarry, but to the Brinton country as a whole, out of which we have all been digged. This phrase, "the Brinton country," can be found in Henry Seidel Canby's book about the Brandywine. The Brinton country is not a sharply defined area; it extends from the forks of the Brandywine to Chadd's Ford and the sources of the winding brooks which flow into our ancestral stream. The Brinton country contains today two Brinton mills, Brinton's island, Brinton's dam, Brinton's bridge, Brinton run, Brinton road, and Brinton's quarry. These are more or less accidental reminders of our former occupancy. They are of minor importance compared with the many Brinton homes. Others besides Brintons settled here, of course, but most of these others sooner or later married Brintons; so we claim them all.

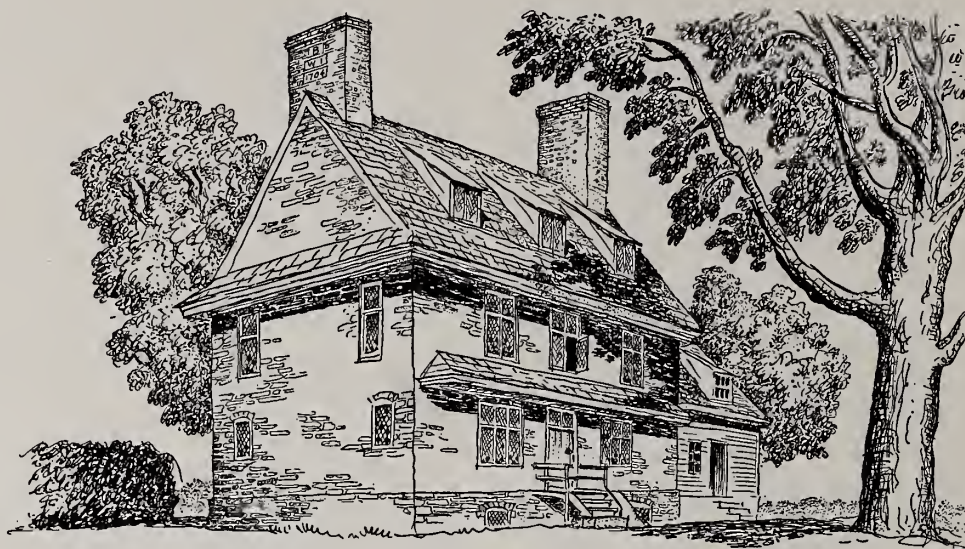
The Colonist and the Builder

Soon after the first William Brinton in 1684 landed from the sailing ship on which he had crossed the Atlantic, he probably left his family behind him in Philadelphia and plunged into the primeval forest farther than any of the other settlers. They were hugging the banks of the Delaware for safety. He was determined to find the very best land available. Crossing a small branch of Chester Creek, after a journey of about 30 miles

through an almost trackless wilderness, he found just what he wanted, fertile soil watered by small streams and abounding in springs of clear, cold water. William Penn in his description of Pennsylvania says that "the Backlands are generally three to one richer than those that be by the navigable waters," and he adds that "the rivers and brooks are in number hardly creditable."

William Brinton, finding this to be true, returned to Philadelphia and bought at about ten cents an acre a tract

of 450 acres. The locality he named Birmingham after the city near which he had lived in England. Altogether he purchased about 1,000 acres in order that he might have land to give to his son and his three daughters, who, with their families, eventually settled nearby. After a severe winter



The 1704 House, Built by William Brinton, the Younger

in a cave, as tradition has it, he built his log cabin. Close by his son William erected the 1704 house, which we dedicate today as a memorial to those hardy pioneers who by the labor of their hands transformed the densely wooded hills and valleys of Pennsylvania into green meadows and fields of grain.

For the young William it was doubtless primarily an exciting adventure, but for the older William and for those who soon settled around him it was much more than that. These Pennsylvania Quakers had nearly all suffered heavy fines. Some had suffered imprisonment for their religious faith in England. Their names are recorded (William's twice) in that great Quaker martyrology known as Besse's *Sufferings*.

They were refugees from persecution just as are many who today come to America. But their aim was not to escape persecution; rather it was to build a new commonwealth more democratic than any that had ever

The above article is an address given by Howard H. Brinton at a Brinton Family Reunion held to dedicate the restoration of the house built by William Brinton in 1704 in Birmingham Township, Chester (now Delaware) County, Pa., located a quarter of a mile south of Dilworthtown on the old West Chester-Wilmington Pike.

existed in the world before, a state in which everyone could worship according to his conscience and vote regardless of his religious faith. It was this commonwealth and not the theocracy of New England or the aristocracy of the South which became the model for the future American union.

The William who built the house which we now dedicate was well aware of these hopes and ideals. He did his part to carry them out. He was twice elected to the provincial assembly and was a member of the committee which set up the first school in the province. He was an overseer of Birmingham Meeting, and as a supervisor of highways he helped to lay out many of the first roads in the area. He was an active leader in his community and in the province. Unlike his father and his sons, he never seems to have violated the strict discipline of the Meeting. Jane Thatcher, his wife, whom he took in marriage from her father's cabin close by, was a valued Quaker minister who traveled far in the ministry and whom the Meeting called upon for almost any service that required tact and spiritual discernment. This we discover by reading the Meeting minutes.

Birmingham Meeting

I emphasize the Quaker Meeting because it was the center of the life of this pioneer community spiritually, morally, intellectually, and economically. Birmingham Meeting was first held in William the Elder's cabin, "for the ease of Friends in the woods," to use the old phrase, who could not take that long, hard journey of four miles to Concord Meeting in winter. Eventually the meeting was held in the present meeting house, which was built in 1763 and enlarged in 1818. Here, about 1756, was built what was probably the first school house in the region, now Chester County, and in 1819 this was replaced by the octagonal school house still containing

some of the old backless benches on which our ancestors sat and wriggled.

Birmingham Meeting House is today one of the purest and best examples of Quaker architecture. It has served as a model for some modern meeting houses, such as this one at Westtown in which we are now gathered.

No detail of life, private or public, from birth to the grave was beyond the Meeting's concern. When the first William quarreled with his neighbor, the Meeting labored with him for a long time but did not get very far. When Joseph, his grandson, helped to punish a man for beating his wife, the Meeting made him apologize. When hoop skirts were worn by some giddy young members, the Meeting took measures to reduce their size. When a poor widow needed a cow, the Meeting provided one. We are dealing here not just with a religion but with a culture which takes in the whole of life.

Background

These farmers were sturdy English yeomen, well but not highly educated, with considerable property in the old country, as is shown by the value of the goods taken from them there as a penalty for attending a Quaker meeting. Their children's intellectual capacity is well shown by a catalogue of the old Birmingham library established in 1795, of which my great-great-grandfather Amos Brinton was one of the founders. The titles of the books indicate that these farmers did not hesitate to tackle the most subtle problems of theology, philosophy, and science (though their children were brought up on the travels of little Rollo). Of course, there were many conveniences which they did not have. The Speakmans, whose son Thomas married Ann, daughter of the second William Brinton, appear not to have had a clock.

THUS we can say, "Now Thank We All Our God," for our friends and loved ones. . . .

It is not difficult to appreciate the aesthetic quality in God when He has made so much of beauty all about us. It is not difficult to see that only a rational power could create the universe with all its wonders revealed by microscope and telescope. Power, beauty, intellect all are revelations of God. But these qualities do not satisfy the hungering heart of man. The glory of God in the eyes of man is Creative Love. Much of what God is must always remain a mystery to us since our minds are finite; but this we know, the quality in the personality of God is Creative Love. We all know something about human love, we have seen it, we have experienced it, it is the most wonderful thing in the world. But God is greater than man; in Him love is raised to the nth degree, it is the dominant factor in the reality of God, the ruling principle.

St. Paul wrote to the Colossians: "Christ who is the image of the invisible God." We can see God in beauty, power and mind. We can see God dimly in men and women at their best; but in Jesus Christ we see something more. His life is the expression of complete service and love. In Jesus we see revealed as nowhere else that same Quality which is the chief characteristic of God—Creative Love.—BLISS FORBUSH, "Now Thank We All Our God" in Best Sermons, 1947-48 Edition, edited by G. Paul Butler, Harper and Brothers

They record that Thomas was born in the morning, when the seven stars were about half an hour high.

The Battle of Brandywine

In speaking of the Brinton country I ought to mention the Battle of Brandywine, which was fought right over the Brinton farms. Many Brinton homes were plundered by British soldiers. General Sullivan had his headquarters at Brinton's Ford, probably in Edward Brinton's house near the mill. But the minutes of Birmingham Meeting, which was right in the midst of the battle, do not mention the fighting; so I shall follow their example and say no more about it.

Brinton Farms

But some of the Brinton farms should be mentioned. Joseph and Edward, two of the four sons of the second William each acquired more than 1,000 acres. Their united farms ran three and a half miles east from the Brandywine and were over a mile wide. James and Caleb, sons of Joseph, had each a farm of 730 acres on opposite sides of the Brandywine at Chadd's Ford. Their homes were targets for cannon balls at the Battle of Brandywine. Caleb lived for 99 years and witnessed during his life all stages of the growth of the community from the Indian village at the mouth of Brinton run to the stone houses of the first William's great-great-grandsons scattered up and down the Brinton country.

The English Brintons

Nor should we forget the English Brintons in the older Brinton country. At the Brinton reunion held in Kidderminster, England, in July 1932, many Brintons from America enjoyed for three days the lavish hospitality of Reginald and Cecil Brinton. At one of our banquets a quartet sang this song. I shall quote two of its five stanzas, each of which contains the motto, *lux et salus*, light and health.

From far and near our kinsmen come
To join in praise of name and home;
Though time and space their barriers set,
In light and health we here are met;
There's some strength in the old stock yet.

And when we part, as part we must,
And these our revels turn to dust,
May light and health your course attend;
Be these your beacons to the end,
And every Brinton prove a friend.

I have traveled around the world and have never seen country more beautiful and fruitful than ours. I almost said "more peaceful," but now a new and different type of culture, one of speeding cars, quick-lunch stands, and outdoor movies, has invaded our inheritance.

But if one stands in the right place, say, in front of Birmingham Meeting House, and looks around over the quiet, green rolling hills, something of that long-lost peace which our ancestors knew can enter our souls.

Postscript: Our architect, G. Edwin Brumbaugh, has told us some interesting facts about this 1704 house which has now been restored by the Brinton Family Association to its original condition by removing later additions, renewing old window panes and doors and much of the more perishable inner wooden structure. This house, he says, is unique in being on the whole more mediaeval than renaissance. The small diamond-shaped window panes, the walnut paneling inside, and other features indicate that the workmen who built it were erecting a bit of old England in the new land. Fortunately, a picture exists of the house before the additions were built. As for the furniture, William Brinton left an inventory of the contents in his will. The early furniture has been replaced by similar articles, all dating from the period 1700-1750. Some items, there is good reason to believe, are the actual pieces originally in the house. Most of this furniture was collected over a considerable period of years by the late Francis D. Brinton and Deborah his wife, who were the moving spirits in the whole enterprise of restoration. They were the ones who bought the property and placed it in the care of the Chester County Historical Society.

"There Are Things to Do and Things to Say"

By EUGENE W. SUTHERLAND

The old ideas crumble,
And new ideals come,
Not with artillery rumble
Nor rattle of the drum,

But with the deep impression
Of human mind and heart:

*Forgive us our transgression;
Teach us the nobler part.*

No man is the superior
Because of lighter skin:
*Mind only is inferior
If it is dark within.*

By lifting reason's lantern
Aloft in waning night
Of long-outworn tradition,
We share the friendly light.

Umm Daoud Has a Concern

By JEAN JOHNSON

WE had speculated for several days what could be on Umm Daoud's mind. She had asked to have a private conversation at our house. This in itself was unusual. We speculated, as her appointment drew close, whether she would actually appear. But appear she did and right on time.

There she sat in our living room, dressed in the traditional manner of the area in an all black, ankle-length dress, with a peculiar black turban on her head. She probably owns only two dresses, one to work in and one to dress up in. She sat in an armchair with poise. At home she has no chair at all—only the floor to squat on, pallet to sit cross-legged on, or perhaps a small stool. She conducted herself with great dignity throughout and never once raised her voice, this simple, illiterate village woman.

Since she comes from the only Christian village concerned in the Quaker work, it was essential that a Christian act as interpreter, so Abu Bulos was present.

It was obvious that Umm Daoud had come on a delicate mission, for her manner revealed tension and an effort to be precise. After the formalities of greeting, we sat back to give her an opportunity to open her subject. She began very slowly and softly. Her village people, because they are Christians, should be favored by the project since the Quakers are Christians, too. That, in a nutshell, was her concern. And, in the context of her culture, it was an honorable concern.

This was her theme throughout our hour and a half of conversation. She approached it from various angles, but always she drew us back to the center of her concern.

We tried first to explain that it was part of our religious belief to treat all people alike and as fairly as we knew how, whoever they might be. We knew this idea would be a difficult one for Umm Daoud to grasp. In her

Since early summer of 1953 the American Friends Service Committee has carried on village development work among five villages in Jordan. Here five Americans and eight Arabs have worked together with the villagers to improve agriculture, animal husbandry, credit facilities, communication, water supply, sanitation, and other aspects of life. The staff, led by Paul and Jean Johnson, have brought this work from its slender beginnings to more and more participation and appreciation by the villagers.

On January 9, 1956, the physical aspects of this project—staff dwellings, office, and storehouse—were attacked by Jordanian rioters and destroyed.

In the face of wanton destruction of the externals, it is comforting to be reminded of those aspects of Quaker work which no rioters or other disruptive force can tear down. This account, written some months ago, indicates something of the indestructible.

"Umm" and "Abu" signify mother and father of the eldest son, the most important relationship in Middle Eastern culture.

culture it is a virtue to treat one's own better than others.

Umm Daoud with only a moment's hesitation took our statement as the springboard to her next point, namely, that we were not treating her village fairly. She took note of the fact that our two monthly employees—"the black one" and the other—were Moslems. It was obvious throughout our discussion that pictures of these two people were always "in front of her face," and she was hardly able to see beyond them.

Again we tried to explain that we wanted to share opportunities for work as widely as possible among the five villages.

Umm Daoud was by this time warming to her subject. Now she proposed that her village had a "right" to more than the other villages, not only because it was Christian but because the project was located in the midst of her village lands.

We tried to get across the idea that we had not come here to "give" things to people. We asked her whether it was not more respectful of others to believe that they want to attain a better life through their own efforts.

Umm Daoud replied that these were good sentiments, but after all the Christians had suffered greatly at the hands of the Moslems—she felt the hurt deeply—and therefore they deserved to be treated better in order to make up for this.

It was here that I felt almost completely hopeless of ever reaching understanding. I felt my own inadequacy in saying anything meaningful to one who was so obviously sincere and who had, without question, suffered deeply. What could one say? I tried to express sympathy, and at the same time suggest that if we wanted the future to be better than the past, we had to live in such a way as to bring it about. It seemed to me that she caught the meaning of this, at least for a fleeting moment.

Then she was hearkening back to the past again, and this time giving specific examples. She told of the time when Abu Esa, a leader of her village, had hired a man from one of the Moslem villages to guard his cows. The man "even slept in his house." Then a cow was stolen, and nothing was ever done about it. Next, Abu Daoud had a cow stolen by a Moslem villager whom he had hired to guard his cows. This was reported to the police. Time went on, and the police did nothing; it is because they are Christians, and the villagers and the officials are Moslem.

Paul remarked that the government is not always fair to Christians, but asked Umm Daoud whether she remembered Turkish times and whether things were better now.

She said she was just a child at that time, living in Syria, but she had heard her people tell of the Turkish rule. "The people were nothing."

Umm Daoud paused a little here, perhaps sensing that the discussion had gotten away from her ground. She next proposed that we help her village in a sub rosa fashion, so that they would feel they were getting special consideration.

Here we felt we had to point out rather clearly the facts of the case, that our third local employee, Abu Yacoub, night watchman and water hauler, is from the Christian village; that during the building of the office and houses and demonstration terraces, men from all five villages were employed but that Christian villagers had predominated.

At this she seemed to feel perhaps that she had overstepped herself and begged us not to feel she was criticizing. She hoped we would lay her speaking to us as she had to the fact that the past hurt so much. She had come to us "as to a father."

Then Umm Daoud felt moved to express the appreciation of her people for what the Quakers had done. She mentioned the co-op, and the wheat storage program. Without the latter, she said, some of the people would have had to sell all of their wheat or some of their animals to pay the moneylenders. She mentioned that before the Quakers came, people never dared go to the spring after dark. Now they feel safe because there are "neighbors" here.

She spoke of the hard life she and Abu Daoud led. He was off in the forest now, for instance, burning charcoal and watching it day and night. She herself worked hard gathering firewood and carrying water. They work this way, she said, so that their children can have a better life. Their eldest son, Daoud, is an architect in the Public Works Department, and is apparently looking after younger brothers and sisters who are going to school in Amman.

We said we honored her for working so. We spoke of hopes that women in this part of the world might one day share in government. More girls are getting an education now.

Umm Daoud remarked that she would never have gone to the Kaimakam or the Mutasarrif (district officials) or a Minister to talk as she had with us.

This was again a departure from the main theme, and so Umm Daoud brought the discussion back to her concern. This time she stated that if the project were located adjacent to one of the Moslem villages, she knew that her people would never be employed at all because those villages would not allow it.

We stated, just as firmly, that if we were located by

another village, we would operate exactly as we do here, and that if for any reason it should be impossible to act in this way—on the basis of fairness to all—that we would go away.

Umm Daoud gave up graciously at that point, and invited us to visit her sometime. She asked that we send word ahead so that she would surely be there.

As we watched her walk away from us down the hill, we wondered whether we really knew the measure of her courage in coming to speak to us as she had.

Dostoevski

The following text is part of an address broadcast on February 9, 1956, from Munich, Germany, to the Soviet Union on the occasion of the 75th anniversary of the death of F. M. Dostoevski.

This is the first time that Soviet Russia has celebrated a Dostoevski memorial day. Among the other spokesmen invited by Radio Liberation (Radiostantsia Osvoboshdennia) to express American appreciation of Dostoevski's contribution to literature and philosophy were W. H. Auden, James T. Farrell, Lionel Trilling, Michael Karpovich, René Fülöp-Miller, and Ernest J. Simmons.

DOSTOEVSKI is eminently a man of great religious insights. When we say this, we must at once qualify such a statement. He was no preacher in the ordinary sense. He was not even certain that he believed in God. Everything in his heart and mind was an almost inextricable mixture of contradictions. But his profound psychological understanding of the sinner, the sufferer, and the saint was undoubtedly inspired by a fervently religious instinct; he was an untiring God-seeker. Most of the characters of his novels resemble him in this respect. They are haunted by the question, "Does God exist?" This search for God remained of necessity unfulfilled, as it has to be in the very nature of any human attempt to comprehend the eternal. It has produced, nevertheless, an understanding of the most diverse moral and human situations such as hardly another writer of his time has achieved. Dostoevski admired and at the same time hated Russian Orthodoxy, and for both these sentiments he thought he had good reasons. But this ambivalence of feeling produced a glowing white heat of love for his fellow man. Some of his characters are unsavory and repulsive men and women, base, mean, and ruled by animal instincts alone. Yet Dostoevski imbues them frequently with a supernatural longing for eternal values. Jesus, who loved the sinners more than the virtuous ones, speaks often through the lives of these men and women. They are unhappy and suffer their fate as a God-ordained burden, but deep in their heart glows

the knowledge of God's love for all his creatures. Now and then one of them rises to a prophetic vision, as, for example, the drunk Marmaladov, who predicts that he and his equally unhappy friends may yet enter heaven before the ranks of his orderly and respectable fellow men are admitted. This may happen because the sinner never dared to hope that God would ever remember him.

In the figures of Alyosha, Makar, and Prince Myshkin Dostoevski lets holiness speak to us as childlike perfection, which is the result of suffering, insecurity, and a permanent sense of inadequacy. It is a perfection that remains unaware of its grandeur and is full of simplicity, modesty, but also of confusion. Makar, the pilgrim, adds to his prayers at night the most humane and all-embracing prayer which ever a poet has given us; he concludes his worship each evening with prayer for all "those for whom nobody prays."

In the decades following Dostoevski's life Europe listened all too readily to popularized versions of Nietzsche's superman. The German philosopher had not meant to put before the world the image of a haughty ruler treating his fellow men like a herd of base subjects. But Dostoevski had already given us in *The Idiot* the figure of Myshkin, the sick aristocrat, who was a superman of humility, modesty, and purity in spite of himself. There are many other characters in Dostoevski's novels who eloquently speak to all the Christian nations of the world. They remind us that Christian love alone will make us one family under God.

This contribution to our best aspirations will always rank Dostoevski among mankind's great prophets.

WILLIAM HUBBEN

The Haverford Quaker Collection

THE 1954-1955 report of the curator of the Haverford College Quaker Collection, Thomas E. Drake, states that from 1833 to the present time the Collection has grown to comprise over 15,000 Quaker books. The Treasure Room alone has 400 books relating to George Fox, 550 books by or about William Penn, 1,600 seventeenth-century Quaker tracts, and hundreds of other books donated by Quaker collectors.

Haverford has treasures from Penn's own library, books which Fox once owned, inscribed copies of Whittier's poems, and the complete writings of Rufus Jones: 57 volumes which he wrote himself; 200 more to which he contributed; and hundreds of his periodical articles. Side by side with the Quaker books, and supplementing them, is Rufus Jones's outstanding collection of nearly 1,100 books on mysticism. The "Quaker Fiction" Collection, some 485 novels and stories in which Friends appear, is unique, and there are 361 volumes of Anti-Quakeriana.

To the Quaker books, printed minutes of Yearly Meetings the world over, and Quaker periodicals, must be added some 41,000 manuscripts of Quaker interest: parchment deeds to Pennsylvania land, signed and sealed by William Penn; letters and documents written by Fox, Woolman, Gurney, Hicks, Whittier, and the Quaker great and near-great; family collections of more than family interest. Most important in terms of sheer bulk, and perhaps at some future day in historical interest, are the manuscript archives of the American Friends Service Committee.

Friends and Their Friends

On January 26 James S. Holmes, an Iowa Friend living in the Netherlands, was awarded the Martinus Nijhoff Prize, a major Dutch literary prize amounting to 2,000 guilders, for his translations of modern Dutch poetry into English. The prize is presented annually by the Prince Bernhard Fund in commemoration of the late Martinus Nijhoff, one of the chief modern poets of the Netherlands. This year marked the first time it was granted to a foreigner.

James Holmes is a graduate of William Penn (B.A., 1947) and Haverford (M.A., 1948) Colleges, and was a teacher at Barnesville, Ohio, Friends Boarding School for two years during the war. In September 1949 James Holmes went to the Netherlands as a Fulbright exchange teacher, teaching that year at Quakerschool Eerde. From 1950 on he has been living in Amsterdam, studying and translating from Dutch and Indonesian literature; the year 1951-1952 he held a Mary Campbell Fellowship for that purpose. Since 1952 he has been active in the work of the Amsterdam Quaker Center. A small collection of James Holmes' translations of modern Dutch poetry appeared in the Spring 1955 issue (Number XV) of *Botteghe Oscure* (Rome).

UNESCO has announced the appointment of Philip Thomforde, member of London Grove Monthly Meeting, Pa., as specialist in technical vocational agriculture in Iran. He and his family left on February 5 for Paris, where they were to stay for a week before continuing to Teheran. Philip Thomforde has been teacher of agriculture at the Kennett Consolidated School for the past two and a half years. The Thomfordes may be addressed in Iran at the United Nations House, Avenue Heshmet Dowleh, Khiaban Keyvan, Teheran, Iran. Friends visiting Iran are welcome guests at the U.N. House.

Melbourne Monthly Meeting in Australia has collected £568 for housing in Korea. The sum, about \$1,596, has been forwarded to the Friends unit at Kunsan. Last year the Australian Friends made an equally substantial contribution for drugs for Korea.

John Hoover spent several days in Washington, D. C., in December in the process of moving from consular service in Havana, Cuba, to Port-au-Prince, Haiti, where he is to expedite the U.S. program of technical assistance.

Otto Neuburger retired from the Library of Congress on November 30, 1955, after more than 18 years of service. He plans to continue his studies in the field of European documents and labor problems.

The Friends Peace Committee, Philadelphia, is circulating an appeal to Friends to support the O.T.C. (Organization for Trade Cooperation), giving background information and a suggested course of action. On January 23, the President asked Congress to authorize membership by the United States in O.T.C., the continuing organization through which to deal with complaints, misunderstandings, or desired changes in arrangements under the General Agreement on Tariffs and Trade.

Mary A. Waddington, a member of Woodstown, N. J., Monthly Meeting, was selected as Citizen of the Year by the local Kiwanis Club at its annual banquet on December 27, 1955. She was awarded an inscribed plaque.

Many visitors to Quaker House in New York, Friends in particular, who while there have seen "International Affairs Reports from Quaker Workers" dealing with United Nations activities, have expressed the wish that they could receive these QIAR Reports at their own homes. Names may now be added to the mailing list for these reports if requests are mailed to Sidney Bailey, American Friends Service Committee, 345 East 46th Street, New York 17, N. Y.

Anyone interested in receiving all QIAR Reports originating in Friends centers throughout the world, including these produced by the Program at the United Nations, may send their requests to International Centers Office, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa. In England reports are available at Friends Service Council, Euston Road, London, N.W. 1.

Merion Meeting, Pa., held the first of a series of community meetings on Sunday, January 29. Esther Holmes Jones, accredited observer at the United Nations for Friends General Conference, gave an informal and informative talk on her recent trip with her husband, Edward Morris Jones, through Colombia, Ecuador, Peru, and Bolivia on behalf of the United Nations. Their beautiful color slides furnished a pictorial record of the work of various U.N. agencies in those countries, including UNICEF, World Health Organization, and Food and Agriculture Organization.

An illustrated article by Saville R. Davis in *The Christian Science Monitor* for January 6, 1956, entitled "Setagaya: The Friends Were There" tells of his discovery of the A.F.S.C. Friends Center nearby when he went to the second largest fire in Tokyo since the war. "I left greatly touched by the amount of good that was being done and by the amount of good that needed to be done," he writes.

The January 6, 1956, issue of *The Friend*, London, contains an account of Friends work and life in China today as compiled from notes supplied by Janet W. Rees and Johanne Madsen Reynolds, two of the members of the recent Quaker mission to China. The title of the article is "Chi Tu Chiao Kung I Hwei," which stands for the name given to the Society of Friends in China.

"United States Responsibilities towards the Developing Western Community" will be the subject of the Woodrow Wilson Centennial Series of Lectures at Haverford College, starting with a lecture on February 14 by Dr. Milton Katz, Henry L. Stimson Professor of Law at Harvard University, former chief of the Marshall Plan in Europe. Information about the topics and speakers for the other lectures in the series, to take place on February 28, March 7, March 13, and April 3, may be obtained from Haverford College. The February 14 lecture will be given at 11 a.m. in the Roberts Hall Auditorium.

English Quaker Pamphlets

Kathleen Lonsdale, eminent nuclear scientist and Friend, has written a seven-page pamphlet entitled *Peaceful Co-existence, the Christian Obligation* (sixpence). It is published by the East-West Relations Committee, Friends House, Euston Road, London, N.W. 1.

The same Committee has also published a set of seven study papers entitled *Christianity and Communism*. The titles of the individual papers are (1) "Communism—the Christian Appraisal"; (2) "Our Interpretation of Christianity"; (3) "Communist Materialism and Christian Materialism"; (4) and (5) "The Individual and the Community"; (6) "Christianity and Revolutionary Change"; and (7) "Christianity and Planning." The price for the set of seven papers is 1s. 9d.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Enclosed is ——— to renew the subscription of ——— and my usual ——— as Associate, a pleasant duty I inherited from my mother at her death 34 years ago. Either she or my grandfather had "belonged" ever since the *Intelligencer Associates* began business. As I am now at the, to me, unbelievable age of 90, still very well and "rarin' to go," as my great-grandchildren would say, I shall hardly be with you another 34 years, but I am sure my daughter will carry on when I stop.

I hope the *Intelligencer-Friend* union will be very satisfactory spiritually and profitable financially, and although I realize that both bride and groom are somewhat advanced in years, I recall hopefully what happened to Sarah and am expecting some splendid children to be born to the happy marriage of Arch and Race Streets.

Ward, Pa.

NATHAN P. WALTON

I greatly enjoyed Willard Tomlinson's articles in the *FRIENDS JOURNAL*. This concern should have more publicity.
Newtown, Pa. ROBERT T. ELY

I wish to express my appreciation for the *JOURNAL* and of especial note in two recent issues. The letter of Inga Bergman in the issue of January 14 gives Friends cause to examine our sincerity in our very words and demeanor. The other item I wish to mention is that by Willard Tomlinson captioned "A Stumbling Block to the Weak." As a member of our Philadelphia Yearly Meeting Temperance Committee, the first one to become joint under both bodies, I am heartened by the clear and challenging treatment of this subject.

Moorestown, N. J. SAMUEL COOPER

I should like to express my very deep appreciation to Willard Tomlinson for his two articles on the concern Friends should be having about the general and increasing use of alcoholic liquors. We have as a Society of Friends long opposed the sale and use of alcoholic beverages. As individual members may we really search out our own obligations in this matter of ourselves and our brothers, and then prayerfully do our best to live up to our findings.

Quarryville, Pa. EDITH P. COATES

Please permit me to commend heartily, as timely and well written, the article in two parts entitled "A Stumbling Block to the Weak," which appeared in the issues of January 14 and 21, 1956, of the *FRIENDS JOURNAL*.

Ozone Park, N. Y. LYMAN W. B. JACKMAN

We are members of North Columbus, Ohio, Meeting but are now in Iowa City, and expect to retire within the next few years and settle in California. We have heard enthusiastic reports from friends in communities like Pilgrim Place, which have been started by religious groups, where you pay for the construction of your cottage which, upon death, reverts to the group. In this way, the resources of those who are willing to contribute to the building of such a community will ultimately serve those who are not so well provided for. We understand these communities have long waiting lists of applicants.

To our knowledge, no such group has been started by the Friends, but it offers some very interesting possibilities in the way of something more than just a pleasant community of elderly people. If you are approaching retirement and are interested in helping form such a group, please write to

107 East Market Street RALPH and MAUDE POWELL
Iowa City, Iowa

Robert J. Leach's "Letter from Geneva" in the January 7 *FRIENDS JOURNAL* is most interesting and important. That the same issue contains information on *Turning Point toward Peace* by James P. Warburg is also important. The great hope

is that religious pacifists and all purely motivated peace seekers who understand freedom will apply themselves to the study of foreign policy. With the increased thought and discussion going on now in the United States on the subject of foreign policy, there is a real chance of bringing a change in policy.

Would not a free, unified, unarmed Germany be a step to world disarmament in the present situation? Would not this answer for Germany help in realizing the "celestial pattern," as you expressed it, here on earth?

If Americans were brought to realize the opportunities in the present situation, there would be a chance of freeing the 17 million of the satellite German Democratic Republic. Do not these ideas fit in with the constructive aspects of the State of the Union Message of President Eisenhower on related subjects? An unarmed, free, unified Germany is the moral, the reasonable, and the practical answer for evolving a free and peaceful world.

My sincere hope is that 1956 may be in reality "the turning point toward peace."

North Tarrytown, N. Y. RUTH NEUENDORFFER

I am still collecting material on the history of 57th Street Meeting of Friends, Chicago, which was 25 years old in January. I hope to have the history written, approved, and ready for reproduction by June, so material should be sent in as early as possible.

I shall be very grateful for material not only in regard to 57th Street Meeting but for material on earlier Friends in the Chicago area. A Friend I would particularly like to know about is Elizabeth Comstock who came to Chicago before the close of the Civil War, or "... was called to Chicago by a Mission to the prisoners of war at Camp Douglas, and became intimately connected with the building up of the Friends meeting there. She attended the opening meeting and was the chief speaker" (*Semi-Centennial Anniversary, Western Yearly Meeting*).

1400 East 57th Street
Chicago 37, Illinois

IRENE KOCH

BIRTHS

GARDINER—On January 14, to J. Willard, Jr., and Laura Anne Gardiner, a son named DENNIS LAURENCE GARDINER. He is a birthright member of Mullica Hill Monthly Meeting, N. J. Dennis Laurence joins a sister, JOY WENDY GARDINER, born February 12, 1955.

HANNUM—On January 24, to Wilmer Marshall and Mary Ferlanie Hannum, a son named JOHN MARSHALL HANNUM. The father and paternal grandparents, Wilmer and Martha Hannum, are members of Kennett Monthly Meeting, Pa.

KIRK—On December 20, 1955, at Newtown Square, Pa., to Samuel E., Jr., and Jean Rice Kirk, a second child named SAMUEL GLENNEN KIRK. He is a birthright member of Willistown Monthly Meeting, Pa.

LATTA—On January 10, to Charles and Edith J. Latta of Roslyn, Pa., a son named WILLIAM CHARLES LATTA.

MERCER—On December 18, 1955, in Primevera, Paraguay, to E. LeRoy, Jr., and Doris Allen Mercer, a daughter named MARY ATKINSON MERCER. She is the granddaughter of Leon and Edith Allen of Honeoye, New York, and of E. LeRoy and Emily Atkinson Mercer of Swarthmore, Pa.

MARRIAGE

PULLINGER-STOVER—On January 21, at Llanerch, Pa., RICHARD COLBY PULLINGER, son of the late George and Emilie Scoullar Pullinger, and EDNA VOORHEES STOVER, daughter of Beulah H. Stover and the late Henry Willet Stover. The bride is a member of Makefield Monthly Meeting, Pa. Herbert Pullinger, Philadelphia etcher and engraver, is an uncle of the groom.

DEATHS

BALDERSTON—On November 4, 1955, in Mercer Hospital, Trenton, N. J., GEORGE K. BALDERSTON, aged 72 years and 10 months, a member of Makefield Monthly Meeting, Bucks County, Pa. He is survived by his wife, Helen Slack Balderston; a sister, Olive B. Leedom; four nephews and two nieces, all of Dolington, Pa.

LIPPINCOTT—On December 16, 1955, HELEN LIPPINCOTT of Riverton, N. J., in her 93rd year, the eldest daughter of the late Ezra and Anna Sutton Lippincott. She was a devoted, lifelong member of Westfield Monthly Meeting, N. J. Surviving are her sister, Bertha Lippincott Parrish of Brigantine, N. J., ten nieces and nephews, 23 great-nieces and nephews, and two great-great-nieces.

Coming Events

FEBRUARY

11—Abington Quarterly Meeting at Norristown, Pa. Meeting on Worship and Ministry, 10 a.m.; meeting for worship, 11 a.m., followed by business; lunch, 12:30 p.m.; business session continued, 2 p.m.

11—Burlington Quarterly Meeting at Trenton, N. J. Meeting on Worship and Ministry, 10:30 a.m.; lunch, 12 noon, furnished by Trenton Meeting; worship and business, 1:30 p.m. Howard and Anna Brinton are expected to be present. Parking behind the meeting house and at Mercer Street Meeting.

12—Baltimore Quarterly Meeting, Stony Run, at 5116 North Charles Street, Baltimore. Ministry and Counsel, 9:45 a.m. (topic, "What Does Continuing Revelation Mean to You?"); worship, 11 a.m.; lunch; business session, followed by an address by Esther Holmes Jones, "The United Nations at Work in Latin America."

12—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic nine, "The Bible." Leader, Henry J. Cadbury.

12—13th Annual Community Fellowship Service, sponsored by the Human Relations Committee of Germantown and the

Religious Council of Germantown, at the First Methodist Church, Germantown Avenue at High Street, Germantown, Pa., 4 p.m. Speaker, Canon John M. Burgess, "The Ministry of Reconciliation"; music by the Fellowship House Choir under the direction of Elaine Brown.

14 to 21—Washington Agricultural Seminar, sponsored by the Friends Committee on National Legislation. Headquarters, Dodge Hotel, 20 E Street, N.W., Washington, D. C. Opens 9 a.m., Tuesday, February 14, with a talk by E. Raymond Wilson, "The Interest of the F.C.N.L. in Problems of Agriculture." Continues with morning, afternoon, and evening sessions daily. On February 21: 9 a.m., "Distribution Abroad through Voluntary Agencies," panel; 11 a.m., "Problems to Be Faced in Foreign Distribution"; 2 p.m., interview with Secretary of Agriculture Ezra T. Benson; 2:30 p.m., summarization of seminar findings.

15—Seventh Annual Teen-age Conference at Haddon Heights, N. J., High School, 3:30 p.m., sponsored by Haddonfield Quarterly Meeting Human Relations Committee. Theme, "Human Relations in a Changing World." Speaker, 4:15 p.m., Walter C. Wynn, Philadelphia Fellowship Commission. Group discussion, movie, social dancing, singing.

16—Friends Forum at Chester, Pa., 24th and Chestnut Streets, 8 p.m.: Sidney Bailey, "Quakers and the United Nations."

17 to 19—Week-end Seminar with Fritz Eichenberg and Gilbert Kilpack at Pendle Hill, Wallingford, Pa. Lectures and discussion on "Christian Faith and the Arts." Fritz Eichenberg will lecture on "The Beginnings of Art," "The Flowering of Art," and "Eclipse of Art," and Gilbert Kilpack will lecture on "Art: The Life of Incarnation." Total cost, \$10.00; individual sessions, 50 cents. Make advance registration now by telephone, or write The Secretary, Pendle Hill, Wallingford, Pa.

18—Caln Quarterly Meeting at Lancaster, Pa., New Meeting House on Toulane Terrace, one block north of U. S. Route 30 at one and a half miles west of Hamilton Watch Factory. Ministry and Worship, 10:30 a.m.; meeting for worship, 11:30 a.m., followed by lunch; meeting for business, 2 p.m., after which Lawrence and Amelia Lindley will tell of the work of the Indian Rights Association.

19—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic nine, "The Bible." Leader, Henry J. Cadbury.

22—Annual Meeting of the Tract Association of Friends, open to all Friends, at Pendle Hill, Wallingford, Pa. Supper, 6:30 p.m.; meeting, 7:30 p.m., symposium on "Publications," led by Howard Brinton. Send reservations for supper to Marjorie Ewbank, Route 1, Huntingdon Valley, Pa. (telephone Elmwood 7-3977).

25—Bucks Quarterly Meeting at Wrightstown, Pa., Meeting House. Meeting for worship, 10 a.m.; business meeting, 11 a.m.; box lunch, 1 p.m. (beverage and dessert provided); at 2 p.m. Frederick L. Fuges of Newtown Meeting, Pa., will speak and lead discussion on "The American Friends Service Committee and the Rights of Conscience."

Meeting on Worship and Ministry at Newtown, Pa., Meeting House, February 24, 6:30 p.m. Covered dish supper.

REGULAR MEETINGS

ALBANY, N. Y.—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO, N. Y.—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

CAMBRIDGE, MASSACHUSETTS—5 Longfellow Park (near Harvard Square). Meeting for worship each First-day at 9:30 a.m. and 11 a.m. Telephone TR 6-6883.

CHICAGO, ILLINOIS—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

CLAREMONT, CAL.—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

CLEARBROOK, VIRGINIA—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

DES MOINES, IOWA—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

DOVER, N. J.—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

GAINESVILLE, FLA.—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

HARRISBURG, PA.—Meeting for worship and First-day school, 11 a.m. Y.W.C.A., 4th and Walnut Streets.

HARTFORD, CONN.—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

JACKSONVILLE, FLORIDA—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVergreen 9-5086 and 9-4345.

KANSAS CITY, MISSOURI—Penn Valley Meeting each Sunday at 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. Visiting Friends always welcome. For information call JA 1556.

LAKE WORTH, FLORIDA—Palm Beach Monthly Meeting, 812 South Lakeside Drive. Meeting for worship, 10:30 a.m.

LANCASTER, PA.—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

LONG ISLAND, N. Y.—Manhasset Meeting. Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

MERION, PA.—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

MIAMI, FLA.—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

MINNEAPOLIS, MINNESOTA—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MONTCLAIR, NEW JERSEY—Worship and First-day school, 11 a.m., Park Street and Gordonhurst Avenue, 1.7 miles west of Exit 151 from Garden State Parkway.

NEW ORLEANS, LOUISIANA—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

NEW YORK, N. Y.—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship
October—April: 221 E. 15th St.
May—September: 144 E. 20th St.
Brooklyn—110 Schermerhorn Street
Flushing—137-16 Northern Boulevard
Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p. m.

ORLANDO, FLORIDA—Meeting for worship at Sorosis Home, 108 Liberty Street, First-days at 11 a.m.

PASADENA, CAL.—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

PHILADELPHIA, PENNSYLVANIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.
Fourth and Arch Streets.
Frankford, Penn and Orthodox Streets.
Frankford, Unity and Wain Streets, 11 a.m.
Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, RI 6-3263.

PHOENIX, ARIZONA—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 W. Mitchell.

ST. PETERSBURG, FLA.—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

SANTA FE, NEW MEXICO—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

SCARSDALE, NEW YORK—United meeting for worship, First-days at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

SHREWSBURY, NEW JERSEY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fusell, Clerk; Red Bank 6-2040W.

STATE COLLEGE, PA.—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

SYRACUSE, NEW YORK—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

TUCSON, ARIZONA—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East 5th Street; Tucson 2-3262.

WASHINGTON, D. C.—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

WINCHESTER, VIRGINIA—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 a.m.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

FEBRUARY 18, 1956

NUMBER 7

*G*OD has built countless bridges to men's minds, but He has placed one limitation on Himself; He does not cross the last drawbridge into our minds until we invite Him. It is a drawbridge which we open and close from within the castle of our souls. Don't ask me why; I don't know. I suppose it is because He wants His sons to have free wills. Whatever the reason, God's final problem in bridge-building is to get past the portal of our own minds.

—FRANK C. LAUBACH, *Channels of Spiritual Power*
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IN THIS ISSUE

"Love and Charity Greatly Abound"

. *by Bliss Forbush*

Ending the Balance of Mutual Terror

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Friends General Conference

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ESTABLISHED 1955

PHILADELPHIA, FEBRUARY 18, 1956

VOL. 2—No. 7

Editorial Comments

On the Threshold of Greater Service

UNION THEOLOGICAL SEMINARY, New York City, has announced the appointment of a theologically trained psychiatrist who will prepare future ministers for understanding the close relationship between spiritual life and psychological illness. He is Dr. Earl A. Loomis, Jr., at present teaching at the University of Pittsburgh, Pennsylvania. This appointment is considered an important step in the development of a healing ministry, the need for which has been increasingly realized by many Christian groups, including some Friends Meetings. The former suspicion which obtained between ministers and psychologists and psychiatrists is beginning to disappear. At one time both groups, with a few exceptions, considered the other incompetent in dealing with psychological problems. Many theologians looked askance at psychoanalysts because some of their methods not only seemed to offer too facile an alibi for human error but also failed to supply lasting moral guidance to patients whose most disturbing conflicts had been temporarily relieved in psychoanalytical treatment. Conversely, a good many psychiatrists have reproached ministers for rigidly upholding the Christian code of conduct while showing little understanding of the complexity of human problems. Such an attitude may have actually aggravated the problems of the weak, the tempted ones, and the inexperienced. The alienation of many an intelligent and well-meaning person from traditional Christian ties may have had its causes in such lack of understanding. Isn't it also true that we have too readily looked upon the world of the New Testament, with its appalling incidence of sin, sickness, and corruption, as a thing of the past instead of seeing in it a hint and help for comprehending the ills of our own age? The evil spirits of biblical times are still with us. They appear under different names, and their removal ought to remain the anxious exercise of our Christian *diakoneia*, the care for others in the spirit of the supreme healer. Many, all too many within and without our Christian community are on intimate terms with fright and despair. The shocking statistics of acute mental illness in the United States must be supplemented by an unknown, large number of sufferers who also need help.

Christian ministry must be primarily a healing ministry. It must recover the atmosphere of understanding and faith without which there will be no health. We are, indeed, reliving biblical events, but there is little glory in it. We are too often like the people of Nazareth who surrounded even Jesus with so much "unbelief" that "he could do no mighty work" there (Mark 6:5). As was the case then, Jesus has become too familiar a figure to liberate human beings from the powers of darkness. He has been turned into a statuesque, otherworldly majesty, too conventional for us to expect "mighty work" from him, whereas he came as the understanding, all-forgiving, and all-knowing healer. All of us, especially the morally and mentally ailing, should approach him as their contemporary, not as a figure to be commemorated. A brief glance at Christian groups which are recovering this healing ministry will inform us that their adherents are increasing daily. This is true not only of new churches specializing in demonstrations of the questionable kind but also of older communities which practice restraint and tact in their healing ministry. Some employ expert psychological help.

A Word of Caution

A word of caution must be added to those eagerly welcoming this growing collaboration between ministers, psychologists, and psychiatrists. Nowhere is the well-meaning amateur as much in danger of causing serious damage as in this area. Our vast popular literature about psychoanalysis has imbued many of its readers with a misleading sense of self-confidence. They are ready to dispense inexpert counsel and rash diagnostic opinions in situations with which the trained physician alone is competent to deal. A person trying to come to terms with life in an inept manner that is obviously harmful to himself and others or offensively silly, or one who is lost in the maze of his own errors—such a person must never become an object of "interesting" experimentation. He remains a fellow man, to be regarded with discreet charity and undiminished respect. His predicament should increase our sympathy and sense of Christian fellowship. No one has any business to occupy the seat of complacent spectatorship when a case of psychological

suffering comes to his knowledge. We should still want to lead the one who may be in the grip of some invisible convulsions to those able and trained to give authentic help, but we must not increase his confusion by an unwanted intrusion or a vague intuition that we "understand" him. Even the apostles had to confess their inadequacy when they, so specifically commissioned to

heal and drive out evil spirits, could not cure the sick son of the father pleading for help. Prayer was needed. A similar heritage of self-criticism and caution ought to be alive in any Christian group concerned with the spiritual, psychological, and moral health of its members. No Christian community can afford to neglect this care. None of us is safe.

"Love and Charity Greatly Abound"

By BLISS FORBUSH

THE 1783 handwritten Discipline of New York Yearly Meeting states: "... in the early times of Christianity it was soon found necessary for the Apostles and Believers to meet often together, for the Comfort, consolation & help one of another, where . . . Love and Charity greatly abounded. . . ." An excellent example of this love and charity is found in a series of letters written by John Comly, Byberry teacher and assistant clerk of Philadelphia Yearly Meeting, to Isaac Hicks of Westbury, Long Island, wealthy retired shipowner. These letters, recently given to Friends Historical Library of Swarthmore College by Marietta Hicks of Westbury, cover the years 1815 through 1819.

The family of the painter, Edward Hicks, was pursued by misfortune. Both his grandfather and father were officers of the Crown who suffered the loss of property due to loyalty to the king. The older man immigrated to Canada; the younger, following the death of his wife when Edward was a year old, was forced to farm out his three children.

Though treated like a son while under the roof of Elizabeth Twining, Edward was apprenticed to a coach builder at the age of 13, and at 20 went to work as a journeyman with William and Henry Tomlinson, coach builders. A year later he became an assistant to Joshua Canby in Milford at \$13 a month, plus room and board. Joshua Canby was "one of those excellent men, who are a blessing to the neighborhood." The young man spent most of his time painting coaches, joined Middletown Friends Meeting by conviction, was married in 1803, and recorded a minister in 1811.

Edward Hicks was always short of money, and was forced to go in debt in order to buy the home at Milford. "This," the future painter wrote, "was the commencement of serious pecuniary embarrassment, and having learned from the things I have suffered, I am prepared to

give or leave this advice to whoever may read it . . . NEVER GO IN DEBT—NEVER BORROW MONEY." He was unable to follow his own advice, however, and as his debts increased, he became at times sour and extremely truculent.

Thinking to augment his income by farming, Edward Hicks purchased a small place outside of Newtown, having funds sufficient to pay only \$339.42 on the initial cost of \$1,357.62. He traveled in the ministry, but as he found it necessary to borrow money to make the journeys and to hire help while he was absent from the farm, this work in the gospel plunged him further into debt. "I went behind daily," he wrote. "The cruel moth of usury was eating up the outward garment." At this point the painter was to experience the "love and charity" of his friends.

The Concern of Friends

John Comly, an established minister himself, was much disturbed by his friend Edward's condition, and feared that the Society would lose a minister through his extreme discouragement or his going into bankruptcy. Knowing that Isaac Hicks and his brother Samuel of New York were wealthy men, John Comly wrote, asking if they would loan money to their cousin without interest, thus setting him "at liberty to run on his Master's errands, unshackled . . . and set his feet, thro the blessings of Heaven on firm ground." Comly admitted that some of Edward's debts came from carelessness and negligence, even imprudence, but none from extravagance or speculation. While waiting for a reply, John Comly proposed raising a \$1,000 "hereaway."

Samuel Hicks visited the Byberry teacher and promised that he and Isaac would help as needed. On closer investigation, Comly found that the painter's debts amounted to \$5,000. Against this Edward had \$2,000 worth of cleared land, a small house in town "in need of repairs" worth \$1,500, another lot of 4½ acres "which might bring \$650," or a total of \$4,100 "at full valuation." Comly believed the situation was extremely seri-

Bliss Forbush is principal of Baltimore Friends School and author of the forthcoming book *Elias Hicks: Quaker Liberal*. He was formerly chairman of Friends General Conference and for many years served as secretary of Baltimore Yearly Meeting.

ous, and felt it would not suffice to have the interest paid annually for Edward Hicks, "unless some way may be devised to pay off the principal."

"Shall we let him sink," queried Comly, "or relinquish the prospect he once had of religious service?" The teacher felt that the real gift in the ministry bestowed upon Edward Hicks would be lost unless "he could win to stability, and have his mind clear." To Isaac Hicks he wrote, "We are aware that thou hast much to do for others, and no doubt, many ways present for doing good with the treasures entrusted to thy stewardship. We see no way of extricating Edward and placing him on ground for future usefulness in the church, but by procuring a sum of money sufficient to pay all (or nearly all) of the demands against him, and this must be obtained from a friend or friends who know how to esteem the value of such gift as is conferred on Edward, and who can loan such a sum on such security as above stated, and without much expectation of receiving all the interest annually—consequently such a one as can count his thousands as we count hundreds or tens."

Help from Others

Isaac and Samuel Hicks each sent \$500, John Comly and James Walton rode through Bucks County collecting \$900 (evidently in gifts) from neighbors, and the mortgage was consolidated. By May of 1818, the crisis in Edward Hicks' affairs was passed. Comly who had been so worried about his friend's affairs that his own ministry had suffered, was able to write to the Long Island Friends, "We shall be able in a short time to say that Edward does not owe half as much as he did when I saw thee in New York. He is humbled . . . a brand plucked from the burning in respect to temporal concerns. He is again engaged in appointing meetings . . . and we have the satisfaction of seeing and feeling that the precious gift bestowed on him, is yet on the candlestick, that his usefulness in the exercise of it is likely to continue." Perhaps the matter might be considered concluded when Comly wrote to Isaac in August of 1818, "Edward appears to be moving on with renewed animation, and is appointing meetings about, in which as well as at home, his ministry is said to be in the life, and with divine opening and authority."

Edward Hicks' mind was at rest. He could write in his *Memoirs*, "I am as happy as any man ought to be in this world, and have every blessing that I ought to ask for, and, conscious from whom these blessings come, I feel a daily concern to rejoice ever more, and in everything give thanks. I am surrounded by dear Friends and friendly people, that I love, and I have good reason to believe they love me." He might have added, "Love and charity greatly abounded."

Letter from South Africa

CHRISTMAS has come and gone, and we turn into a New Year. Here, as Christmas comes in high summer, candles can be lit and carols sung in the open air, in large parks or open spaces, with people of all denominations or none, and of all colors, white, black, or brown, joining in. It is not often that South Africans, without exclusion, can sing carols together and join in a simple act of worship.

Christmas and carols by candlelight remind us that this is a Christian country. We have no officially established church, but the Dutch Reformed Church, which is Calvinist, holds a dominant position. All the members of the present government are said to be active members. It has more European members than all the other churches put together, Protestant and Catholic. At our last census just about half the population, white and nonwhite, declared their allegiance to one or other of the Christian churches. More than half a million nonwhites put themselves down as attached to the Dutch Reformed Church. Those churches with a long record of missionary service have a large nonwhite membership. The Methodist Church, for instance, has six nonwhites to every white member.

All this means, I believe, that the Christian conscience must be reckoned a force in South African affairs, and it may, in the end, say the determining word. Christians have done, and still do, queer things, and that is true of Europe or America or Africa, but the accent of Galilee has a way of making itself heard. Our Dutch Reformed Church backs *apartheid*, which it prefers to call "differential development," but uncertainly and with some strong internal dissent. An attempt by a section to claim scriptural authority for *apartheid* was rejected by the last great gathering of the church. The other Protestant churches have all expressed dissent from the principle of *apartheid*, though most practice it in membership and worship. The Roman Catholic Church rejects it in principle and practice.

Our recent Bantu Education Act has tested the Christian churches severely. The Act is based on the belief that the Africans are a fundamentally separate people who should have a separate kind of education. The assumption that this is necessarily an inferior kind of education has not been borne out by the syllabi so far issued, but it is early days yet. Christian missionaries who had pioneered in African education and carried much of the burden of extending it with the help of large and increasing government subsidies were suddenly given the choice of handing over to the government or, subject to permission, continuing without subsidy.

Churches with large commitments in African education were in a difficult position. However they regarded the new Act, they lacked the money to carry on without subsidy. The Dutch Reformed Church accepted the principle of the Act. The other South African Protestant churches, for the most part, issued strong statements of dissent on principle but, thinking first of the African's great need of education and aware of their financial weakness, handed over their schools to the government reluctantly and under protest.

The Roman Catholic Church accepted the challenge. Calculating that it would need £400,000 (\$1¼ million) to continue its educational work for Africans without government help, it made a public appeal for that amount with the slogan "Keep Christ in the Schools." Now £400,000 is big money, specially for a country with only 200,000 taxpayers; the majority of the people are extremely poor, and the Roman Catholic Church is comparatively small, coming ninth on the list in order of adherents and with only one tenth the membership of the Dutch Reformed Church, one third that of the Anglicans. But the whole £400,000 was collected in a matter of days, and in a few weeks over £1 million had poured in. This spectacular result was in part evidence of the determination of the Catholics to retain their African schools; it was also evidence of a general feeling among all Christians for a David defying the Goliath of the state. It was evidence of a deep stirring in the Christian conscience, a conscience that will, I believe, when roused, curb a too Goliathlike state or a too fanatical *apartheid*.

What about Friends? Two hundred members scattered by ones and twos, with here and there a rare dozen, over an area about half that of the United States cannot play a major part in the drama now being enacted on the South African stage. It is rare when as many as ten gather for worship. As we have no schools, we were not, as a Society, faced with the cruel decisions that had to be made by the churches that have. In theory and by declaration we are opposed to the color bar in membership and worship, in practice, and with regret we are all white as to both. Fortunately, both the Society and we who are its members are ecumenical in outlook and find no difficulty in sharing work and witness with Christians of many creeds. Though our Meetings are pathetically small, and all white, and sing no hymns, many Quakers lit their candles and sang carols and took part in carols by candlelight, joining in a simple, all-inclusive act of praise and thanksgiving that in tragically divided South Africa has a special significance.

MAURICE WEBB

Praise of Existence

At last I know that the greatest theme for a poem
Is existence itself. Not some partial and soft-hued
Dream of a June afternoon, nor the swiftly dying
Happiness born of the absence of storm clouds. No,
Sing the whole song of the shimmering arch of
experience,
The lasso of God, flung across the void
To draw us home to our birthplace.
Shot through with purple of heartache, striving and
thunder,
Scarlet of power, and the flame of the leaping thought,
Green of the tranquil spaces, and tenderest blue
Murmured by opening flowers.

Why do I wait

For the exquisite line, the stanza faultless in rhyming,
When all things call me to praise them? It is enough
That the morning light undergirds the dappled leaves,
The breathless noon gives way to the gathering fury
Of wind and hail, and the sunset sky is swept
Clear of its curtaining gloom to prepare for the stars.

We men have our starlight and tempests. We move
Unresting through time, robed in the spectrum of being,
Where purple of pain is matched with the yellow of
ecstasy,

Blending in pure gradations of infinite shades.
On the farther side of the burning harvest moon
The craters of darkness lie. The clear bugle call
Sounding for us in each day's breaking is born
From the fathomless silence of sleep.

What is the breath of my body but a whisper
Of cosmic winds blowing from the mind of Deity,
Which, when the night comes, will sink into peace
And the curtain of earth-cloud be drawn back,
Revealing the highway to the spirit's home.

WINIFRED RAWLINS

The Celebrants

Their grave and holy feet
Tread before no high altars, yet they move
Unceasingly in a bright patterning of love.

For them no midnight bells
Call to a vigil, yet they hourly keep
Watch with the noon's glory and with the light's
sleep.

Theirs is the ritual
Of the germ in the new grain and the living breath

Of cosmic winds that whisper through the body's
death.

In matchless counterpoint
With the soundless music of the planets' dance
Their days are voices speaking above circumstance,

Celebrating forever
The birth of the light from the void, the ecstasy
Hid in a white seed at the core of eternity.

WINIFRED RAWLINS

The two preceding poems are taken from *Before No High Altars*; Exposition Press, New York, 1955; 55 pages; \$2.50

Ending the Balance of Mutual Terror

DO arms lead to international tension, or does international tension lead to arms? Should peacemakers work for disarmament in the hope that this will assist the solution of political problems, or is it wiser to work for the solution of political problems in the hope that this will make nations less dependent on arms?

Whatever has been true in the past, it seems that now the major international problems (e.g., Germany, the Middle East, China) are inextricably mixed up with the arms race, and that it is impossible to deal with these major problems without reference to disarmament or with disarmament without reference to these problems. Any progress in disarmament negotiations helps the solution of other problems. Similarly, any setback in international disarmament negotiations inevitably increases world tension.

From 1945 until 1954, almost no progress was made in disarmament negotiations under the United Nations. The Soviet Union insisted that the first step should be to "ban" weapons of mass destruction, followed by proportionate cuts in national armed forces. This plan was unacceptable to the West for three main reasons:

- (1) It envisaged disarmament without effective international control.
- (2) It began with the abandonment of those weapons which the West relied upon to deter aggressors, without at the same time reducing the vast armies of the Soviet Union and her allies.
- (3) As the West did not know the size of Communist armies, proportionate cuts in armed forces were cuts from one unknown figure to another unknown figure.

To meet these difficulties, the West put forward two proposals: a timetable for disarmament by stages designed in such a way that no country or group of countries would be at a disadvantage at any particular stage, and a balanced program of disarmament which—when completed—would leave the Western and Eastern alliances with comparable but much reduced strengths. In September 1954, the Russians accepted the main prin-

ciples of the Western timetable, and last May they accepted the program for balanced disarmament.

The chief outstanding question is that of inspection and control. The major powers now agree that disarmament is impossible without proper international control. They also agree that the most elaborate and extensive control system which can be devised could not be 100 per cent foolproof, both because the scientists do not know how concealed stockpiles of nuclear and other weapons could be detected and because any control system would be operated by fallible human beings. The United States position is that until the scientists have solved the problem of detecting stocks, priority should be given to the Eisenhower "open skies" plan and other measures designed to create confidence rather than to affect disarmament. Mr. Stassen has therefore "reserved" the United States position, neither withdrawing previous proposals nor reaffirming them. The Soviet view is that, pending agreement on comprehensive disarmament, agreement not to use (or not to be the first to use) nuclear weapons would have strong moral force. They are willing to accept the Eisenhower "open skies" plan as one feature of a system for controlling a comprehensive disarmament program.

The United Nations Subcommittee (United States, Soviet Union, United Kingdom, France, and Canada) will begin a series of private meetings in London in March. These negotiations will be crucial. To judge by recent public statements, the Soviet Union will advocate a substantial disarmament program while the United States will urge that disarmament discussions be postponed and attention given to "confidence-building" measures. If this happens, there will probably be a bitter and futile procedural discussion, perhaps ending in a serious breakdown in the negotiations.

Have Friends anything to say in relation to the dilemma about inspection? The following points seem to me important:

- (1) The problem of inspection can probably only be solved in the context of substantial, universal disarma-

ment. The goal should be the total elimination of all arms and armed forces except those needed for maintaining internal security and for fulfilling United Nations Charter obligations. As such radical disarmament could not be achieved instantaneously, it will be necessary to have some sort of timetable for its achievement in stages.

(2) Disarmament should be accompanied by the most effective control system that can be devised, but control is no substitute for disarmament. It will be impossible to reach international agreement on a control system (such as the Eisenhower "open skies" plan or the Bulganin proposal for establishing inspection posts at strategic centers) without disarmament. Conversely, it will be impossible to secure agreement on disarmament without a control system.

(3) The best features of the various control systems which have been proposed should be combined, but even this will not be completely foolproof. Disarmament must be based on trust and confidence. Extensive and internationally supervised disarmament may not guarantee 100 per cent security, but neither will a continuance of the arms race.

(4) Pending agreement on a comprehensive disarmament program, a beginning should be made in one field, such as the control or cessation of experimental nuclear explosions, the establishment of an armaments "truce," or some form of prohibition of weapons of mass destruction.

January 30, 1956

SYDNEY D. BAILEY

Books by Friends

BEFORE NO HIGH ALTARS. By WINIFRED RAWLINS. Exposition Press, New York, 1955. 55 pages. \$2.50

This little volume contains only 37 poems and can be read quickly. Quickly with the eye, but the mind and heart will want to read and reread in order to understand and savor the meaning of the imagery and the sound of the lines.

Winifred Rawlins has an extraordinary gift in her use of words and in the rhythms with which she encloses them. Many of her poems have no rhyme; nor do they fall exactly into the category of blank verse or free verse. They have a music and measure of their own, such as "The Springboard":

Of what nature is this shore

Flung skyward and sunward, this sand whose home is the caves

Opening on deserted beaches, sad bays

Where the gulls wheel and cry and life peers from its beginnings?

She knows how to handle intricate verse forms, too, and she fits her ideas without apparent effort into words which follow disciplined patterns. She has great sensitivity to beauty, and she asks the insoluble questions of life without becoming too cryptic or sentimental, though no doubt the reader will find some of her poems hard to understand if he tries to

follow them line by line. No poem, in any case, should be read that way. Take her advice and have in mind her poem "What I Would Show You Is So Small," as the book is read:

What I would show you is so small
So small and shy,
It cannot by the eye
Be seen at all. . . .

What I would show you is so wild,
So wild and strange,
To glimpse it man must change
Into a child.

MARY HOXIE JONES

COLLECTIVISM ON THE CAMPUS—THE BATTLE FOR THE MIND IN AMERICAN COLLEGES. By E. MERRILL ROOT. The Devin-Adair Company, New York, 1955. 403 pages. \$5.00

It is Professor Root's thesis that in American higher education today students are almost universally indoctrinated with "Collectivism" and that the "Individualist" position is rarely espoused. Moreover, he contends, those who do support individualism, whether students or faculty, are likely to be "purged." In successive parts of the book, he discusses the treatment accorded by institutions of higher learning to Communists, Fellow Travelers, State Liberals, and Individualists. Frequently, however, the distinctions among the first three categories are blurred, views as widely separated as those of Keynes and Stalin being lumped together under the term "Collectivism."

Professor Root produces evidence to show that on many college campuses far more speakers have supported some degree of what he calls collectivism than have defended pure laissez faire. Considering the fact that both of our major political parties also take a position opposed to Professor Root's extreme individualism, this finding should not come as a surprise to anyone.

Much of the book, however, deals with less self-evident propositions. In large measure it consists of narrative accounts of individual cases, giving a specious appearance of documentation. I say "specious" because, time and again, the evidence presented is entirely on one side of the case. It frequently appears that little if any effort was made to discover, or certainly to disclose, what is to be said on the other side. Moreover, a few instances are advanced as though they constitute sufficient basis for broad generalizations. The book abounds with examples of these unscholarly procedures. Let me cite just one. Twenty-three pages are devoted to the case of a (named) professor of sociology at a leading university. Nearly half of the account consists of notes on an interview with the man in question. The sociologist claims that he has not been promoted as rapidly as is his due, that he has been discriminated against, and that this is because he is a conservative. After presenting this story in full, Professor Root says, "To validate it, I looked over letters, documents, data and checked and rechecked facts" (page 334). That is all we are told. The reviewer's independent inquiry reveals evi-

dence of an entirely different picture—one that would give no support for Professor Root's argument. Yet on this and two similar cases Professor Root rests his case that the individualist scholar is likely to be "hindered or purged" (page 335). Moreover, he makes no mention of the scores of professors who, according to findings of the American Association of University Professors, after hearing *both* sides, have been dismissed for "collectivist" leanings.

It is a pity that a book dedicated to the laudable purpose of creating "the climate for a great debate" (pages 13-14) should set such a low standard for controversy.

J. ROLAND PENNOCK

JULIAN GREEN AND THE THORN OF PURITANISM.

By SAMUEL E. STOKES, JR. King's Crown Press, Columbia University, New York, 1955. 155 pages. \$3.00

The effect of transplantation on a writer is always interesting, but surely few cases have been as extreme as that of Julian Green, American citizen, born in Paris in 1900 of American parents and resident so far entirely in France, except for three years (1919-1922) at the University of Virginia. Apart from an autobiography, Green's books are written in French; his settings are sometimes American, sometimes French. Translations are available, and at least three have had some success in this country: *Avarice House* (*Mont-Cinère*) in 1926; *The Closed Garden* (*Adrienne Mesurat*) in 1927; and *Moira* in 1950. The last-named has even attained pocket-book publication, presumably on its more sensational qualities. These are indeed highly sensational novels, full of obsessions, frustrations, and violent deaths, but they are also symbolical novels in the tradition of Nathaniel Hawthorne.

This thoughtful and well-documented study by a young Friend, Samuel Stokes, concerns itself primarily with the spiritual background of Green's books. Green's feeling of separateness as an American among Frenchmen was accentuated in a sensitive and emotional nature by religious experiences. He was brought up as a Protestant, his mother daily reading from the Bible; but, on Mrs. Green's death in 1914, Green and his father became Catholic. Samuel Stokes lays great emphasis on this habit of Bible reading (which Green still continues) and on the heritage of religious individualism, which, together with his own passion for sincerity, make him unable to accept wholeheartedly Catholic orthodoxy. The Protestant heritage has added another reason for conflict, what Mr. Stokes calls "the thorn of Puritanism," the inability to reconcile the physical, especially the sexual side of life, with the spiritual. "Sexual instinct will constantly bring a man back to worldly reality, and if this drive is believed to lead a man away from Christian living, happiness cannot be found." Samuel Stokes sees certain releases from tensions in the course of the novels, and discusses the possibility of unification in a "Christian sensibility," but he feels that by 1950, at least, the "thorn of Puritanism" continues to torment Julian Green.

In his introduction Samuel Stokes makes clear that he has excluded anything published since 1951. The study is not intended to be biographical, though the author has had per-

sonal interviews with Green and does draw on the autobiography (*Memories of Happy Days*, 1942). Although Samuel Stokes is limiting himself, too, on theological, psychoanalytical, and literary aspects, he has evidently not neglected them in his own studies. His main purpose is well stated in his own words. Speaking of Green as representative of the attempt to "unite a puritanical heritage with human nature," he says, "I have wanted to show certain characteristics of such a problem that may find an echo in the lives of young Puritans."

MARY CHARNLEY

LIFE AND LETTERS OF MARY EMMA WOOLLEY. By JEANNETTE MARKS. Public Affairs Press, Washington, D. C., 1955. 300 pages. \$3.75

Jeannette Marks, who is a member of the Society of Friends, in her very personal account of Miss Woolley's life brings out the reasons why she was a great president of Mount Holyoke College and a triumphant personality to the students and alumnae who knew her during those years of 1901 to 1937. She also takes her place as an important figure in international affairs, a woman who was known and respected by both men and women wherever she went.

Jeannette Marks—JM as she refers to herself in the book—was Miss Woolley's pupil at Wellesley College, a member of the faculty at Mount Holyoke, and for over fifty years her closest friend. Thus JM knows Miss Woolley's background and life better than anyone else, and she has access to both personal and public material relating to Mary Emma Woolley.

Students and alumnae of Mount Holyoke during the years of Miss Woolley's presidency, in most cases, did not learn to know her well, but day after day of chapel attendance and association with her in the college community taught them to feel that Mary Woolley stood for and possessed within herself the highest degree of integrity, moral courage, and dedication to truth. What she said to us we knew she tried to put into practice herself. We were fortunate women to grow up under such an influence, and most of us were aware of this at the time. Certainly all became aware as years went on that Miss Woolley had exerted and still did exert a remarkable influence upon us.

At the time of Mount Holyoke's centennial and Miss Woolley's retirement in 1937, alumnae knew that the circumstances of this retirement were unfortunate. JM has devoted nearly half the book to these facts and to the ten years following, when Miss Woolley was broken in spirit and physically ill. This is a loving tribute to a dear friend and a great woman.

MARY HOXIE JONES

Friends General Conference

(Continued from page 98)

mingling freely among Friends on each side of the Philadelphia separation of 1827. Their young Friends in our summer schools influenced us profoundly. American young Friends studied at Woodbrooke, founded in 1903. Friends General

Conference, aiming at an American Woodbrooke, founded Woolman School in Swarthmore in 1915, and two years later turned it over to a joint self-appointed committee as a united project. A later and more widely supported reorganization in 1930 made it Pendle Hill.

The Conference lent a helping hand to the *Friends Intelligencer* on occasions but never affixed its name to the masthead of the paper.

Among those who were young in those far-off days, there was a high hope that the new Conference might become a leading exponent of liberal Christianity through our personal lives, our schools and colleges, and through our publications.

So far as publication is concerned, the most notable work has been done outside the Conference, especially among British Friends, John Wilhelm Rowntree, William C. Braithwaite, Edward Grubb, Neave Brayshaw, and as a free lance, John William Graham. Rufus M. Jones was in every sense a member of this English team. Rufus' book *Rethinking Religious Liberalism* (1935) was the strongest Quaker voice answering attacks by the fundamentalist reaction after World War I and the criticisms by Barth, Niebuhr, and T. S. Eliot. Rufus outlined a second stage in the development of the liberal interpretation of the Christian faith.

The lesson taught to General Conference Friends by liberal religion, as emphasized at Pendle Hill and interpreted in action by the American Friends Service Committee, is that faith in and experience of the love of God takes many forms and that a spiritual unity exists among diversities of theology and forms of worship. To find this unity and through it strengthen the Christian church in its witness to the teachings of Jesus is our paramount duty. It is to offer ourselves as an instrument in God's hands for the salvation of society.

God has blessed us with a small degree of achievement in Quaker unity. We are considering it in this evening's session.

Friends and Their Friends

Dr. Samuel Marble, president of Wilmington College, has joined the staff of the Quaker U.N. Program in New York City for his sabbatical semester. He and his family are living in Scarsdale, N. Y. Samuel Marble will help in relating Quakers to the present disarmament discussions. He will also closely follow the development of the new U.N. "Atoms for Peace" agency. This agency was authorized by the Tenth General Assembly. Already plans are being made with member nations preparing to appoint delegates to a spring meeting at which it is to be set up.

"Where Your Treasure Is," another of the religious television series, "His Way, His Word," will be presented over the NBC television network on Sunday, February 26, 2:30 p.m., EST.

A fourth program in this series, "The Fruitless Fig Tree," will be seen on Sunday, March 25, 2:30 p.m., EST.

Paul S. Lippincott, Jr., a member of Upper Evesham Monthly Meeting, N. J., and of the Representative Meeting of Philadelphia Yearly Meeting, is the author of the meditation being used on Sunday, April 29, by an estimated ten million people around the world who are readers of *The Upper Room*. *The Upper Room*, a devotional guide under the editorship of Dr. J. Manning Potts, has a world circulation of three million copies. It is published in 32 editions, including 27 languages and English Braille.

Paul Lippincott based his meditation on Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it." The meditation is concluded with a prayer and a thought for the day.

Because of the wide readership and popularity of *The Upper Room*, which is the world's most widely used devotional guide, it is considered a high honor to have a meditation selected and published in it. The meditation, with the others in the March-April issue, is a part of the ministry of 70,000 churches in the United States and Canada. These churches represent every Protestant denomination.

Orange Grove Meeting, Calif., "after long and serious consideration, has decided to pay under protest the county property tax, required of those groups who are not willing to sign a non-disloyalty oath," reports the January *Friends Bulletin* of Pacific Yearly Meeting. "It will then file suit for refund, joining several other churches in the vicinity in testing the constitutionality of the oath."

A printing of 9,000 copies was made of the last issue of the *Friends World News*, the 16-page illustrated quarterly published by the Friends World Committee for Consultation from its Midwestern Office at Wilmington College, Wilmington, Ohio.

The annual dinner of the Friends Social Union was held at the Robert Morris Hotel, Philadelphia, on Tuesday evening, January 31, 1956. More than 130 members and guests enjoyed the social hour and the dinner meeting under the care of James F. Walker, president of the Friends Social Union.

The following is the list of officers for the Friends Social Union for 1956: President, Everett Hunt; first vice president, Daniel T. Test, Jr.; second vice president, Edward M. Jones; secretary, Chester L. Reagan; treasurer, Henry Beck; Executive Committee, Carl D. Pratt, Charles G. Thatcher, Robert K. Tomlinson, Hugh M. Middleton.

G. Canby Balderston spoke to the group on "Economic Growth without Inflation," and M. Albert Linton spoke on the topic of "Governmental Security for Old Age." These splendid speeches and the question period following the addresses were most worth while. The officers of the Friends Social Union feel that the fellowship of the group is important to the welfare of our Society and that each member of Philadelphia Yearly Meeting should avail himself of the opportunity of becoming a member. It is very important for our young men and new members of the Society to come to this group.

Concrete flooring in the separate building housing the operating theater and pathology laboratory at the Kunsan Provincial Hospital apparently saved stores in the basement during the fire in that building on Tuesday, January 24, as deduced by Frank Hunt of the Japan and Korea Desk of the American Friends Service Committee Philadelphia staff. Having visited the project at Kunsan recently, he is familiar with the layout of the hospital. Among other items stored in the basement were quantities of kerosene and ether. These were not ignited.

The Provincial Government's plans for reconstruction of the burned wing has not been announced. Much of the equipment which was in the building is covered by insurance.

The Friends Peace Committee, Philadelphia, sent a letter in January to the Pope, expressing appreciation for those portions of his 1955 Christmas message dealing with a program of disarmament by international agreement, international control of armaments, and renunciation of experiments with and use of atomic weapons.

Paintings by two artists who are Friends, Margaret Bevan and Mary P. Harris, were among the 450 canvasses displayed in the week-long open-air exhibition sponsored by the *Adelaide Advertiser* in the riverside setting of Elder Gardens, according to *The Australian Friend* for December 20, 1955. In sales demand Margaret Bevan had successes on which she was congratulated.

Friends General Conference at Cape May, N. J. June 22 to 29, 1956

The week-long biennial conference for Friends of all ages sponsored by Friends General Conference will be held from June 22 to 29, again at Cape May, N. J. The theme this year is "Growing in Love and Unity," with emphasis upon the implications of the theme for family and Meeting life and for Quaker participation in domestic and international affairs. Clarence Pickett, new chairman of Friends General Conference, will give the opening address on Friday evening.

The Saturday evening address will be given by Douglas Steere, professor of philosophy at Haverford College, who has been asked to speak on the encounter of Christianity with other world religions and the contribution of Quakerism in this encounter. Alexander Purdy, dean of Hartford Theological Seminary and a member of New England Yearly Meeting, will present on Sunday evening some of the New Testament contributions to the development of the theme.

The Cape May conference offers an unusual opportunity for families. As in previous years, there will be a Junior Conference for children from nursery school age to junior high, and a High School Section. The college-age Young Friends will have a cooperative housing arrangement under the oversight of a host and hostess. As in past conferences, there will be worship-fellowship groups, Bible study classes, and round tables. The Advance Program, which includes information about hotels, is published in April.

Friends World Committee

The two Baltimore Meetings were the hospitable hosts to the annual meeting, on January 20 to 22, of the American Section, Friends World Committee. The sessions on Friday and Sunday were held at Homewood Friends Meeting, while those on Saturday were at Stony Run. Sixty-six representatives from widely scattered areas were present. There were also a number of visitors, especially from the local community.

Errol T. Elliott, chairman of the Friends World Committee, summarized the Sixth Session of the Committee, held at Germantown, Ohio, last autumn. At the same session Margaret E. Jones of the Quaker Program at the United Nations spoke of the significance of this part of Friends work for peace.

Dorothy Gilbert Thorne of Wilmington, Ohio, was appointed the new chairman of the American Section, replacing Alexander C. Purdy of Hartford, Conn., who has served in that capacity for the past eight years. His work was spoken of with great appreciation, and fortunately he is to continue as a member of the Executive Committee. Much concern was expressed regarding the lack of adequate income. Yearly Meetings contribute only one tenth of the budget at present, while it is believed that they should be responsible for the major portion of the support.

Eight new Monthly Meetings have been recognized in 1955. They are located in East Cincinnati, Ohio; Palm Beach, Fla.; Iowa City, Iowa; Eastern Long Island, New York; Augusta, Ga.; Santa Barbara, Calif.; West Lafayette, Indiana; and Oklahoma City, Oklahoma. The Committee considers the nurture of the 30 unaffiliated Monthly Meetings and 60 worship groups, with their almost 1,000 members, a major responsibility.

William Lotspeich of the East Cincinnati Meeting described with colored slides and the spoken word the visit he and his family made among French Friends this past summer. They visited a number of Friends families and some of the worship groups. There are only 89 members in the whole Yearly Meeting, but many of them bear a wonderful witness to their faith.

Domingo Ricart, a member of the Oread Meeting, Lawrence, Kansas, told of his visit to Cuban Friends last summer. (See *FRIENDS JOURNAL*, page 66, of the issue for February 4, 1955.)

JAMES F. WALKER

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

The question raised by Edmund Goerke concerning the celebration of special "holy" days by Friends is one which needs fuller discussion and consideration. The piling up of rites and special days till they become meaningless forms is the one we see all too often. Jesus warned against this many times, telling us that "the letter killeth." When we discard all outward signs and symbols and days, however, we are in danger of drifting into humanism or even into spiritual indifference.

If you are a Friend, is the miracle of total, unconditional love born in your heart daily? Do you pray so constantly, do

you seek God so earnestly that the Holy Spirit descends on you so really that it is as if a rushing wind from Heaven poured through you? Do you retire, either actually or at least within yourself, and struggle against the temptations to power, to overabsorption with self, to the worship of this world, that come to all? When faced with the choice between a difficult personal sacrifice and an easy course that involves serious compromise with your deepest principles, do you pray, "Not my will, but Thine be done?"

If you can say *yes* to all these and many other questions, then you can discard the outward forms of Christianity. Are we as Friends "centered" enough, are we strong enough in God to live without the sacraments and holy days? I do not wish to see Friends adopt such practices, but I think we should be very clear that the elimination of them does not leave us with a vague liberalism, or a smugly self-righteous attitude toward those who observe them.

The beautiful stories of Christmas and Easter can have real meaning for our children. To act them out, to learn them and sing them, all these things help our children to grow in grace. If each of us comes to know Christ and the God who is in Christ, reconciling the world to Himself, there will be no problem of celebrating holy days, for all life will become holy.

Philadelphia, Pa.

BARBARA HINCHCLIFFE

Among the world's people the Christmas festival is set aside for special emphasis. But Friends were called apart from occasional Christianity, and it is our positive witness that the things Christmas represents ought to be part of our lives every day of the year. Further, we have rightly insisted that outward and periodic observances, such as water baptism and the Lord's supper, are not merely unnecessary, but by their nature tend to obscure the truth they purport to express and to hinder the free flow of the Spirit. Nowadays when the birth of Christ is heralded across the land by cocktail parties and the endless repetition of commercial banalities, our ancient objection to the keeping of days, far from being out of date, has never been more apposite.

Admittedly the issue is minor compared to others wherein we are also lax; but one wonders whether the absence of Friendly concern in the matter stems from a real preoccupation with more vital questions, or whether rather it is symptom and revelation of an ever-growing reluctance among us to engage in that rigorous, unceasing Christian questioning of every big and little thing in life, which is our vocation and our appointed duty.

Boston, Mass.

R. W. TUCKER

Coming Events

FEBRUARY

17 to 19—Week-end Seminar with Fritz Eichenberg and Gilbert Kilpack at Pendle Hill, Wallingford, Pa. Lectures and discussion on "Christian Faith and the Arts." Fritz Eichenberg will lecture on "The Beginnings of Art," "The Flowering of

Art," and "Eclipse of Art," and Gilbert Kilpack will lecture on "Art: The Life of Incarnation."

17 to 19—Friends Winter Conference at Ann Arbor, Michigan. Theme, "Toward a Better Understanding between East and West." Friday, 8 p.m., informal discussion with Iwao and Tomiko Ayusawa at the home of the Dunhams, 1640 Broadway. Saturday, sessions at the First Methodist Church, beginning at 9 a.m.; speakers, William Edgerton and Ralph Cooper. Sunday, at Friends Center, 1416 Hill Street.

18—Caln Quarterly Meeting at Lancaster, Pa., New Meeting House on Toulane Terrace, one block north of U. S. Route 30 at one and a half miles west of Hamilton Watch Factory. Ministry and Worship, 10:30 a.m.; meeting for worship, 11:30 a.m., followed by lunch; meeting for business, 2 p.m., after which Lawrence and Amelia Lindley will tell of the work of the Indian Rights Association.

19—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic nine, "The Bible." Leader, Henry J. Cadbury.

22—Address by Dr. Charles R. Joy at Cambridge, Mass., Meeting House, 10:30 a.m., in connection with the session of the Permanent Board of New England Yearly Meeting, "Albert Schweitzer and His Africa," illustrated with colored slides. Dr. Joy has been to Lambarene several times and has written, edited, or contributed to at least eight books on Albert Schweitzer. All are welcome.

22—Annual Meeting of the Tract Association of Friends, open to all Friends, at Pendle Hill, Wallingford, Pa. Supper, 6:30 p.m.; meeting, 7:30 p.m., symposium on "Publications," led by Howard Brinton. Send reservations for supper to Marjorie Ewbank, Route 1, Huntingdon Valley, Pa. (telephone Elmwood 7-3977).

23—Annual series of noon-hour meetings at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m. Speaker, Anna Brinton.

23—Musical Evening by Local Talent at Lansdowne, Pa., Meeting House, 8 p.m., sponsored by the Special Projects Committee.

25—Bucks Quarterly Meeting at Wrightstown, Pa., Meeting House. Meeting for worship, 10 a.m.; business meeting, 11 a.m.; box lunch, 1 p.m. (beverage and dessert provided); at 2 p.m. Frederick L. Fuges of Newtown Meeting, Pa., will speak and lead discussion on "The American Friends Service Committee and the Rights of Conscience."

Meeting on Worship and Ministry at Newtown, Pa., Meeting House, February 24, 6:30 p.m. Covered dish supper.

25—Fifth Annual Radnor Meeting Retreat at the Meeting House, Ithaca, Pa. Leader, Douglas V. Steere. For program, see page 76 of our issue for February 4, 1956.

26—Combined Adult Classes at Gwynedd, Pa., Meeting House, 9:45 a.m.: Charles C. Price, University of Pennsylvania, and John Gummere, Penn Charter School, "Liberal Arts vs. Technical Training."

26—Warrington Quarterly Meeting at York, Pa. Ministry and Counsel, 10:30 a.m.; meeting for worship, 11 a.m.; meeting for business, 1:30 p.m. Omar Pancoast, Jr., will be the

speaker for the afternoon. Coffee, dessert, and other refreshments will be served.

26—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic eight, "Community Responsibility." Leader, Alice L. Miller.

26—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Annalee Stewart, "A Woman Looks at Congress."

29—A.F.S.C. Program at Mill Valley, Calif., Methodist Church, 8 p.m. Topic, "Youth and Peace." Moderator, Ben Seaver.

MARCH

1—Annual series of noon-hour meetings at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m. Speaker, Carl F. Wise.

REGULAR MEETINGS

BUFFALO, N. Y.—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

CAMBRIDGE, MASSACHUSETTS—5 Longfellow Park (near Harvard Square). Meeting for worship each First-day at 9:30 a.m. and 11 a.m. Telephone TR 6-6888.

CLAREMONT, CAL.—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

CLEARBROOK, VIRGINIA—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

DETROIT, MICHIGAN—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNSEND 5-4036.

DOVER, N. J.—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

GAINESVILLE, FLA.—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

HARRISBURG, PA.—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., 4th and Walnut Streets.

HOUSTON, TEXAS—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JACKSON 8-6413.

JACKSONVILLE, FLORIDA—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVERGREEN 9-5086 and 9-4345.

LAKE WORTH, FLORIDA—Palm Beach Monthly Meeting, 812 South Lakeside Drive. Meeting for worship, 10:30 a.m.

LANCASTER, PA.—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

LONG ISLAND, N. Y.—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

MIAMI, FLA.—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

MERION, PA.—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

MINNEAPOLIS, MINNESOTA—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MONTCLAIR, NEW JERSEY—Worship and First-day school, 11 a.m., Park Street and Gordonhurst Avenue, 1.7 miles west of Exit 151 from Garden State Parkway.

NEW YORK, N. Y.—Meetings for worship each Sunday, 11 a.m. Telephone GRAMERCY 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th St. May—September: 144 E. 20th St. Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p. m.

ORLANDO, FLORIDA—Meeting for worship at Sorosis Home, 108 Liberty Street, First-days at 11 a.m.

PASADENA, CAL.—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

PHILADELPHIA, PENNSYLVANIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, RI 6-3263.

PHOENIX, ARIZONA—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 W. Mitchell.

READING, PA.—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

3—Haverford Quarterly Meeting at Merion, Pa., 3 p.m.

3—Philadelphia Quarterly Meeting at 47 West Coulter Street, Germantown, Pa., 3 p.m.

BIRTHS

NATHAN—On January 22, to Roger E. and Barbara Jane Buzby Nathan, a son named MARK ALBERT NATHAN. Albert H. and Doris H. Buzby are the grandparents. All are members of Woodstown Monthly Meeting, N. J.

SMITH—On October 19, 1955, to Clarence Arthur and Melva Alice Pickett Smith of Wycombe, Bucks County, Pa., a daughter named DRUSILLA ELLYSON SMITH. She is a birth-right member of Wrightstown Monthly Meeting, Pa. She has two brothers, Robert Canby and Joseph Edgerton Smith.

ST. PETERSBURG, FLA.—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

SHREWSBURY, NEW JERSEY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

STATE COLLEGE, PA.—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

SYRACUSE, NEW YORK—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

WASHINGTON, D. C.—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

WINCHESTER, VIRGINIA—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 a.m.

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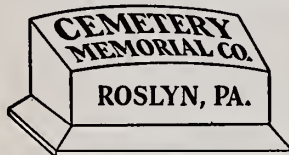
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FRIENDS JOURNAL

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VOLUME 2

FEBRUARY 25, 1956

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IN THIS ISSUE

***T**HE real struggle of our time is not between nations or groups of nations but within persons and nations. It lies in the contest between two attitudes of heart and mind as to which shall prevail—distrust or understanding, hate or love. It is to the practical demonstration of the second alternative that our efforts are directed.*

—HENRY J. CADBURY

Patterns and Examples

. *by Barbara Hinchcliffe*



As Brothers and Equals

. *by Martha M. Gordon*

Our London Letter

. *by Horace B. Pointing*

Extracts from Epistles

*Friends General Conference Peace and Social Order
Committee—Letters to the Editor*

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CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia

Africa..... Maurice Webb, Durhan
England..... Joan Hewitt, London
 Horace B. Pointing, London
Germany..... Wilhelm Köhler, Braunschweig
India..... Benjamin Polk, New Delhi
Japan..... Bruce L. Pearson, Osaka
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Friends General Conference

Peace and Social Order Committee

WITH this column a service of the Peace and Social Order Committee of Friends General Conference is introduced. The Committee will report bimonthly through the pages of the FRIENDS JOURNAL on significant work being done in the Yearly Meetings of the Conference, particularly at the local Meeting level. There will also be firsthand reports on national conferences attended by Friends.

The Peace and Social Order Committee is a new committee, with veteran parents. The Conference's Committees on Peace and World Understanding, Social Order, and Economic Problems have been merged into this one committee, in order to make possible more orderly contact with constituent Yearly Meetings and the various Quaker organizations already active in promoting the social testimonies of Friends. Sam Legg of Baltimore Yearly Meeting is its chairman.

* * *

In December of last year four Friends appointed by the Peace and Social Order Committee attended in New York City the United Nations Seminar arranged by Quaker House of the American Friends Service Committee. A Washington, D. C., attender reports: "The subject under discussion at the ad hoc Committee concerned the so-called 'package deal' for the admission of eighteen new member countries. . . . Among the points most frequently raised by the various speakers was the need for a broad interpretation of the Charter concerning the qualification for membership. They pointed out that, while the emphasis was on 'peace-loving' nations ten years ago, today the 'principle of universality' must also be a consideration."

A Friend from Indiana reports on the same seminar: "We were very much delighted to hear the delegate from India, who came to Quaker House to speak to us. He emphasized the fact that the world at large does not want war; we must try to bridge the gap of misunderstanding and suspicion. In the Security Council sessions we were impressed with the way in which many of the delegates were advocating a start toward disarmament as a measure for world peace."

* * *

Through their own Prison Committee and through the efforts of several Monthly Meetings, New York Yearly Meeting Friends are working actively in the field of prison visitation. New Jersey Friends visit Trenton State Prison regularly. Besides long-term inmates, short-term prisoners have now been befriended in the hope that contact after release may be continued if this is desired by the released man. This plan was proposed by the prison administration after noting the faithfulness and care of the individual prison visitors. Members of Philadelphia Yearly Meeting are sharing in the visiting.

One Prison Committee member who has visited a number of county jails in New Jersey reports that "the wardens usually let me have free reign in the prisons and let me go right in with the prisoners. But some wardens are quite hard and would let me do nothing; yet I hope in the following year to soften them."

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FRIENDS JOURNAL

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Editorial Comments

Our Nostalgia

AT Evansville, Indiana, some 800 high school students answered a questionnaire by expressing their opinions on a good many things with which they were dissatisfied. More than half reported that, "if at all possible," they wanted to live elsewhere. One fourth intended to stay in town after graduation only "if I get a good job." Another fourth liked Evansville and intended to stay. We wonder what the results of a similar questionnaire would be if adults all over the United States expressed themselves on this particular point. Many might want to be elsewhere, or, worse, simply somewhere else. Wars and revolutions have caused immense population shifts in Europe and created an unsatisfied desire for security and a permanent home. Somehow, we inwardly participate in these forced migrations, and man's perennial sense of being a stranger in this world often becomes either an ever present sense of longing or an outright alienation from which so many characters in modern literature seem to suffer.

A similar dissatisfaction fills us regarding the passage of time. As Pascal remarked 300 years ago, we do not rest satisfied with the present. We long for the future as too slow in coming, or dream of the past as though we could arrest its rapid flight. The present is generally painful to us. We seldom are living but merely hope to live. Pascal's observation pertains especially to childhood and youth, the happiest phase of life. Children are impatient to grow up. Adolescents want to be recognized as adults and often literally run away into the future and its hoped-for independence. Most parents, including Joseph and Mary of Nazareth, have found themselves confronted with unexpected manifestations of desired independence.

The present has been called the only concrete piece of eternity. This state of our not being, or not wanting to be, here and now, and of having to be where and when we are living, has, of course, its roots in the duality of our spiritual and physical nature. We are "the exiled children of Eve," and even the best of us are kith and kin to the prodigal son. "Life sometimes seems like getting a mailbag full of second-class matter," says Ralph Harper in *The Sleeping Beauty*. Somehow this schizoid

tension is a sacred dissatisfaction with life as we are living it. We are homesick. We sense that we are only a fragment of what we are destined to be. The return home can have its fulfillment only in the search for the absolute presence of God. Such search must, however, first attempt to meet our neighbor here and now. We cannot go home unaided; nor must we attempt to do so without assisting others. Plato once remarked that we are halves. Perhaps we are even less than halves. We need to discover ourselves in others to become whole. Our virtues need acknowledgment; our weaknesses, a mirror. The recognition of this need for completion is the way toward finding our center in God, whose guarding hands comprehend the whole of creation.

In Brief

On December 22, 1955, Magistrate Hyman Bushel, New York, found the 19 pacifists guilty who had publicly demonstrated on June 15 their opposition to, and noncooperation with, the nation-wide Civil Defense drill. The magistrate suspended sentence on the 19 defendants and on 7 who had pleaded guilty. He made a sharp difference between religious and nonreligious pacifists, with a marked disapproval of the latter. The pacifists will appeal the verdict.

For the first time in history, the complete writings of Menno Simons (1496-1561), founder of the Mennonites, are available in English. The translation from the Dutch was done by Leonard Verduin of Ann Arbor, Michigan. The Herald Press, Scottdale, Pa., has published the 1,104-page volume at \$8.75. The title of the book is *The Complete Writings of Menno Simons*.

The first Russian Bible for Orthodox Christians published since 1917 is now being printed in Moscow in several hundred thousand copies. The edition includes the Old and New Testaments as well as the Apocrypha. The Soviet Government has released paper stock for this printing.

The Churchman invites participation in a "Freedom-of-Conscience Sermon Award." Any man or woman is eligible who gives such a sermon between March 1 and May 1. Information is available from *The Churchman*, 118 East 28th Street, New York 16, N. Y.

Patterns and Examples

By BARBARA HINCHCLIFFE

FOR some time now I have had a deep concern to remind Friends of the whole of a quotation from George Fox which is almost always quoted as a mandate rather than as the conclusion of a premise. George Fox did not tell us to walk cheerfully over the world answering to that of God in every man. He said, "Be patterns, be examples in all countries, places, islands, nations, wherever you come, that your carriage and life may preach among all sorts of people, and to them; *then you will come to walk* cheerfully over the world, answering to that of God in everyone."

And here is my concern. Do our carriage and life preach among *all sorts* of people and to them? Not do our words preach to them, or our pamphlets, but do our lives speak to them? We work with all races of people. But do we try to reach all sorts of people?

It cannot be said too often, I feel, that the religion of Friends has always been a religion of an experience—individual, but an actual experience—of the existence of an Eternal Deity, through the Christ within. We are not expected to live up to our testimonies because of Scriptural injunction or because John Woolman and Elizabeth Fry did, but because we have for ourselves found God; and having tried to walk in the way of Jesus, we must turn from old ways and follow the Light and let it shine through us to God's honor and glory.

One joining Meeting or coming of age in a Meeting should theoretically grow spiritually in an atmosphere of love and searching, outreaching love and joyously shared searching. But does this happen? Are we patterns to those joining us or observing us? Is there something different, something living and shining and burning in our lives that draws men to us? We know that not all members of a Meeting have reached the same point spiritually, but is each member progressing at all spiritually? I do not care how many committees he is on, or how hard he is working at them. Has each member found a religious experience that makes him center down his life in that which is Eternal, makes him simplify his wants and even his concerns, makes him look deeply and humbly within for leading and Light?

Those who come to us are looking for God. If they wanted the splendor of ritual, they could go to the Roman Catholic Church. If they wanted the comfort of salvation through faith alone, they could go almost anywhere else. If they come to a religious society of

friends of Jesus, whom men call the Christ, they have begun their part truly in the double search. Are we who are Friends patterns and examples to them, so that without our even trying, spontaneously our lives speak to that of God within them? I am not asking that we be perfect. The brighter the Light shines through us, the more sharply it throws into relief our cracks and flaws. But has each Friend in his own way truly found an experience of God to shatter his old barriers that he may become flooded with God's joy and peace?

Are we a Society of Monthly Meetings and committees and projects, or are we truly friends of Jesus, in whom God was, reconciling the world to Himself? If faith without works is dead, leading to self-righteousness and hypocrisy, how much more terrible are works without faith, hope, and love in God!

Who works more effectively for peace, the Friend who is practically a one-man committee, tireless in good works, and yet so stubborn and opinionated that to work with him is almost impossible, or is it the Friend whose life is so obviously and deeply established in God that whatever he does, either on a committee or in daily life, he is a loving reconciler without even trying to be? Is it more important to have Monthly Meetings invite speakers on the U.N. and race relations, or to purify ourselves of petty strife and self-seeking and church-intrigue and to seek out and welcome eagerly all manner of men to join with them in worship?

It seems to me that true, basic Christianity can be "caught" only by contact with a Christian, either in his life or in his writings. Do people catch Christianity from us, or do they only acquire better living habits and more liberal ideas? Certainly they should acquire both those things from membership, and many more, but are their very lives transformed?

The field is white for harvest. All around us, wherever we live, our neighbors are hungry and thirsty for God, are ill for lack of His guidance and peace, are unclothed against the blasts of hatred and doubt and fear and suspicion, imprisoned in the terrible self-made dungeon of self! What are we doing for these, for the least of these, our brothers, every day? Let us pray and pray and labor that God's light may shine through us on them, on all sorts of people—shy, ugly people and loud, embarrassing people and illiterate, dirty people and belligerent, overcompensating people and sly, suspicious people—that they may be drawn by that of God in us, not to the Society of Friends merely, but to very God!

Barbara Hinchcliffe is a member of Green Street Monthly Meeting, Germantown, Philadelphia.

Extracts from Epistles

The following extracts from the Epistles of various Yearly Meetings give some insight into the major interests and concerns of Friends in many areas. We hope that they may prove helpful in preparing for the coming sessions of Philadelphia Yearly Meeting and the sessions of other Yearly Meetings taking place in the spring and summer. Except where otherwise noted, these Epistles were sent out by Yearly Meetings which met in 1955.—EDITORS

Australia General Meeting

From the unity and fellowship which we have experienced in this first General Meeting to be held in Western Australia, we send loving greetings to all Friends in Australia and further afield; especially we greet those who are isolated, but who are yet within the closeness of this fellowship which transcends distance.

We have faithfully done those things needing the thought and attention of General Meeting, and in our times of worship have heard a renewed call to that complete dedication which means putting the things of God ever first. May we respond. Our work with others, especially if they be outwardly different in color, in religious allegiance, or in cultural development, will be made easier and more fruitful as we rise above the nonessentials, looking always to the essential unity in God of all mankind.

Baltimore Yearly Meeting, Homewood

"You cannot kindle a fire without first gathering the fuel," so well stated in the London Epistle for 1954, seemed to set the theme for our Yearly Meeting.

In our sessions we used the opportunities for fuel-gathering in the concerns brought forward by the committees, for a reaffirmation of testimonies—against capital punishment, for total abstinence from alcoholic beverages, for a positive peace witness, and constructive relations with all races. As seekers we were challenged to look forward and find additional ways needed in our time to assist in the development of the best in man.

But after the fuel is gathered, after the concerns have been developed, must come the spark that lights the fire in the individual.

Baltimore Yearly Meeting, Stony Run

We have pondered with prayerful humility the precepts and experiences bequeathed to us by those who have gone before. We have gained a new dedication, a deeper resolve, and greater courage for the year ahead. We look forward soberly, but with joy and confidence, to the challenges and opportunities for service now before us. We pray not for tasks to fit our strength, but for strength equal to the tasks. We have found satisfaction in the union of the Philadelphia Yearly Meetings. We gratefully note steps toward a closer unity in our beloved Baltimore Yearly Meetings and the greater opportunities such a union would bring.

We have been heartened by efforts to achieve equal opportunity for all of God's children. We are grateful for the evidence among us of the courage, humility, and wisdom we need in order to further God's kingdom.

We cherish a growing appreciation of the need for trained

hands, healthy bodies, wise and disciplined minds, and the quickened and deepened spirit that are the fruits of God-inspired education. We have been made aware of difficulties and shortcomings in our schools, and we look forward to greater participation of Friends, as God directs them, in the growth and development of all schools.

California Yearly Meeting

It is interesting to observe that many of our leaders are young men and women who are serving in a sacrificial way for the extension of the Kingdom. The fact that we have had twenty evangelistic campaigns during the past year shows that we have an active concern for unsaved men and women.

Outstanding events in our building program have been the construction of a new meeting house and extensive additions to three others. A new unit has been built for Quaker Haven which is a home for retired Friends ministers and missionaries. The unit in Quaker Haven was dedicated at Yearly Meeting time, and we anticipate that the new church will be dedicated next September.

Canadian Yearly Meeting

In our last epistle we were happy to share with you the hope that the three Yearly Meetings in Canada might become united. During the intervening time a committee has been at work on the primary changes in procedure involved in such a union. At this Yearly Meeting, the decision was reached to take this momentous step and to become the Canadian Yearly Meeting of the Religious Society of Friends. "The Lord our God be with us as He was with our fathers that He may incline our hearts unto Him . . . to walk in all His ways." For He is our peace who is breaking down the middle wall of partition between us. In this reconciliation our Canadian youth have led the way. May we all become one in Christ Jesus!

France Yearly Meeting

. . . we paid great attention to the present-day problems occasioned by the use of thermonuclear discoveries, as well as to the alarming and troubled situation in Algeria. Finally, following on the resolution of last year, we have now decided to found a league for the abolition of capital punishment, in order to reach the greatest number possible of people.

Germany Yearly Meeting

At this year's Yearly Meeting we look back upon 30 years of continuously changing conditions of the Religious Society of Friends in Germany, and are filled with thanks that God has blessed our work.

We are happy indeed that the Germany Yearly Meeting will now take part in the international work projects of Quakerism.

During the past year, through deep study of the life of

the Apostle Paul and his letters, we were always led to the realization that God is the Father of all mankind.

The messages and letters from Friends all over the world showed us anew that we are bound together in love with all mankind, through this belief in the one Father of us all. From this we see that in being able to call everyone his "brother" we are—each one of us—a working link in the eternal chain.

Illinois Yearly Meeting

... each life becomes a gift to be held in trust, a sacred privilege granted for a time, to be savored by each person and those with whom he is associated. It has been the fortune of this Yearly Meeting to have had as its clerk such a dedicated woman. Though her death to this earth is a matter of weeks behind us, the spirit of Beulah G. Nelson has been much with us at this session. As we gathered in her memory on Saturday afternoon, we were grateful for the fullness of her life—professional, personal, spiritual—which was truly the Lord's, and we realized how privileged our Yearly Meeting had been to have so much claim on her time and strength and ability. In planning and working for the life of our Yearly Meeting, we can do little better than to try to channel our Light so as to make clear the vision which she held. May we be true to God in us, and so kept worthy of the holy trust which was her life.

Iowa Yearly Meeting, Conservative

Our attention has been drawn to the increasing acceptance of military conscription by Friends as well as by the majority of our fellow citizens. The problem is how we can keep alive and reinforce our historic position on freedom of conscience. This is related, too, to civil liberties, particularly as they are limited by the adoption of loyalty oaths in many states. What is the responsibility of Friends in our time regarding the relationship of the individual to the state?

One group within our Iowa Yearly Meeting has regularly been studying the history of Quakerism and discussing our beliefs as Friends. Our Scattergood School has offered Christian guidance to a number of our young people, many of whom are now with us giving testimony to the value of the dedicated leadership they have had.

(To be Continued)

Daybreak

By MARIE GILCHRIST

When the door swings out to death, light without sun

Comes in, like early daying in the spring.
Shadows diminish, and the rank undone
Is frozen back, no more to thrust and sting.
Here on the doorstep where white violets bloom
The earliest, where robins treat the dawn
Familiarly, I face a different May,
Knowing that in these shortened years is room
For honest love, all carefulness foregone,
And childishness forever put away.

As Brothers and Equals

By MARTHA M. GORDON

IN 1949, the Philadelphia Yearly Meetings adopted "A Statement on Segregation," which contained, in part, these words: "As a religious society . . . we are deeply concerned with the patterns of segregation that have developed in our communities, and with the suffering, the waste of talents, the antagonisms, the blocks to spiritual and cultural growth which they involve. . . . Even as earlier Friends set themselves to eliminate slavery from their membership, we in our generation set ourselves to overcome the evils of segregation. . . ."

Our Query on human brotherhood, adopted also in 1949, reads: "In all your relations with others do you treat them as brothers and equals?"

The Committee on Race Relations last year formulated and presented a threefold objective for the Yearly Meeting: "(1) Every Monthly Meeting should be ready to admit and welcome Negroes into membership and full fellowship. (2) Institutions under the care of Meetings should treat all people as equals. (3) We hope that individual Friends will be ready to accept their brothers of all racial and national groups with full equality, as neighbors, in work relationships, and in all community activities, organizations, and facilities."

Early in 1955 the Committee sent out a questionnaire designed to help determine how far we are on our way. A tabulation of the answers returned by 85 out of 92 local Meetings now shows a fairly complete picture.

The Meeting Community

"If we associate ourselves in natural human relationships with people of all groups, we must welcome them to our Meetings and to our communities." Sixty-two Meetings report that nonwhites (defined as Negroes or Orientals) live in their Meeting community; 14, nearby. (It must be admitted that "Meeting community" was probably variously interpreted.) Twenty Meetings have nonwhite attenders; 29 others report occasional visitors. Of the 33 who reported no nonwhite attenders, 23 would welcome them, 2 were doubtful ("some not too friendly"), 6 didn't know, and 2 didn't answer. (The questionnaire was filled out by various methods, some by the clerk, alone or in consultation with others or by the sense of the Meeting, some by the Race Relations correspondent or an interested individual, some by a

Martha M. Gordon, a member of Radnor, Pa., Meeting, is recording secretary of the Philadelphia Yearly Meeting Committee on Race Relations. She is superintendent of the Radnor First-day School. Many Friends First-day schools have used her mimeographed course of study for primary children, based on *This Is the World* by Josephine van Dolzen Pease.

concerned Committee. But it is felt that the answers in general represented pretty fairly the complexion of the Meetings, whatever the attitude of the informants.) Sixteen Meetings, representing 8 of the 13 Quarters, have nonwhite members. Most of these, as might be supposed, are in city and suburban areas.

Full Participation in Community Life

"In large ways and small, these people are denied full participation in our community life." Thirty-six informants feel that their Meetings are well-informed on conditions for nonwhites in their communities regarding opportunities for employment on merit, housing, education, and general participation in community life; 12 more stipulated a qualified *yes* ("more or less," "somewhat," etc.).

Thirty-one Meetings report some sort of interracial activity on the part of the Meeting, but many of the "activities" appear to be of a somewhat limited nature. Intervisitation of church groups on Fellowship Sunday is fine, if some degree of personal contact is involved. Many Meetings do better, with sponsorship of Fellowship Week Ends, concerted action in housing or employment fields in their communities, and active support of interracial community projects. A larger number of Meetings report activities on the part of individuals. (Does attendance at a P.T.A. meeting which happens to have a few Negro attenders constitute an "interracial activity"?) Many Friends are doing fine things, either in working for better community conditions or in simple, everyday "relations with others." More Friends might participate in Fellowship Week Ends, the purpose of which is to make possible informal contacts between people of "equal status" which may lead to real friendships. It is no longer true to say, "There is no way for us to meet these people naturally." Friends who have taken advantage of such opportunities *have* entered upon "a new and unguessed richness of human fellowship."

Twenty-four Meetings (at least one in all but four Quarters) have members who have "remained in neighborhoods where nonwhites have recently moved in, or themselves moved into such changing neighborhoods." This is encouraging, for it provides opportunities for these Friends to help keep their neighborhoods stable and integrated.

Three Meetings report that there are funds in the Meeting available for furthering integrated housing projects. Twenty-six Meetings feel their members are well-informed on opportunities for such investment; 8, somewhat. (Ten of these do not feel well-informed on conditions in general.) Several Meetings report that

some members are investors in Concord Park Homes, etc., though this was not specifically asked. Certainly this is a means of positive implementation of a Friends testimony in the investment field, where usually (as in the case of arms and liquor) we can take only negative action by the withholding of funds. Here money can be put to work for a good cause as well as for its investors.

To the question, "Do members who own or manage businesses or resorts employ nonwhites and upgrade them when competent?" thirty-six Meetings answered *yes*; 6 more, "some do, some don't" (possibly a more accurate reply).

"We are concerned with the experiences of children who hear brotherhood preached but see segregation practiced." Questions regarding the schools under their care were asked the Meetings, but later and more complete information was obtained in the Committee's annual survey of the schools themselves, which this year report 106 Negro pupils and 8 teachers or staff members. (Two of these pupils are enrolled at a school which had had none before and whose Meeting promised in the questionnaire reply to look into the matter.)

Remarks

Many Meetings added "Remarks," some of which are extremely interesting in their indication of a growing awareness of problems in their communities, willingness to learn more about them, and concern for their solution. At least one Meeting stated it would welcome applications for membership from Negroes; another, that Negroes "would be welcomed the same as anyone of any other color"; another, that they strive to meet all such situations "as befits Friends." A number of Meetings situated in areas where school segregation is still in practice, or has only recently been discontinued, have not only special problems but special opportunities to make significant contributions toward more fully integrated communities.

Several Meetings mention with concern a situation which may be true of others, that of the presence and influence of one or more "obstructionist" members who make it impossible for the Meeting to take any action on, sometimes even to discuss, interracial matters, so that concerned Friends must act individually, as many do, without the Meeting's support. Our tradition of unanimity is a precious one; but if we remember how long it took to clear the Society of slavery, we may hope that these Friends will carefully examine their position and perhaps be persuaded to waive their privileges where the rest of the Meeting is in obvious accord.

Does this picture look bright or dark, encouraging or discouraging? How may we best help each other to

progress further toward our objective of a more fully integrated Society? Would it be a good plan to work within the Quarterly Meetings, since each of them has its own problems, its own situations? The report for each Quarter is available in the Race Relations Committee office. A Quarterly Meeting Committee, consisting as far as possible of a concerned Friend from each of the Meetings, might procure the report for that Quarter and study it. Meetings within the Quarter which have had more success than others in handling problems of various kinds might be ready to lend advice and help. (Haddonfield Quarter has had for some years a Human Relations Committee which has certainly been more effective in the situations it has worked in than any one Meeting could have been alone.) With the new alignment of neighboring Meetings into Quarters, this procedure would seem to make sense.

Individual Friends might well read or reread "A Religious Approach to Discrimination," by Frank S. Loescher, which appeared in the FRIENDS JOURNAL for December 3, 1955. Each will have to decide on his own approach, and there are many points of departure. Any change in our Meetings begins with a change in ourselves. If the more sensitive will quicken the less through the life and spirit of the Meeting, "a social order in which the fullest opportunity can be given for the expression and development of that divine potentiality with which all human beings are endowed" may become a reality.

Our London Letter

January 28, 1956

OUR recording clerk here in London showed me the other day a minute of Uppertime Monthly Meeting dated 1678, signed by Thomas Ellwood among other Friends. Its purpose was to provide William Cooper (blacksmith) and his wife, who were Amersham Friends, with a certificate for use in West-New-Jersey, whither they were emigrating. The minute declared that "from the first of their convincement [they] have walked conscientiously and honestly amongst us, agreeably to the profession and testimony of Truth." The Coopers were ancestors of Lucy Gillett, well known on your side, and they must have been among many who round about that time left Uppertime Monthly Meeting to seek new life in America.

Uppertime was established in 1668 and lasted until 1857. When it was started again in 1926, the new name was Jordans Monthly Meeting. Some of the Preparative Meetings which were included in it from its formation in the seventeenth century are in existence now. Amersham, Jordans, Chesham, Aylesbury, and High Wycombe

were on the list in 1678 and are there today, after discontinuance and revival. In four of these cases the old meeting houses are still in use; that at Amersham dates from 1685, Jordans from 1688, and Aylesbury from 1703. Chesham is a later building (1796), while the present meeting house at High Wycombe is a comparatively recent acquisition.

The emigration of Friends must seriously have depleted these home Meetings, and indeed some on the Uppertime list at the beginning disappeared altogether. Anxiety due to dwindling numbers was not confined to this district, however. An article by Evelyn Whiting in the current issue of our Historical Society's journal gives some minutes of the Yearly Meeting for Wales; and one of them dated 1698 declared that Friends were troubled by the "irregular, disorderly and unsavoury proceedings and runnings into Pensilvania" which had caused the weakening, if not the total decay, of some Meetings.

* * *

American Friends grew in strength, but they did not forget what had been "the old home" for some of them. Many visitors came into England, and they traveled widely, finding in Wales "great poverty" and "primitive conditions" which amazed them. But in regions like Uppertime the surroundings and solitude were no doubt of kinder aspect to most of them. Indeed, there are parts of this district which even now are not unlike what the visitors must have seen.

Today the Monthly Meeting covers what is still a countrified area, but the population has greatly increased as a result of the urban spread. The old meeting houses are therefore serving needs for which they are not adapted. They call for repair, enlargement, modernization, and provision to be made for work among the increase in numbers of children. That is the reason the Monthly Meeting is now appealing for £10,000 to meet all these requirements. The work in the four old meeting houses will be done with scrupulous regard to the special character and history of these buildings. They form a wonderful link with the long-vanished past, and American Friends will not need to be reminded of the association of Penn and other early Quakers with this district, or of the roots which some American Friends families may have in this "dear English soil." So I hope there will be some readers of these lines on your side who will help us in raising the money which is needed.

* * *

Jordans Monthly Meeting, I should add, contains a new Meeting at Slough—the home of a huge industrial estate and an area of town building, most of which came after the First World War. Slough has been a disturbing

example of how not to make new settlements, but people, including Friends, have to live there. Rather better than this development has been that of the "New Towns" planned for different parts of Britain, some of which are already well developed.

Friends over here are not allowing their lives to be entirely absorbed in the past; we have a lively interest in these New Towns, and already well-established Meetings or groups of Friends are in some of them. Our Meeting for Sufferings has been anxious to help these groups as much as possible, and for that reason new arrangements have been made regarding the use of the Meeting Houses Loan Fund, which will greatly help forward any projects for buildings. The group at Stevenage, for instance, has already got out its plans, and I may end this letter by a comment on them, since the proposed new meeting house is octagonal.

Some Friends have expressed doubts as to whether such "a peculiar shape" might frighten people away. Yet a superficial dig into architectural history is enough to show how frequently in former times the octagon was used for temple, church, and cathedral buildings, and, later, for the nonconformist chapels of this country.

Even Friends have worshiped in an octagon. The Abbots Kitchen at Glastonbury Abbey (used for a time by Friends) is a case in point. But let me refer again to the Yearly Meeting for Wales. Friends there made a minute 16 years after the one at the beginning of this letter in which they refer to Peter Edwards as a "prisoner for tythes." It was at the country-surrounded home of this Friend, in Radnorshire, that he entertained American Friends when they were visiting in that area, and his descendants followed his example for very many years. How the imagination dwells on the isolation, the peace, the depth of the Quaker meetings which were held in the little summer house on his farm! That summer house, now gone, was still standing in 1920; and I find it pleasant to recall that it, too, was octagonal.

HORACE B. POINTING

Friends and Their Friends

Ralph Bunche and Paul Hoffman are scheduled to speak at a High School Civil Liberties Institute sponsored by the Northern California Regional Office of the American Friends Service Committee, at the Asilomar Conference Grounds, March 23 to 25.

Ralph Bunche, undersecretary of the United Nations for Atomic Energy Affairs, will take as his subject "Individual Liberty in the World." Paul Hoffman, chairman of the Board of the Studebaker-Packard Corporation and a director of United Airlines and the New York Life Insurance Company, will speak on "Individual Liberty in the United States."

Maurice A. Mook, professor of anthropology at Pennsylvania State University, has been appointed by Governor Leader to the Pennsylvania Historical and Museum Commission. The appointment has been confirmed by the Senate of the State Legislature.

More than 300 persons attended the program in observance of the 25th anniversary of the Friends Meeting of Washington, D. C., on January 22, filling the meeting room nearly to capacity. Sina Stanton, Harold and Sarah Stabler, J. Austin Stone, and Margaret E. Jones related many interesting stories of the Meeting's early years. Hornell Hart, in the principal address of the day, spoke of the contribution which a Friends Meeting can make in a city such as Washington. He emphasized the value gained from the experience of meditation such as is provided in a Friends meeting for worship; the possibilities for constructive discussion techniques on the pattern of a Quaker meeting for business; and the need for lives disciplined from within. Anthony Gould announced the establishment of an Educational Fund as a memorial to Mary Walcott and Lucy Foster, whose generosity made possible the purchase of land and the construction of the meeting house 25 years ago.

Frank S. Loescher, a member of Radnor Monthly Meeting, Pa., has an article, "Racism in Northern Churches," in *The Christian Century* for February 8, 1956. In the same issue appears a poem "The Creation," by Bruce Cutler, whose poems have often delighted readers of the FRIENDS JOURNAL.

A report by Horace M. Burton, vice president of the Friends Institute, Philadelphia, contains an interesting historical survey of the development of the Institute and concludes with the following paragraph: "Much of the building at 20 South 12th Street, Philadelphia, is occupied by the American Friends Service Committee, which makes a substantial contribution to the Institute for these accommodations and is a most welcome tenant. The Scattergood Motto Calendars, long a feature of Philadelphia Quaker life, are distributed by the Institute, about 55,000 being sold each year. The reading room and committee room are maintained. When you enter its door, a gracious hostess at the desk will greet you and help you with your errand. You will find a choice of magazines and a lending library, a place to sit and write, or read or talk, or just plain sit. If committee-bent, you will find a place to meet. These facilities are free and open to you whether member or nonmember of the Institute. So far as is known, no membership cards have ever been issued, and no distinction has ever been made in the use of the facilities between members and nonmembers. However, the burden of maintaining these facilities has over the years fallen upon a diminishing group of members. If more Friends would feel a concern to become members and assume a share in this work, it would be most welcome. In any case, the Institute started as a service to the Yearly Meeting, and it will carry on so long as enough Friends feel that it is worthy of their support."

Sidney Jenkins, treasurer and assistant to the publisher of *The Farm Journal*, opened the series of seven weekly laymen's Lenten sermons at Christ Church, Philadelphia, on February 15. His 15-minute presentation of "Franklin's Kind of Toleration" was broadcast over station WCAU, Philadelphia, on February 19. Sidney Jenkins is a member of Green Street Monthly Meeting, Philadelphia.

On November 1, 1955, A.F.S.C.'s national office, field, regional, and overseas staff totaled 460, of whom 43 were part-time workers and 67 were volunteers. Of the total number, 175 were Friends, who comprised 32 per cent of the national office and field staff, 37 per cent of the regional office staff, and 67 per cent of overseas volunteers, the average being 38 per cent. This gives statistical expression to the broad participation of non-Friends in A.F.S.C. Quaker Service programs. A related fact is that a large part of the financial support of the Committee's work is given by non-Friends.

Elise Boulding has been asked to present the William Penn Lecture for 1956. Her subject will be "The Joy That Is Set before Us."

Denver, Colorado, Friends Meeting (unprogrammed) has addressed a letter to President Eisenhower, in which Friends make a plea for abandoning further "experimentation with atomic or H-bomb type weapons." The letter says in part: "We are sensitive to the tasks which confront you. We are aware of the great burdens you bear, the problems you face, and the decisions you must make in these times of tension and uncertainty. We know the whole world, east and west, is beating a path to your doorstep because you represent the leadership of a powerful nation upon whose actions the peace of the world is dependent."

A positive program of Federal assistance to the nation's 400,000 American Indian citizens was called for by Friends from 12 states meeting January 21 to 23 at Washington, D. C. In a draft statement of principles presented to Acting Indian Commissioner W. Barton Greenwood, the group expressed grave concern with the current policy apparently aimed at hasty termination of the government's responsibility for Indian administration. The statement stressed Friends' belief in the right of Indian tribes to consent to legislation affecting their relations with the government.

Adoption of a policy of expanded Federal aid was strongly urged in the statement, which pointed out that the government's obligations in Indian administration would not be fulfilled "until Indians have been given adequate educational opportunities, have been aided in attaining normal health standards, have been assisted in effectively developing their own economic resources, have been given experience in business management, and have gained confidence in their ability to manage their own affairs."

Participants in the three-day seminar sponsored by the

Friends Committee on National Legislation, the American Friends Service Committee, and the Associated Executive Committee of Friends on Indian Affairs reached agreement on a number of points:

There is a wide discrepancy between policies announced by top officials of the Bureau of Indian Affairs and their implementation in the field.

Most Indians still do not have access to fully adequate health, education, and welfare facilities.

Grave concern was expressed for educational programs which force the long separation of Indian children from their families on the reservations. The Friends also expressed grave concern with the government's apparent failure to help Indian individuals and communities move toward economic self-sufficiency. Friends seriously questioned the present policy of re-locating reservation Indians in urban centers from their homes.

Seminar participants heard resource people from Congress, the Bureau of Indian Affairs, the U.S. Public Health Service, and representatives of the National Congress of American Indians and other concerned private organizations.

Sessions in the Friends meeting house were chaired by Lawrence Lindley of the Associated Executive Committee; Raymond Wilson, executive secretary of the Friends Committee on National Legislation, and David Scull, chairman of F.C.N.L.'s Race Relations Committee.

Following meetings with the staffs of the Senate and House Interior and Insular Affairs Committees and the Bureau of Indian Affairs, a number of Friends visited their Congressional delegations to share personal concerns in the Indian field.

In 1795 a group of young Quaker ladies felt a concern to assist the widows and children who were victims of the yellow fever epidemic of 1793. Out of that concern grew the Female Society of Philadelphia for the Relief and Employment of the Poor. For 160 years the Female Society has continued, changing its program as new needs arose.

In recent years people over 65 have constituted the most rapidly growing section of the population. Social security and old age assistance provide for their subsistence. But what of their mental and spiritual needs? Of the thousands of old people who exist on old age pensions in Philadelphia, over 61 per cent live alone. The Female Society, sensitive to their loneliness and needs, once more changed the pattern of its efforts, and in 1952 the Philadelphia Center opened its doors.

When program plans were being made, Josephine M. Benton, a Board member, offered to have a poetry club, a new and previously unexplored idea. Since its start in 1953 the Poetry Club has been one of the most flourishing clubs at the Center. The minutes of the club have been kept by Josephine Benton; they are delightful and of such interest the Philadelphia Center decided to publish them. Through these minutes Friends can catch the flavor and spirit of the Philadelphia Center. A mimeographed publication, *Footprints on the Sands of Time* may be ordered at 50 cents a copy from the Philadelphia Center for Older People, 921 North 6th Street, Philadelphia 23, Pa.

LILIAN I. BAILEY

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I was shocked to see that Richard R. Wood wants us to admit Red China to the U.N.

The Chinese may have voted for communism with their feet by joining Mao's army rather than Chiang's, if enough of them had a choice. But as Communists they are engaged in conspiring to enslave the world, using deceit as one weapon. They appear to be trying to poison the world with opium and heroin.

I suspect that Richard R. Wood takes too literally the instruction, "Judge not." I think Jesus did not mean it to be taken so literally. He judged the scribes and Pharisees and appears to have passed his judgment along to his disciples. We need practically to judge one another, though we may acknowledge our judgments to be superficial and tentative, and remember that only an all-seeing God can accurately weigh degrees of guilt.

Even if Red China's claim to represent China were originally just, she has morally forfeited it by asserting it unilaterally with guns.

It is a great pity we invited Soviet Russia to join the U.N. with us. We had better have tried to organize something more or less like Clarence Streit's "Union Now."

Ft. Lauderdale, Florida

J. DELANCEY VERPLANCK

I quite agree with Bruce Pearson in your issue of February 4, 1956, that it will be better when we use the "plural language" uniformly to all persons, as do nearly all English Friends. But language habits change slowly and perhaps we can be patient with those who still have strong sentimental attachment for the "plain language" or remnants of it. I think it has no other virtue.

Swarthmore, Pa.

J. PASSMORE ELKINTON

I wish to express my joy in the article from our Friend Domingo Ricart regarding the Cuban Friends. When I was in Cuba five years ago, I was very much impressed with the devotion, the thoughtful religious liberality, and genuine consecration of the Friends that I met there. I felt then and I feel now that Friends in the United States and those in Cuba would both benefit from more intervisitation and closer acquaintance. I am anxious to return and renew my friendships there, and I hope others will want to do the same.

Philadelphia, Pa.

SAMUEL J. BUNTING, JR.

My attention has been drawn to the fact that your reporter in writing about the sessions of the Five Years Meeting referred to me as "Elder Statesman." *Ecce Homo!* Behold the man! Both the adjective and the noun are an undeserved compliment and evoke the astonished rejoinder: "Who? Me?"

Oh, no!" At forty-four, one is flabbergasted that he should merit such designation so soon! Besides in view of my ardent championing of the proposals for reorganization, the crucial point of which was turned down—unhappy decision!—I am sure there may be some Friends who consider me not at all "elderly" but in need of "eldering."

As for Charles Lampman, administrative secretary of the American Friends Board of Missions, who was also classed with me in that exalted rank, he is five years my junior—age thirty-nine! What liberties to take with the gift of our language!

Indianapolis, Indiana

HERBERT HUFFMAN

Inga Bergman's letter in the FRIENDS JOURNAL of January 14 is interesting.

I was born, like Inga, on the Continent of Europe and have lived in different countries; in England, for 23 years. I can see what she means. First impressions are, of course, necessarily most times strongly colored.

When Anglo-Saxon Friends (and non-Friends) say, "I am so happy to meet you," they, to my mind, mean what they say.

Each country expresses itself in its own way. Take, for instance, the effusive way in which the French express themselves. It takes, I admit, straightforward persons like Inga Bergman and me some time to get used to the ways and means of other countries. The same applies to the introduction of speakers, about which she writes, even of speakers who claim for themselves no outstanding qualifications.

I have met very many women in the U.S.A. and elsewhere with fancy hats, lipstick, etc., who did *not* neglect the important things in life. To my mind, what matters is where the emphasis in these matters is being put.

I suppose that what is of primary importance for us all is to practice what is so beautifully and clearly expressed in the motto on the cover of the British weekly, *The Friend*: "In essentials unity, in non-essentials liberty, in all things charity."

The Hague, Holland

TIA MEYNEN

Coming Events

FEBRUARY

25—Bucks Quarterly Meeting at Wrightstown, Pa., Meeting House. Meeting for worship, 10 a.m.; business meeting, 11 a.m.; box lunch, 1 p.m. (beverage and dessert provided); at 2 p.m. Frederick L. Fuges of Newtown Meeting, Pa., will speak and lead discussion on "The American Friends Service Committee and the Rights of Conscience."

25—Fifth Annual Radnor Meeting Retreat at the Meeting House, Ithan, Pa. Leader, Douglas V. Steere. Program: brief talk leading to meditation, 10:30 a.m.; luncheon in Forum Room, 12:30 p.m. (visitors to bring sandwiches and beverages; reading during luncheon); brief talk leading into an informal meeting for worship, 1:30 p.m.; tea to be provided in Forum Room, 3:30 p.m. This meeting is open to all who care to come.

26—Combined Adult Classes at Gwynedd, Pa., Meeting House, 9:45 a.m.: Charles C. Price, University of Pennsylvania,

and John Gummere, Penn Charter School, "Liberal Arts vs. Technical Training."

26—Warrington Quarterly Meeting at York, Pa. Ministry and Counsel, 10:30 a.m.; meeting for worship, 11 a.m.; meeting for business, 1:30 p.m. Omar Pancoast, Jr., will give an address on "Point Four Problems in Egypt and India." Coffee, dessert, and other refreshments will be served.

26—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic eight, "Community Responsibility." Leader, Alice L. Miller.

26—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Annalee Stewart, "A Woman Looks at Congress."

29—A.F.S.C. Program at Mill Valley, Calif., Methodist Church, 8 p.m. Topic, "Youth and Peace." Moderator, Ben Seaver.

MARCH

1—Annual series of noon-hour meetings at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Carl F. Wise, "Communion of Saints."

2—Open Meeting planned by the Teacher Training Section of the Religious Education Committee, at Plymouth, Pa., Meeting House, 8 p.m.: Chester Reagan, director of religious instruction at Penn Charter School, "Teaching the Bible."

3—Nottingham Quarterly Meeting at Oxford, Pa. Ministry and Counsel, 10 a.m.; meeting for worship, 11 a.m.; business meeting, 1:15 p.m. Bertram and Irene Pickard will attend the meetings.

3—Haverford Quarterly Meeting at Merion, Pa., Meeting House, Montgomery Avenue and Meeting House Lane, Merion. Planning session for clerks of Worship and Ministry, 1:45 p.m.; meeting on Worship and Ministry, 2:30 p.m. ("We Should Like to Know," a discussion of points raised by the annual reports); meeting for worship, 4 p.m., followed by meeting for business; supper, 6 p.m. (to cancel, telephone WE 4-7989); evening meeting, 7 p.m.

3—Philadelphia Quarterly Meeting at the Friends Meeting House, 47 West Coulter Street, Germantown, Philadelphia. Meeting on Worship and Ministry, 1:30 p.m.; meeting for worship, 3 p.m., followed by meeting for business; supper, 6:30 p.m. (\$1.00); at 7:30 p.m., David G. Paul, "Quakerism through Poetry."

4—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic 12, "Peace of Mind and Spirit." Leader, Mary M. Cuthbertson.

4—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Scott Nearing, sociologist, author of over 30 books, "Economics for the Power Age."

4—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., Rabbi Elmer Berger, executive vice president of the American Council for Judaism, will speak on his recent trip to the Middle East. He visited both the Arab States and Israel,

speaking with heads of state, community and religious leaders, and many others. He found many Jews living as loyal citizens of Arab countries. All are cordially invited.

4—Community Lecture at Gwynedd, Pa., Meeting House, 7:30 p.m.: Henry J. Cadbury, "Civil Liberties."

4—Race Street Forum at the Race Street Meeting House, Philadelphia, 7 p.m.: Dorothy P. Hutchinson, who recently visited 16 countries on a Journey of Friendship sponsored by Abington Meeting, Pa., "What I Learned about World Communism." Moderator, J. Theodore Peters.

6—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Helen Kirk Atkinson, "Music: Language of the Spirit." Bring a sandwich and stay for the fellowship afterwards. Coffee and tea will be served in Room 3. Children will be cared for in the office of the Social Order Committee.

6—Lecture presented by the Committee on Indian Affairs of New York Yearly Meeting at the 20th Street Meeting House, New York City, 7:30 p.m.: Dr. David M. Corey, minister of a congregation of the Iroquois Indian settlement in Brooklyn. Baskets made by the Papago Indians of the West will be sold. Refreshments will be served early in the evening.

8—Annual series of noon-hour meetings at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m. Speaker, Chester Reagan.

9—Illustrated Lecture at Oxford, Pa., Meeting House, 8 p.m.: Esther Holmes Jones, "The United Nations at Work in Latin America."

10—Salem Quarterly Meeting at Woodstown, N. J., 10:30 a.m.

10—Haddonfield Quarterly Meeting at Haddonfield, N. J., 3 p.m.

10, 11—All Florida Friends Conference at the St. Petersburg, Fla., Meeting House, 130 19th Avenue, S.E. Chief speaker, William Edgerton, who will tell about the visit made by Friends to Russia last year and show pictures of the trip.

BIRTHS

CURTIS—On January 3, at Yap, Western Caroline Islands, to Russell and Verna Curtis, a daughter named KATHLEEN RUTH CURTIS. The parents are members of Florida Avenue Meeting, Washington, D. C.

ROBERTSON—On October 4, to Lawson J. and Marian Fitzgerald Robertson of Hollis, N. Y., a daughter named SARAH LAWSON ROBERTSON. Marian Robertson is a member of Haverford Monthly Meeting, Pa.

DEATH

VAUX—On February 14, suddenly, at her home in Bryn Mawr, Pa., MARY JAMES VAUX, wife of the late George Vaux, Jr., at the age of 80 years. She was a member and Elder of Haverford Monthly Meeting, Pa., where the services were held. Burial was in Harriton Family Cemetery, Bryn Mawr.

REGULAR MEETINGS

ALBANY, N. Y.—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO, N. Y.—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

CAMBRIDGE, MASSACHUSETTS—5 Longfellow Park (near Harvard Square). Meeting for worship each First-day at 9:30 a.m. and 11 a.m. Telephone TR 6-6883.

CHICAGO, ILLINOIS—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

CLAREMONT, CAL.—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

DES MOINES, IOWA—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

DOVER, N. J.—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

GAINESVILLE, FLA.—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

HARRISBURG, PA.—Meeting for worship and First-day school, 11 a.m. Y.W.C.A., 4th and Walnut Streets.

HARTFORD, CONN.—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

JACKSONVILLE, FLORIDA—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVergreen 9-5086 and 9-4345.

KANSAS CITY, MISSOURI—Penn Valley Meeting each Sunday at 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. Visiting Friends always welcome. For information call JA 1556.

LAKE WORTH, FLORIDA—Palm Beach Monthly Meeting, 812 South Lakeside Drive. Meeting for worship, 10:30 a.m.

LANCASTER, PA.—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

LONG ISLAND, N. Y.—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

MERION, PA.—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

MIAMI, FLA.—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

MINNEAPOLIS, MINNESOTA—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MONTCLAIR, NEW JERSEY—Worship and First-day school, 11 a.m., Park Street and Gordonhurst Avenue, 1.7 miles west of Exit 151 from Garden State Parkway.

NEW ORLEANS, LOUISIANA—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

NEW YORK, N. Y.—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.
Manhattan—United Meeting for worship
October—April: 221 E. 15th St.
May—September: 144 E. 20th St.
Brooklyn—110 Schermerhorn Street
Flushing—137-16 Northern Boulevard
Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

ORLANDO, FLORIDA—Meeting for worship at Sorosis Home, 108 Liberty Street, First-days at 11 a.m.

PASADENA, CAL.—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

PHILADELPHIA, PENNSYLVANIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race Street west of Fifteenth Street.
Chestnut Hill, 100 East Mermaid Lane.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.
Fourth and Arch Streets.
Frankford, Penn and Orthodox Streets.
Frankford, Unity and Waln Streets, 11 a.m.
Green Street, 45 West School House Lane, 11 a.m.
For information about First-day schools telephone Friends Central Bureau, RI 6-2263.

PHOENIX, ARIZONA—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 W. Mitchell.

ST. PETERSBURG, FLA.—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

SANTA FE, NEW MEXICO—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

SCARSDALE, NEW YORK—United meeting for worship, First-days at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

SHREWSBURY, NEW JERSEY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fuswell, Clerk; Red Bank 6-2040W.

STATE COLLEGE, PA.—318 South Ather-ton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

SYRACUSE, NEW YORK—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

TUCSON, ARIZONA—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East 5th Street; Tucson 2-3262.

WASHINGTON, D. C.—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

WANTED

HOUSEKEEPER: Wilmington Friend desires homemaker for daughters two and four, to live in. City location, convenient transportation, good wages; for indefinite period. Write William G. Dorsey, 1424 Riverview Avenue, Wilmington 6, Del.

OLD PAINTINGS and old gold frames. Write Box C72, Friends Journal.

CAMP COUNSELORS, maintenance men, summer cooks, stewards, secretaries, hostesses. Box 7183, Philadelphia 17, Pa.

SUSTAINING OCCUPATION: Middle-aged man, reverent; available immediately. Background journalism, office work, research and studies, public relations. Box W85, Friends Journal.

MANAGER FOR SMALL HOTEL in New York City. Salary, plus room and board. Permanent position. State education, experience, age, salary expected. Box T84, Friends Journal.

RELIGIOUS EDUCATION SECRETARY beginning July 1, 1956. Editing of First-day school materials; field work. Write Friends General Conference, 1515 Cherry Street, Philadelphia, Pa.

DIRECTOR OF NURSES, mature, friendly, with good supervisory experience. Fifty-bed, nearly-new general hospital in Shenandoah Valley of Virginia; full maintenance in new, mountain-view nurses home. H. Maris Clymer, Administrator, Shenandoah County Memorial Hospital, Woodstock, Virginia.

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MARCH 3, 1956

NUMBER 9

*F*REEDOM is no good if you make it an end in itself and divorce it from Divine purpose. "You shall know the truth, and the truth shall make you free." That is positive. Not freedom FROM something, but freedom TO something. Not absence of restraint, but presence of possibility. Not just the power to do as we want, but the power to do what God wants. There is a vast difference between Christian liberty and the cheap substitute that our secularism has made of it.

—J. WALLACE HAMILTON,
*Horns and Halos in
Human Nature*
(Fleming H. Revell Company)

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Their Schools . . . *by Adelbert Mason*

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Internationally Speaking
. *by Richard R. Wood*

Extracts from Epistles

Poetry—Letters to the Editor

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CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia

Africa..... Maurice Webb, Durban
England..... Joan Hewitt, London
 Horace B. Pointing, London
India..... Benjamin Polk, New Delhi
Japan..... Bruce L. Pearson, Osaka
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Internationally Speaking

Death Penalty, Conscience, Conscription

THE abolition of the death penalty in Great Britain comes after several years of discussion, several debates in Parliament during and since the Second World War, and vigorous discussion during the past six months in which such papers as *The Spectator* strongly supported abolition. Some recent cases have shown that even in England it is possible to execute an innocent person. Friends and many others have long opposed the death penalty on principle. An increasing number were disturbed by the possibility of irremediable error. There was growing doubt of the deterrent effect. The result was the action of the House of Commons on February 16 by a vote of 293 to 262. There were 69 abstentions. Opinion is fairly evenly divided. There is still need for study and discussion.

The decision to abolish the death penalty came suddenly, and against the determined resistance of the Home Secretary. It illustrates the way in which an idea, long and patiently advocated, sometimes becomes effective with surprising speed.

Conscription is also being reconsidered in England. Friends and others have steadfastly opposed it on conscientious grounds. Now the General Staff is making a study of the possibility of dropping conscription entirely. A recent article in *The Manchester Guardian* about the future of Cambridge University refers to "the prospect of an end to military service" as presenting problems of numbers to the University.

Pacifism in the Practical World

In *The New York Times Book Review* of January 29, reviewing Reinhold Niebuhr: *His Religious, Social and Political Thought*, Professor Sidney Hook wrote: "Quakers and absolute pacifists can live in the world only because they are protected by others who do not share their illusions." This is said so often and so solemnly that there is a tendency to forget that it is only an assumption. *The New York Times Magazine* of the same date gave an interesting example of the effectiveness of the opposite assumption.

Scott Seegers, a former official of the Pan-American Union and a student of South America, writing of the Indians of the Upper Amazon, where five young American missionaries were recently killed, described the work of the Brazilian General Rondon in overcoming the fear and hostility of many of those Indians. General Rondon was convinced that their hostility was due to exploitation and brutal treatment. "Rondon's men," Mr. Seegers wrote, "accepted the Gandhian code: 'We shall die if

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FRIENDS JOURNAL

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Editorial Comments

Integration in the South

EVENTS in the South are in some ways a predetermined drama in which the sorry memories of the Civil War period come suddenly alive with new force. But the incidents in Alabama and elsewhere are more than an appendix to this most tragic chapter in our history. The final act of assent to the issues then decided by force is yet to be given by millions of our fellow countrymen. The social, economic, and moral code of the South displays an extraordinary tenacity of habit. Essentially, by marshalling resistance of a new kind, the South refuses to recognize the victory of force ninety years ago. There are many novel aspects in this struggle, apart from the legal side of the question. The active participation of the Negroes in the conflict is a new element as much to be reckoned with as the nation-wide manifestations of Negro sympathizers. Evidently, the lessons of Gandhi's nonresistant techniques have not been lost on our Negro leadership. They exhort their followers to refrain from violence and offer public prayers for those "who hate us."

Religion holds a key position in the struggle. Not all Negroes may consider this moral self-discipline expedient, but it holds an enormous appeal. The religious issue is paramount also in Louisiana, where Catholic archbishop Rummel took time out to explain to Catholic legislators and executives the severe discipline of the church canon: they will automatically be excommunicated if they pass laws to prevent integration in parochial schools. The Protestant churches of the white population have not yet taken a public position.

The North is hardly entitled to idle spectatorship; nor does moral indignation alone appear helpful. Progress is slow also in the North and was, at least in part, caused not by moral or religious initiative but by legislative pressure. This reluctance to comply with legislation should keep some understanding alive for the mind of the South, which sees much of its economy threatened. But both the South as well as the North must realize that vast moral and religious issues are at stake. The Christian Church preaching brotherhood is now put to the test of practicing it, while the watchful eyes of world Christianity are upon us. Moreover, the populations of

Asia and Africa as well as Communists everywhere are waiting to see whether there is some solid masonry behind our façade of Christian affirmations.

The Commander

Grigory Lakin, a Russian writer, tells a gripping story in the German weekly *Die Zeit* (Hamburg). The scene is laid in the court of a Russian prison at Tula, where the prison's commander assembles all inmates to find out who knows anything about his dog that has suddenly disappeared. He threatens to use his leather whip on the culprit who may have stolen and eaten the dog. Fodor Kornilov steps forward from the ranks of the terror-stricken prisoners to confess that he has helped the dog to escape. The animal was covered with scars from his master's whip so that Kornilov took pity on him and let him go. As the enraged commander raises his hand to beat Kornilov, a priest, also a prisoner, begs him to wait just one moment because the culprit "does not know why he is to be beaten." The cynical commander asks the priest to tell Kornilov the reason; perhaps, he adds sardonically, he can do it in a little parable. The priest kneels beside Kornilov and says, "You have become guilty twice. You gave the animal the freedom that is neither his nor ours." The commander laughs derisively. "Then," the priest continues, "you are also guilty because the commander now raises his hand against a man because of a dog. You are guilty of his anger because he will beat a mother's son. This is your greatest guilt."

Everybody stands there in shivering fright. The whip trembles in the commander's hand, and time drags on like eternity. Suddenly the commander turns away and dismisses the crowd of prisoners.

Nobody ever saw the whip of the Tula commander again.

In Brief

Methodist Bishop John Wesley Lord stated in Boston that there are at present 7,000,000 problem drinkers and alcoholics in the United States and that there are more barmaids than college girls.

Sources of Serenity

By BRAND BLANSHARD

HOW shall we deal with fear? One of the most effective methods is that of thought, the method of facing reflectively what we are afraid of and thereby putting it in perspective. Many fears are rooted in childish egotism. A palpitation in the chest, a speech that fails to come off, the absence of a hoped-for letter may loom so large as to cut off the sun. This is a failure in one's sense of humor, which is in essence a sense of propriety and proportion. Bertrand Russell says that he used to be in terror at having to give a speech, but that a very simple device went far to remove his fear. He asked himself what difference it would make a hundred years hence even if the speech were a complete failure, and at the obvious answer, "None," he found his lightness of heart returning. Emerson speaks of attending a meeting where tempers were ruffled and hot words flew, and then going out and looking up at the quiet stars. They seemed to look at him reprovingly as if to say, "Why so hot, little man?" Wordsworth, the most serene of poets, reminds us that our noisy years are only moments in the eternal silence. It takes us long to learn that lesson.

What makes the trials of childhood so severe is that the child cannot see them for what they are. His toy is broken; for the time being that toy was his whole world, and with its breaking his world is in ruins. Some of us live thus in the passing moment all our lives. We need the long range of reflective maturity; we need to take our eyes off the moment's worries, to lift them up to the hills, to dwell on the great things in order that the little things may be seen in scale.

Some rare spirits seem to do this effortlessly. Emerson says that the great man is one who in the midst of society is able to keep the sweetness of solitude. The Quakers have known better than most people this secret of lonely visits for refreshment to high altitudes. But if the ascent is too much for us by ourselves, there are many who can help us. A little time each day with one of those ample and serene minds whose writings can now be had by anyone, preferably a writer we have found to speak to our condition, would bring rich dividends for a small investment.

Sometimes when a reflective regard is turned on the objects of our fears, they simply dissolve. Bunyan describes in *Pilgrim's Progress* how Christian's path was

beset by grotesque and alarming shapes that scuttled threateningly about in the shifting mists. When the sun came out, the sinister monsters proved to be tiny, pitiful squeaking creatures, too feeble to hurt a child. So it often is.

Lord Beaconsfield said that the worst things that had ever happened to him were things that had never happened. The person who is terrified of ghosts is likely enough to be visited by them, while the ghosts have a way of avoiding those who are sturdily skeptical of them. The man who has to face a new job, or to live on a reduced income, or to go unwillingly into retirement often proceeds on the principle of the ancient mapmakers: where a region is uncharted, there place terrors. If before peopling the unfamiliar places with spectres, he could get himself to look at them quietly and adjust himself to them in thought, he might well find that the spectres were of his own devising. He need only stare them down.

This method of meeting the enemy boldly in thought seems to be effective even with the great and final enemy. Much fear of death in the past has been due to apprehension of what might follow; Dr. Johnson's fear of death seems to have been due in large part to his conviction of sin and of the dreadful possibility that he might be damned.

It is a curious fact that while religion has been the chief source of serenity for many, there are types of religion that have invested death with such terror as to make peace of mind almost impossible; Epicurus tried to weaken religious belief in the very interest of serenity. Looked at by itself, he said, there was nothing to fear in death. Indeed it was an event that no one ever experienced; as long as we are here, death is not, and when death is here, we are not. Why, then, be afraid? That his philosophy took effect in his own life is suggested by a letter of his that has come down to us. "On this truly happy day of my life," he wrote, "as I am at the point of death, I write this to you. The disease in my bladder and stomach is pursuing its course, lacking nothing of its natural severity; but against all this is the joy in my heart at the recollection of my conversation with you."

Epicurus' insistence that in death itself there is little to fear found support from the great physician Sir William Osler. "Most human beings," he said, "not only die like heroes, but in my wide clinical experience, die really without pain or fear. There is as much oblivion about the last hours as about the first, and therefore men fill their minds with spectres that have no reality." The

This article is part of the lecture entitled "Sources of Serenity," which Brand Blanshard gave in August 1954 at the Foxhove Association, Buck Hill Falls, Pa. Dr. Blanshard, a Friend, is professor of philosophy at Yale University. The 23-page pamphlet (15 cents) is available from the Foxhove Association, Buck Hill Falls, Pa.

attitude alike of the ancient philosopher and the modern physician was finely expressed by Walter Savage Landor:
Death stands above me, whispering low

I know not what into my ear:
Of his strange language all I know
Is, there is not a word of fear.

The Responsibility of Friends for Their Schools

By ADELBERT MASON

IN talking informally about Quaker schools with many non-Friends as well as Friends and in interviewing parents of children seeking admission to a Friends school, I am struck by two cogent reasons for the desire of so many persons to place their children in a Friends school.

Better Teaching Conditions

The first is one that is in the foreground of the minds of nearly all parents who have school-age children at the present time, namely, that the crowded conditions in a great many public schools and the concomitant lack of teaching personnel and adequate instruction have reached an alarming state. Frequently the existing conditions and the outlook for the amelioration of these conditions are so dark that a change of school seems a necessity.

Friends schools, along with countless other independent schools, do answer this problem, at least to some degree. They are aware that individuals cannot be properly taught if the physical conditions and shortage of teaching personnel lend themselves only to a mass-mold type of education fostered by classes of 40, 50, or 60 individuals. The size of classes in Friends schools will vary, to be sure, especially according to subject matter taught, but small classes still prevail and are the general rule.

Furthermore, some Friends schools will occasionally make special effort to provide a teacher for a small class when the need for individual cultural growth is recognized in a certain area. The cost of providing for an extra class is not a small expense for a school to bear. One must remember that the number of preparations a teacher has is a major factor for a school administrator in determining the load of each of his faculty, and the daily preparation necessary on the teacher's part is the same whether there be three or 30 in a class.

Attracting the Best Teachers

Friends schools have been fortunate in the past in attracting to their faculties persons who have shown in their service a sense of dedication to Friends principles

of education. Most of these teachers have a wide background of experience as well as careful preparation in their subject field. Yet Friends schools, along with public schools, are finding it increasingly difficult to fill their teaching staffs with adequately prepared and dedicated personnel. This problem is likely to become more severe before it is mitigated.

It is generally recognized that far too few teachers are being prepared or even encouraged to enter the primary and secondary education field to meet the demand which will be forthcoming in the next decade or two. Those incentives which are being used to induce young people to enter the teaching profession seem to be directed to the college level. Public schools are being forced to make major revisions in salary scales to attract young college graduates into school teaching. Salaries now being offered there are surging ahead of those offered in Friends schools. Despite the advantages and rewards of teaching in a Friends school, Friends can by no means rest complacent, thinking that the inducements to teaching in a Friends school are adequate for the future.

Although it is never easy to convince taxpayers that the tax rate must be raised in order to provide a better education for their youngsters, it is probably less painful and less burdensome on each individual in the community at large to grant and pay for this raise than it is for Friends to assume a similar obligation in relation to their schools. Yet the continued success in maintaining such a high-quality staff in Friends schools will depend in great measure upon the concern of Friends for providing the financial means by which their schools can keep up, in part at least, with the progress which the public schools have made in granting substantial salary increases. We can expect our teachers to be dedicated individuals, but we cannot always expect their dedication to transcend the increasing inducements which public schools are and will be offering.

"A Friends School"

The second reason expressed for interest in Friends schools is very much less tangible than the first. It is usually summarized in the words "because it is a Friends school" and all that this implies. To many non-Friends

Adelbert Mason has been on the faculty of Oakwood School, Poughkeepsie, N. Y., for nine years and is now director of admissions at Gates School. He is a member of Cambridge Meeting, Mass.

the words "Quaker" and "Friend" imply some aura of holiness derived perhaps from a passing acquaintance-ship with some sincere Friend whose fruitful service and loving sympathy have made a lasting impression. Or perhaps the work administered by the Service Committee, which has reached their attention through favorable publicity, has unconsciously given them a noble opinion of all Friends, one not always wholly deserved.

It is this feeling not only of respect but almost of reverence towards Friends that I find most humbling. Though it is rewarding to know that the views and the practices of Friends are felt and honored, such undue praise places upon us as Friends a tremendous obligation. Nowhere can this obligation be more keenly felt than in Friends schools which oversee and direct during the formative years not only the mental growth of those entrusted to their guidance but also the spiritual growth. The obligation must be shared, however; all Friends should assume responsibility for their many schools.

A Shared Obligation

One cannot define this obligation in a few words, but each of us must be searching for the full scope of it and reviewing frequently its breadth in some detail. This obligation requires that we provide an atmosphere in which intellectual growth is stimulated, something more than a place where the three R's are taught. It implies an atmosphere where cultural interests are fostered, where creative thinking is aroused, where, in brief, a good book, a symphony, a painting can be appreciated and enjoyed—all this in addition to an understanding of the technical and moral aspects of scientific endeavors. This obligation requires that a sympathetic understanding be offered to each student, with intelligent guidance towards his development as an individual and a member of society. In turn, the opportunity must be provided and direction must be given towards the continual search for the true spirit of Him whose presence guides all men.

This obligation may appear as a lofty ideal which no school can fully attain. Yet it is this ideal which attracts not only students but also teachers. The joys of teaching in a Friends school are in great part associated with this ideal as related to the rewards of learning. The informal congeniality of a Friends school combined with a profound search for truth transmits to both student and teacher a reward that cannot be measured in dollars and cents.

Friends schools themselves are the first to recognize that they have not reached an epitome of success. Some Friends have rather severely criticized Friends schools for their failure to live up to Friends ideals. If the schools

have failed significantly in their responsibilities, however, all Friends must share in this failure, and improvement will be manifest only insofar as Friends are willing to support actively through mutual endeavor the concerns which Friends schools face. The reason for the existence of Friends schools needs not to be seriously questioned, but the ever continuing need for maintaining the excellence of these schools remains with each and every Friend.

Internationally Speaking

(Continued from page 130)

need be, but we will never kill.' Adherence brought violent death to dozens of his men, but no Indian has ever been hurt by them. Slowly, as the aborigines saw that these white men came only to help, they quit killing without cause. Tribe after formidable tribe admitted them, and learned Portuguese and useful crafts."

Brief Items

Secretary of State Dulles, resisting pressure from enthusiastic idealists, is resisting the idea of sending arms to Israel. He writes: "Under these circumstances [the vastly greater numbers of Arabs and the offer to them of arms from Russia] the security of Israel can perhaps better be assured in other ways than by an arms race."

* * *

Conscription has been re-established in Germany, with strong approval from the United States. There are elaborate provisions for exemption, which was not true of Imperial and Nazi conscription. One hopes that this third experiment will in other ways also differ from its predecessors.

* * *

Efforts are being made in Congress, in accordance with the recommendation in the President's Message on the State of the Union, to amend the McCarran-Walter Immigration Act so as to make it less restrictive.

* * *

The Friends Peace Committee, like the Church Peace Union and the National Board of the Y.W.C.A., has endorsed the idea of a long-term foreign aid program and has encouraged the efforts of the Secretary of State to set up such a program. Opposition seems to come largely from Congressional fear that a long-term program will be less susceptible than an annual program to Congressional influence. Many business men advocate a long-term program to fill the gap left by the difficulty of finding private capital for foreign investment under present conditions of excessive industrial development for military purposes in the United States.

The Governor of Utah should be welcomed to the ranks of conscientious objectors, even though most Friends and other pacifists would not resist paying income tax on the ground that they were conscientiously opposed to economic aid to other countries.

* * *

The United States Chamber of Commerce threatens to refuse to participate in naming employers' delegates to the annual conference of the International Labor Organization, chiefly for the reason that workers' and employers' delegates from Communist countries are practically appointed by the state. It is not clear that the champions of free enterprise can win the present ideological contest by default. The Chamber's threat seems unfortunate.

February 18, 1956

RICHARD R. WOOD

Extracts from Epistles

(Continued)

Iowa Yearly Meeting, Five Years

There are many signs of progress in our midst. There has been an increase in attendance at meetings for worship in spite of a slight decline in membership. Quaker Heights camp continues to make a contribution to the spiritual life of our youth. The Yearly Meeting continues to back William Penn College wholeheartedly and is aiding substantially in the Gymnasium Building Fund.

It is our purpose to perpetuate the Christian fervor and quality of life of the Early Quakers and to go forward in the work of the Kingdom, living and serving in the power of God.

Indiana Yearly Meeting, Five Years

We have sought to face honestly our failures as well as our successes. We have, on the one hand, rejoiced in a new Meeting at Fairborn, Ohio, which is in the process of organization, in the new program of spiritual life at White's Institute, and the attendance of nearly 500 of our youth at the summer camps at Quaker Haven, but we have been sobered, at the same time, by the report of a nearly static membership in the entire Yearly Meeting.

Indiana Yearly Meeting, Friends General Conference

We are pleased to hear from the many Yearly Meetings, but how are we to share their epistles with our members? To take time to have them read during our business sessions or not; to print them or not: these are the questions.

We think the surroundings—this old meeting house, these quiet grounds, the fellowship of gathered Friends—an inspiration for action instead of words. Opportunities for peace and cooperation are real. Will we accept them?

Ireland Yearly Meeting

As long as men show fear and hatred of one another, Christ's teaching remains unlearned. Peace on earth does not exist; it must be created by the devotion of Christians with

the peace of God in their hearts. God's will is peace, but we must work for Him.

Jamaica Yearly Meeting

Friends work in Jamaica has been making steady progress, reaching out its influence on the lives of the people of our Island. We are aware of the need of our work as a force of good to counteract the many forces of evil. Though hampered by a shortage of workers, equipment, and funds, we still have an ideal of Christian service. We have deeply appreciated the help from abroad, both in consecrated personnel and in financial aid, but in the words of Cecil Rhodes, "So much to do—so little done."

Japan Yearly Meeting, 1954

We have realized throughout all our sessions that our nation is now seriously facing political and economic crisis and is longing for a new and better change. The calls to it are urgent. We all pray that each one of us may be God's real tool to meet these urgent calls. Our tasks ahead will be many, varied, and difficult. However, we have been made keenly aware that the springs of action lie in the heart of man, and living knowledge and love of God will direct us in the surest way for solving our difficult problems.

Japan Yearly Meeting, 1955

The motto chosen for our meeting this year was "The Faith that Endures Tribulation." When we considered the developments of the past ten years in the light of our motto, we saw more truly the significance of existence and struggles in the midst of suffering, and we said to each other, "Let us strive for the day when we shall be more than conquerors, for the glory of our Lord, for world peace, and for the welfare of society and of the individual."

Especially in the year to come (1956) we commemorate the 70th anniversary of the coming of Quakerism to Japan. In Japan, in the case of individuals the 70th birthday is held to be especially propitious. Afresh we determined to think of the performance of those who have gone before, and to fulfill these purposes.

Kansas Yearly Meeting

We are happy to note that many of our young people have given their lives in consecration to God at our summer camps. We have camps for juniors, high school students, and young adults.

We are grateful for the increased attendance throughout our Yearly Meeting sessions. At the Sunday afternoon missionary rally over \$1,700 was received for improvements on our mission field in Africa.

London Yearly Meeting

In service in many places Friends have sought to cross political boundaries and racial barriers, and to overcome antipathies of groups and nations estranged from one another. They have tried to meet the needs of men and women, physical and spiritual, and to exercise the ministry of reconciliation laid on us all by Jesus Christ. We have been heartened by the way in which some Friends, both younger and older, have plunged courageously into difficult situations, seeking a wit-

ness to the Divine Spirit even in those who have repudiated responsibility to God. In the spirit of Jesus Christ and knowing something of the cost, they have come near to sharing the pain and the guilt of the world.

The world situation and the desperate needs of men and women can never be met adequately save through a message from God. That message of God's love, given by precept and through the suffering, death, and victory of Jesus Christ, is the word for today. And it must be spoken and lived by men and women committed to the way of Jesus Christ.

Madagascar Yearly Meeting

Our plan for the future is to turn to the families one by one and to remind them of the duty the Church and the people are claiming from those gifted children of theirs, and to urge them to consecrate themselves to the service of the Church and the schools when they are about to prepare themselves for their lifework. So, what calls for serious consideration mostly is the setting up of a training school with more advanced classes for the preparation of teachers and other workers.

(To be Continued)

To Friends Everywhere

By JOSEPHINE B. WEIL

How grows your loneliness? Despair so deep
Its iciness sears the quiet warmth of sleep?
Or does it float upon the hearts of men
To drop unnoticed, quietly to die?
Know you the loneliness of man to men,
The calm, deliberate search for Friend?
Or is your search a vaster cosmic need
That seeks the hand of God and knows no way,
Nor why, but that of hunger, deep and wide?—
And having searched, surprisingly to find
Not loneliness, but fellowship in man!

Stranger in Philadelphia, 1794

By ALICE BRILEY

Philadelphia in many ways
Resembles towns abroad. The ball tonight,
Brilliant with distinguished *émigrés*,
Splendid gowns, and graceful manners, might
Have been held upon the Continent,
Though as my carriage rolled me home, I heard
A watchman call the hour, and it sent
My thoughts to London town. A sleepy bird
Chirped in the poplar tree that fronts my door.
My lodging's neat, red brick recalls the present:
The morrow will be Sunday, and before
My house, Quakers with their thoughts intent
On God will walk sedate and reverent.

Friends and Their Friends

The Board of Trustees of Sidwell Friends School, Washington, D. C., after many years of careful study, has decided to admit a limited number of qualified Negro students. For the school year 1956-1957 they may be admitted to the kindergarten, and it is planned to extend the admissions grade by grade yearly thereafter.

This change of admission policy is based upon the Board's concept of the purpose of Sidwell Friends School, to provide college preparatory training at a high level of academic excellence, with an awareness of an obligation to train for subsequent leadership in good citizenship.

It follows that the advantages of such schooling should be made available to Negroes, also, in order that they, too, may be better prepared for ultimate professional and civic leadership. Accordingly, these advantages will be made available to qualified Negro applicants.

No departure from the school's present academic standards will be made.

Herbert Hadley and his family expect to leave on April 11 for England, where he will take up his duties as general secretary of the Friends World Committee for Consultation. Ranjit and Doris Chetsingh expect to sail from London on May 3. They will visit Madagascar and various centers of interest to Friends in Kenya and Uganda, going on to Bombay from Africa on July 18.

The long awaited biography of Elias Hicks by Bliss Forbush, to be entitled *Elias Hicks, Quaker Liberal* is scheduled for publication in March by Columbia University Press. Meetings desiring to distribute with their newsletter a one-page flyer describing the book may write to Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., specifying the quantity needed.

Friends of the late Devere Allen of Wilton, Conn., editor of *Worldover Press*, have given funds to establish the Devere Allen Memorial Library at the Villa Jones, headquarters of the Spanish-English Cultural Group, Chilpancingo 23, Mexico 11, D.F., Mexico. Devere Allen lived for a time in Mexico and was especially interested in the country. The collection will be largely devoted to books on Mexico and will be available to those using the hostel and orientation center directed by Robert C. Jones.

Six Quaker colleges in the United States, Earlham, Friends University, Guilford, Haverford, Swarthmore, and Whittier, will share in the recently announced grant of \$210 million which the Ford Foundation is making to 615 privately supported four-year colleges or universities. The grants to these colleges, intended to increase teachers' salaries, range from \$100,000 to \$700,000.

Dan H. Fenn, Jr., in his pamphlet *Citizen's Guide to International Relations* lists more than 30 organizations, which run from the American Association for the United Nations to the World Council of Churches, giving exact names and addresses. This fact-packed little handbook, of great value for adult education, tells how to organize meetings and discussion groups; how to use a speakers' bureau, radio, television, movies, and literature; how to get and use display material and publicity; and how to develop effective action. The pamphlet is published at 50 cents by the Beacon Press, 25 Beacon Street, Boston 8, Mass.

Those Friends who have been following the discoveries relating to the Dead Sea Scrolls may have noted in *The New York Times* for January 13, 1956, that Professor H. Wright Baker of Manchester University, England, helped by a few assistants, has succeeded in the very delicate task of unrolling a badly oxydized scroll. The 2,000-year-old copper scroll had previously been in the United States, where experts had tried unsuccessfully for three years to find a way of unrolling it without obliterating the writing. Prof. Baker's method was undisclosed. Translation of the scroll, one foot wide and eight feet long, has begun.

H. Wright Baker was for several years during the First World War head of transport of the joint work in France by the Friends War Victims Relief Committee and the American Friends Service Committee.

Translation of the scrolls which have been found, beginning in 1947, in caves along the northwest shore of the Dead Sea is throwing new light on the pre-Christian and early Christian era in Palestine. Some authorities attribute the scrolls to the sect of Essenes. Many fragments of Old Testament books are included. It was suggested that the present scroll is not a biblical text but "may be the key to the location of further manuscripts or a text on the teachings, beliefs, and civic regulations of the people living in the area."

Louise H. Wood writes us from Rome, Italy, as follows: "A little Friends meeting is in the process of formation in Rome. Heretofore we have been literally 'two or three' and more often one or two 'gathered together.' Instead of meeting at the Y.W.C.A. with a street market and its attendant noise outside the window, we are receiving hospitality from the Scottish Church, 11 via Venti Settembre. Here we are meeting on Sunday afternoons at 6 p.m., and we shall be most happy to have any visiting Friends or friends of Friends join with us."

Ralph H. Pickett supplements this news about Friends in Italy by informing us that he attended the annual gathering of Italian friends of Friends in Florence last year. "This annual meeting," he writes, "is held in March at Villa Fabbri-cotti, Via Vittorio Emanuele 64, Florence, Italy. Persons interested in the exact dates and arrangements should write to Maria Comberti, Via Belvedere 29, Florence, Italy."

Charles Lampman, administrative secretary of the American Friends Board of Missions, was appointed a member of the Executive Board of the Division of Foreign Missions of the National Council of Churches at its assembly held in early December in Dayton, Ohio.

The Committee on Friends and Penology of the Social Service Committee of Philadelphia Yearly Meeting has issued a large, four-page "Statement on Capital Punishment." It presents reasons for abolishing the death penalty, reviews the status of capital punishment in this country and its relation to crime, and outlines a program for Friends.

In reference to the death of Joan Fry on November 25, 1955, in London, England, Anna L. Curtis, 325 West 13th Street, New York City, sends the following tribute: "I worked with Joan Fry in Germany 30 years ago. She was the dominant spirit in the Quaker Center in Berlin, and was for months my instructor, mentor, and guide in the ways of Germany and of Quakers in Germany. We have kept up a correspondence ever since I returned to the United States and exchanged not only letters but publications.

"Only a year or so ago she sent me her new pamphlet *Suggested Thoughts on Paul's Letter to Christians in Rome*. This is a scholarly and documented writing, quoting by permission from ten modern religious and philosophical volumes, all of which had evidently been carefully read and digested.

"Her last letter to me, dated August 8, said, 'I am hoping to get out a small book but have been rather hindered of late as I have had to rest in bed for several weeks. I hope to be up soon.'

Six weeks later, as Mary Hoxie Jones says in the *FRIENDS JOURNAL* for December 10, 1955, she 'was too weak to have a visitor for more than ten minutes.' But her mind was keen. I have just received from England the notice of her death, and it includes the quotations which she had chosen to send with her Christmas greetings to her friends. She was planning for the future up to the end."

Friends belonging to Kent Quarterly Meeting, England, are raising funds toward the cost of building a new meeting house at Canterbury. The old meeting house in Canterbury, built in 1688, was a pioneer project, the first building erected for nonconformist worship in the city. It was completely destroyed in the air raid of June 1, 1942, when a large area of the city was burnt to the ground. For 13 years Canterbury Friends struggled on in various hired rooms and garrets. In spite of difficulties the Meeting is growing and is hoping to become a worthy center for its work in a city that annually attracts many visitors from all over the world. The treasurer of the project is Frank Middleton, 24 Park Hill Road, Otford, Sevenoaks, Kent, England.

The official opening of Canterbury Meeting House is scheduled for March 17.

Donald G. Klaber, chairman of the Committee on Ministry and Counsel, 57th Street Meeting, Chicago, writes us as follows: "For many years the 57th Street Meeting of Friends, Chicago, Illinois, has followed the practice of allowing dual membership. By dual membership we mean becoming a member of our Meeting while at the same time retaining membership in another church or conversely becoming a member of another church while retaining membership in the Meeting.

"Some of the types of circumstances leading to the request for dual membership have been these: (1) Friends who have moved to a community where there is no Friends Meeting wish to join the local church and retain membership in our Meeting. (2) Ministers of other denominations have wished to join our Meeting without giving up their professional relationship. (3) Members of our Meeting have married members of other churches and wish to belong to both groups; similarly members of other churches have married members of our Meeting.

"In recent months such requests have become more frequent, leading to the development of a concern for clarifying our practice. Our situation is complicated by the fact that we are a united Meeting, so that most of our members belong to both Illinois Yearly Meeting and Western Yearly Meeting.

"Neither discipline gives clear guidance on the subject, since neither seems to recognize the possibility of a desire for dual membership.

"We would appreciate hearing from Meetings or individuals who had experience with this type of relationship—as to its values, pitfalls, and the procedure which has been followed in allowing dual membership."

The address of Donald G. Klaber is 7131 South Eberhart Avenue, Chicago 19, Illinois.

Syracuse Monthly Meeting has approved a minute about the Civil Defense Program and asked that it be sent to Governor Harriman, to the Federal Director of Civilian Defense, to interested Friends, and to the Monthly Meetings of the New York Yearly Meeting. It says in part, ". . . we find ourselves in opposition to the Civil Defense Program on several grounds:

"(1) In the circumstances of modern warfare it deceives people into thinking that defense is possible; (2) it is a waste of our national resources and energies; (3) by preparing the minds of the people to accept regimentation and violence as right and necessary means, it undermines democracy, weakens our efforts toward peaceful settlement, and becomes an important factor in the psychological preparation for war.

"As citizens, Friends feel a strong responsibility for their role in the formulation of and compliance with the laws of the land. Nevertheless, when we find these laws in conflict with what we believe to be the will of a higher Power, 'we warmly approve Civil Disobedience under Divine Compulsion as an honorable testimony fully in keeping with the history and practice of Friends' (Advices on Conscription and War, 1947). Since we interpret Civil Defense as a propaganda de-

vice, we encourage our members not to cooperate in the program and will support all those who in conscience refuse to do so."

ADELAIDE A. WEBSTER, *Clerk*

Stamford, Conn., Monthly Meeting conducted its Fifth Regional High School Institute on Saturday, February 11, at the Stamford Y.W.C.A., with the A.F.S.C. office in Boston as co-sponsor. Winifred Barrett of the Boston Office served as moderator, and William E. Merriss of Stamford was chairman. Approximately 100 students from 20 secondary schools of the area participated. Amiya Chakravarty, visiting professor from India at Boston University, spoke on "The Future of Democracy in the World Today," and Stephen Cary, secretary of the American Section of the A.F.S.C., spoke on "My Experiences inside Russia." Following luncheon there were roundtable discussions, at which Dr. Charles Chu, professor of Chinese at Yale, was also a leader. The theme of the one-day institute was "The Quaker Approach to Peace."

JOHN L. DE FOREST

The young Friends of Philadelphia Yearly Meeting concentrated on the theme "So Little Time" at their annual Midwinter Conference on February 4 and 5. One hundred and fifteen young Friends were the guests of Moorestown Monthly Meeting, N. J., and the sessions were held at the Moorestown Friends School.

Josephine Benton, Harold Chance, Roy and Elizabeth Moger, Ray Hartsough, and Olcott Sanders spoke on "So Little Time" in its relation to the individual, the family, and the community. Young Friends also saw the moving picture "Martin Luther," and attended morning meeting for worship with Moorestown Friends.

One of the most pressing problems faced by young Friends who are going to high school or college is to decide how they are going to use their time. Many ideas and solutions were presented at the conference and discussed in our 11 discussion groups or over the dinner table. Perhaps the most stressed idea was that time is God's and ours. We must make our time God's, and God's, ours. We have no time but for God; we must seek His plan for us and use our time accordingly.

Only the present moment is available to us. We must learn from the past, not regret it, and proceed without fear of the future. We might try to choose what we're going to do, work hard at it, relax completely, and worry as little as possible. It is a great help if we work at doing habitual things efficiently in order to have time to experiment with exciting originality, yet keeping the two in sensible proportion. The power of living in the present moment comes from singleness of purpose, faith in God, human fellowship, forgiveness, service, suffering, and the discipline of worship.

We cannot make more time; we can only do more with what we have. We can do anything but not everything. What is worth doing is worth doing well. We become content when we put our minds in line with God's will.

MARGARET DOEHLERT

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

During the past nine years I have had an opportunity to visit more than 70 countries many times, and I have become increasingly concerned about the direction and effect of our foreign policy. It seems to me that it is based on two major fallacies, first, that we can buy friendship with a checkbook, and second, that we can solve all of the problems of the world with an A-bomb. It would appear that the best way to judge a program is by the results, and we see increasing anti-American feeling and the rise of neutralism.

I have long believed that the amount of assistance given is of much less importance than the way in which it is given, and I think we should learn whether we are giving out of a real desire to help people to help themselves or whether we simply are trying to buy military allies. If we hope to gain firm allies, we are foredoomed to failure because too many peoples are more concerned about a better life than they are about military power. We should also remember that many Asians are more concerned with colonialism, which they know, than they are with communism, which they do not know first hand. Rightly or wrongly, they find us very often supporting the colonial powers.

If we would be true to our historic heritage and forget power politics, we would have more friends, and our moral influence in the world would be much greater than it is now.

Time is short in this explosive age, and we should all urge our concern for an ending of power politics on our responsible officials.

Yardley, Pa.

PAUL COMLY FRENCH

The difference drawn by Florence Trullinger (in her article of January 28) between conscience and the "voice of God" has confused rather than simplified my thoughts on this subject, as a play of words is apt to do. Webster defines conscience as "the sense of right and wrong; the faculty passing judgment on one's self." In a religious sense, we might also say that it is that faculty through which we hear the voice of God, or through which we perceive the Inner Light or the truth. When conscience speaks, we must obey, for its voice is imperative.

Unfortunately, we often let prudence, expediency, the desire for comfort and what seems best for us, our intellect, our common sense and such, guide us; but these are not conscience, and must not be confused with it. Let us first make sure that we realize what conscience is.

Clinton Corners, N. Y.

ADELE WEHMEYER

I agree thoroughly with Florence Trullinger ("Conscience and the Voice of God") in her gentle chiding of Friends for pride in conscience. But I seriously wonder whether her answer is the right one. It seems to me that conscience is really demonic when it is irrational and unexamined. Fallible as is our reason and prudence, it is our God-given faculty for dis-

tinguishing the healthy from the morbid in our feelings. It is a pity that so many pious people tend to identify the voice of God with the irrational, the inexplicable, the miraculous. We Friends, as a rule, don't believe in a personal devil; but that belief had its uses in causing the seeker to ask of his "hunches": Does this come from above—or from below?

Formerly, the Hebrews cast lots with the Urim and Thummim; then they found God in the ecstatic visions of the prophets. But now we must find God speaking to our power to make responsible decisions. "I will pray with the spirit and I will pray with the mind also . . ." (1 Cor. 14:15).

Swarthmore, Pa.

CAROL MURPHY

The facts presented by Willard Tomlinson in "A Stumbling Block to the Weak" are true enough, but in the same issue as the concluding section David Binder points out, in discussing related problems, that the "facts are not enough." Heavy drinking is the result and not the cause of troubles. These unfortunates turned to drinking as a means of escape from an intolerable situation. Much of our mental illness represents another type of escape chosen by others in similar situations. Those that have thrown off their alcoholism have first learned to give meaning to their life, giving them strength to face their problems.

The fact that so many feel driven to alcoholic escape from reality is a terrible condemnation of the rest of us. Why do they not feel able to turn to others for help in sharing their burdens? If we all met each other with love and charity, so that each knew he could turn to others for help of any kind, the problem would take care of itself. We must not be misled by the large numbers of the discouraging statistics. Each unit is a separate person with individual problems, and must be treated as such, with love and sympathetic understanding.

Boulder, Colorado

SIDNEY M. OSTROW

May I submit a belated and apparently solitary objection to Willard Tomlinson's two-part article, "A Stumbling Block to the Weak"?

I'm sure his facts are straight. What I find unpleasant is a certain tone, a "holier than thou" attitude which to my mind serves his cause rather poorly.

By what known standards can persons who do not drink be proven "better" than those who do? Is there an automatic moral superiority attaching itself to the teetotaler?

Personally, I doubt it very much. I am convinced that the nondrinker must approach the drinker as humbly as he would any other fellow man.

I believe that when a Friend or anyone else becomes proud of the fact that he doesn't drink, he is as surely on the way to his own kind of hell as any alcoholic.

Brooklyn, N. Y.

HOWARD HAYES

As to the editorial comment in the FRIENDS JOURNAL for January 28, "More Theology or Less," we certainly agree that the less comment on theology the better.

May I respectfully suggest that there are many Christians to whom their theology is not a notion, but a deep conviction and an integral part of their faith? The editor of the *FRIENDS JOURNAL*, a paper that aims to be the mouthpiece of Friends who hold varied views on these matters, says in effect that the nature of Jesus Christ, the trinity, and atonement are just notions. The editor, however, defeats his purpose when he goes out of his way to take cracks at other faiths. We do not want to conform to the world in the realm of theology or lay down rules for ourselves or others, but we shall never nurture a faith to transform the world until we can truly find unity in diversity as friends of God, and thus friends of one another.

Pasadena, Calif.

JOHN W. DORLAND

Can *any* theology be good? No Christian, I suppose, would deny the truth uttered by Jesus in his prayer, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

Knowing God is theology. Let us then beware of ruling out *all* theology, just because some "theologians" speculate about God instead of knowing Him.

Haverford, Pa.

WILLIAM BACON EVANS

Coming Events

MARCH

3—Nottingham Quarterly Meeting at Oxford, Pa. Ministry and Counsel, 10 a.m.; meeting for worship, 11 a.m.; business meeting, 1:15 p.m. Bertram and Irene Pickard will attend the meetings.

3—Haverford Quarterly Meeting at Merion, Pa., Meeting House, Montgomery Avenue and Meeting House Lane, Merion. Planning session for clerks of Worship and Ministry, 1:45 p.m.; meeting on Worship and Ministry, 2:30 p.m. ("We Should Like to Know," a discussion of points raised by the annual reports); meeting for worship, 4 p.m., followed by meeting for business; supper, 6 p.m. (to cancel, telephone WE 4-7989); 7 p.m., continuation of business meeting.

3—Philadelphia Quarterly Meeting at the Friends Meeting House, 47 West Coulter Street, Germantown, Philadelphia. Meeting on Worship and Ministry, 1:30 p.m.; meeting for worship, 3 p.m., followed by meeting for business; supper, 6:30 p.m. (\$1.00); at 7:30 p.m., David G. Paul, "Quakerism through Poetry."

3, 4—Area Executive Council Meeting of the Friends Committee on National Legislation, at the Moorestown, N. J., Meeting House, Main Street and Chester Avenue. Saturday, 1:30 p.m., worship, followed by business; at 7:30 p.m., "United States Foreign Policy in a New Dimension": addresses by E. Raymond Wilson and Congressman Frank Thompson, Jr., of New Jersey. Sunday, 2 p.m., reports by committee chairmen and discussion of F.C.N.L. legislative policy. The public is invited.

4—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "The Choice before Us," topic 12, "Peace of Mind and Spirit." Leader, Mary M. Cuthbertson.

4—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Scott Nearing, sociologist, author of over 30 books, "Economics for the Power Age."

4—Meeting for worship at Huntington Meeting, York Springs, R. D., Pa., 3 p.m.

4—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., Rabbi Elmer Berger, executive vice president of the American Council for Judaism, will speak on his recent trip to the Middle East. He visited both the Arab States and Israel, speaking with heads of state, community and religious leaders, and many others. He found many Jews living as loyal citizens of Arab countries. All are cordially invited.

4—Community Lecture at Gwynedd, Pa., Meeting House, 7:30 p.m.: Henry J. Cadbury, chairman of the American Friends Service Committee and lecturer at Pendle Hill, Haverford College, and Bryn Mawr College, "Meeting the Threat to Our Civil Liberties."

4—Race Street Forum at the Race Street Meeting House, Philadelphia, 7 p.m.: Dorothy P. Hutchinson, who recently visited 16 countries on a Journey of Friendship sponsored by Abington Meeting, Pa., "What I Learned about World Communism." Moderator, J. Theodore Peters.

6—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Helen Kirk Atkinson, "Music: Language of the Spirit." Bring a sandwich and stay for the fellowship afterwards. Coffee and tea will be served in Room 3. Children will be cared for in the office of the Social Order Committee.

6—Meeting sponsored by the New York Friends Center and the New York Yearly Meeting Committee on Indian Affairs at 221 East 15th Street, New York City, 8 p.m.: Dr. David M. Cory, "Walking in Their Moccasins." Dr. Cory, executive secretary of the Brooklyn Division of the Protestant Council, is author of the recent authoritative book on American Indians, *Within Two Worlds*. Fellowship period, 7:30 p.m. Display of Papage handwoven baskets and other Indian articles.

8—Annual series of noon-hour meetings at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m. Speaker, Chester Reagan.

9—Illustrated Lecture at Oxford, Pa., Meeting House, 8 p.m.: Esther Holmes Jones, "The United Nations at Work in Latin America."

10—Salem Quarterly Meeting at Woodstown, N. J., 10:30 a.m.

10—Haddonfield Quarterly Meeting at Moorestown, N. J., 3 p.m.; 7 p.m., Wilmina Rowland, "World-wide Aspects of Cooperative Christianity."

10, 11—All Florida Friends Conference at the St. Petersburg, Fla., Meeting House, 130 19th Avenue, S.E. Chief speaker, William Edgerton, who will tell about the visit made by Friends to Russia last year and show pictures of the trip.

11—Discussion led by Norma Jacob on "The Peace Testimony: Theory and Practice," about 11:45 a.m. in the Meeting House at Fourth and Arch Streets, Philadelphia. Friends are asked to bring a box lunch; beverage will be provided.

15—Annual series of noon-hour meetings at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Douglas V. Steere, "Come All the Way In."

15—Friends Forum at the Meeting House, 24th and Chestnut Streets, Chester, Pa., 8 p.m.: Rachel Cadbury, "Fundamentals of Quaker Belief."

Follow-up discussion groups on the lecture by Charles A. Wells on "What Will the Future Be; War or a Better and Safer World?" at Lansdowne, Pa., Friends School, March 1: March 6, 8 p.m., at the home of Lewis H. and Laura G. Kirk, 321 Riverview Avenue, Drexel Hill, Pa.; March 8, 8 p.m., at the home of Paul T. and Hope W. Makler, 612 Zollinger Way, Merion, Pa.; March 13, 8 p.m., again at the Kirk home; March 15, 8 p.m., again at the Makler home.

Coming: Easter Conference at Montreal Monthly Meeting, Canada, March 30 to April 1, on an examination of the Quaker faith and its implications. Leaders, John and Enid Hobart, late of Pendle Hill and now of Lincoln University. Program: Friday, 2 p.m., "An Integration of Quaker History"; 7:30 p.m., "The Quaker Approach to Religious Education." Saturday, 10 a.m., general discussion on "Quaker Fundamentals in the 20th Century"; afternoon free and social evening. Sunday, meeting for worship, 11 a.m.; 2 p.m., "Quakerism and Theology."

Send registration (\$2.00) to Murray Cunningham, Box 126, Beloeil Station, Verchères County, Quebec, Canada. Indicate whether accommodations are needed for Thursday, Friday, and Saturday nights.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, William Allen Longshore, Jr.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EV 9-5086 and 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

GEORGIA

ATLANTA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Georgia.

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street, Telephone BE 7110.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m.; 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNSEND 5-4036.

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MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

ST. LOUIS—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

BIRTHS

COPELAND—On February 22, to Walter P. and Josephine E. Copeland, a daughter named LINDA ANN COPELAND. She is a birthright member of Lansdowne Meeting, Pa.

DEOS—On December 12, 1955, to Louis Raymond and Roberta Elaine Hyer Deos, a son named AARON THADDEUS DEOS. He has a sister, Faith Elaine. The mother is a member of the Cambridge, Mass., Meeting.

MARRIAGE

MAGEE-SATTERTHWAITE—On February 12, at Waynesville, Ohio, under the care of Miami Monthly Meeting, BETTY LOU SATTERTHWAITE, daughter of Harry A. and Pauletta Satterthwaite, and THOMAS H. MAGEE, son of Edwin and Hazel Magee of Trenton, Missouri. The bride, her parents, and her paternal grandfather are all members of Miami Monthly Meeting, Ohio.

DEATH

FUSSELL—On December 13, 1955, ALICE FUSSELL, in her 85th year, a lifelong member of Providence Meeting, Media, Pa. She served for many years as recorder of the Meeting, as an Overseer, and did her part in all the practical affairs of our Society. In her active years she was a beloved teacher at Friends Central School. For many years she directed and toiled for the Sewing Group of the American Friends Service Committee.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th Street May—September: 144 E. 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., Williams Y.M.C.A. Telephone JE 1-4984.

PENNSYLVANIA

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

MERION—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

Fourth and Arch Streets.
Frankford, Penn and Orthodox Streets.
Frankford, Unity and Wain Streets, 11 a.m.
Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

READING—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JACkson 8-6413.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m.

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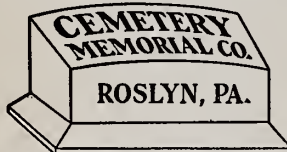
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A Quaker Weekly

VOLUME 2

MARCH 10, 1956

NUMBER 10

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Quaker Friend of the Prisoner
. *by Charles Crabbe Thomas*

Australia General Meeting
. *by Eric B. Pollard*

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Program of Philadelphia Yearly Meeting

Books—Letters to the Editor

I T is well said, in every sense, that a man's religion is the chief fact with regard to him. . . . By religion I do not mean here the church-creed which he professes. . . . This is not what I call religion, . . . but the thing a man does practically believe; the thing a man does practically lay to heart, and know for certain, concerning his vital relations to this mysterious universe, and his duty and destiny there, . . . that is his religion.

—THOMAS CARLYLE

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The Living Word

When "let" means "hinder"

IF YOU will turn to your Webster's *New International Dictionary*, you will discover that there are two verbs spelled and pronounced exactly alike, *let*, which come from two distinct Anglo-Saxon roots. The one verb "let" means to hinder, impede, or prevent; the other means just the opposite, to permit or allow. Both were in current use in 1611; both are used in the Bible and in Shakespeare. But only the second remains a part of living English today; the first survives only as a noun in the legal phrase "without let or hindrance" and in the game of tennis, where anything that interrupts or hinders the game and requires a point to be played again is called a "let."

In Shakespeare's *Henry V*, the Duke of Burgundy, suing for peace with England, and speaking of the ruin that continued war entails, says:

"... my speech entreats

That I may know the let, why gentle Peace

Should not expel these inconveniences

And bless us with her former qualities."

When Hamlet's friends seek to restrain him from following the beckoning ghost of his father, he cries:

"Unhand me, gentlemen.

By heaven, I'll make a ghost of him that lets me."

This obsolete use of the verb "let" appears three times in the King James Version of the Bible. In Isaiah 43:13 God speaks through the prophet: "There is none that can deliver out of my hand: I will work, and who shall let it?" The revised versions have "... who can hinder it?" Paul, writing to the Romans (1:13), tells that he had "oftentimes purposed" to come to them, but that he "was let hitherto"; the Revised Standard Version renders this, "I have often intended to come to you, but thus far have been prevented."

The other occurrence is in 2 Thessalonians 2:6-7, where the King James Version reads: "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." The obscurity of these verses is increased by the use of the word "letteth" in verse 7 for the Greek word which was translated "withholdeth" in verse 6. The Revised Standard Version reads: "And you know what is restraining him now so that he may be revealed in his time. For the mystery of lawlessness is already at work; only he who now restrains it will do so until he is out of the way."

LUTHER A. WEIGLE

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, MARCH 10, 1956

VOL. 2 — No. 10

Editorial Comments

Juvenile Delinquency

BENJAMIN FINE, education editor of *The New York Times*, has published an extensive study of juvenile delinquency entitled *1,000,000 Delinquents* (The World Publishing Company, Cleveland and New York). He stresses that one of the most important factors in this problem is the home of the child. A large proportion of delinquents come from broken homes or those "marked by dissension." This applies also to youngsters growing up in the higher economic brackets. Slum areas produce the largest quota. Some delinquents avoid playgrounds, although these are available, because they prefer delinquent activities for their "fun" and "excitement." Many boys and girls are under pressure to join gangs, although not all delinquents belong to them. Frequent moving of families is one contributing factor. Adolescents often have no real community roots. A good many cases have been "shunted from state to state by officials anxious to get rid of them," a fact which Mr. Fine terms a "symptom of a more general sickness of society." The aftereffects of two wars, the general lack of respect for authority, the prevailing weakness of our moral standards, and adult dishonesty are serious contributing factors. Trained psychologists and teachers can detect early maladjustment, but social services and the school alone cannot be effective without recreation centers that offer dynamic programs under trained leadership. Cooperation of concerned agencies on all levels is imperative. Much of the success depends on our willingness to provide the necessary personnel, buildings, and equipment.

Contributing Influences

Mr. Fine, of course, does not want to reduce the problem to the dollar-and-cents level. The crisis in family life and general adult moral indifference need a regenerative change to which all of us in our communities and religious groups must contribute.

It would be, however, a mistake to turn only to the home, the school, to welfare agencies and the churches for reproach or help. Our country finds itself in the longest period of its history in which a standing army

has been maintained. Military training is designed to brutalize men and teach them callousness. Children and adolescents will learn and anticipate its techniques as "free-lancers." Our toy manufacturers produce military toys on a large scale, and our army and navy stores display switch blades and other knives in the most prominent places of their show windows. We must not be surprised that those who give guns to their children will one day have to give their children to the guns, not only in war but already in peace.

Juvenile Delinquents in Russia

Crime, according to orthodox Marxism, is the result of either poverty or a degenerating capitalist society. It would appear timely for Russian authorities to revise this theory. Russia has a growing crime rate, and a special conference on juvenile delinquency and hooliganism was held this winter in Moscow. Russian press reports often mention the social standing of the parents of juvenile delinquents. There have been reports about the high earnings of the Soviet upper middle class which allow their young to live in luxury and irresponsibility. Such conditions drive them to crime. One newspaper described how two youths had terrorized a section of Moscow by beating and robbing citizens. Another youth who inflicted mortal wounds on a man trying to catch him was executed. It is a bit difficult to imagine such a state of affairs in a police state. But apparently a democracy such as ours and a dictatorship like that of Russia still have problems in common. Both nations might remember the influence of militarism on youth.

In Brief

According to the New York *Herald Tribune*, John Allegro, a member of the team of scholars deciphering the Dead Sea Scrolls, has declared that more parallels between the "Teacher of Righteousness" living a hundred years before Jesus are being discovered with the life, teachings, and death of Jesus. He considers these discoveries so important that future translators of the Bible would have to take into account "this fabulous library," called the Dead Sea Scrolls.

The Kentucky Court of Appeals ruled that Roman Catholic sisters can teach in Kentucky public schools so long as they do not inject religious views into their classwork. The ruling affects 84 sisters who are teaching while wearing denominational habits.

The Executive Committee of the World Council of Churches is protesting the closing of the Protestant Seminary in Madrid, Spain. The seminary is 73 years old.

Engebert O. Midbroe, a Lutheran minister, criticizes Protestant ministers sharply for their "systematic avoidance of military service." There are 800 vacancies in the Chaplaincy Corps, and Rev. Midbroe believes that this failure to supply spiritual care for service men will eventually affect the relationship between ministers and parishioners at home.

Quaker Friend of the Prisoner

By CHARLES CRABBE THOMAS

THE visitation of prisons has been a Christian and a Friendly concern from the time that many Christians and Quakers spent portions of their own time in jail. With the passing of the years the viewpoint has changed until it now considers more the rehabilitation of the prisoner than the improvement of his surroundings. Nevertheless, neither the holding of services for prisoners nor working for better living conditions for them interested me. I did not fancy myself a modern Elizabeth Fry.

I was surprised, therefore, to find myself attracted by the prison visitation program which the authorities of the New Jersey State Prison at Trenton asked Dorn Mitchell of the Plainfield, N. J., Meeting to organize. This is a visitation of prisoners rather than of prisons and provides for the forming of friendships between prisoners and Quakers from the outside. The Quakers of this program, each of whom is termed officially "Quaker friend of the prisoner," are the only persons not relatives who are allowed to visit prisoners.

Restrictions in the Program

Such a program of friendship could not be set up without some restrictions reflecting the circumstances and the situation.

Friends are allowed one visit of a half-hour duration and five letters per month to a prisoner. This is the same restriction that governs the prisoner's relationship with his own family.

Visits take place in the usual visiting room during the usual visiting hours. This means that we sit in a line of visitors, separated from others by short wooden partitions. We see our prisoner through thick glass, and we talk to him over a telephone on which can also be heard the conversations of the couples in adjoining booths.

Charles Crabbe Thomas, counsellor at law, with offices in Camden, N. J., is a member of Woodbury Monthly Meeting, N. J.

Religion or the prisoner's crime are not to be discussed with him unless the prisoner should bring up either subject first. Our mission is not religious, and we do not desire to usurp the functions of the prison chaplain. Nor do we wish to embarrass the prisoner in our selection of topics of conversation.

Finally, there are to be no gifts, no errands, and no offers of legal assistance. The prisoner is to receive nothing from these visits except the contact with the outside world. The exception is at Christmas. The relationship with the prisoner is to be a personal one, with no material benefits to him. Gifts from the prisoner are also discouraged.

Quaker Friendships

In arranging such a program, the prison authorities first had in mind the filling of a void in the lives of some prisoners deserted by their relatives. My first friend had served eleven years of a 16- to 25-year term, during which time he had received only one visit and two letters. Reports to the prison psychiatrist of the man's attitude and moods have also been helpful in treating the prisoner.

At the time I first joined the program, both of Dorn Mitchell's prisoners had recently been released, one on parole, one on expiration of his maximum. The one who was out on parole lasted two weeks. Coming from an exclusively masculine society, he was caught leaving indecent notes in the ladies' washroom of the factory where he was employed, an act which was a violation of his parole.

For the other, Dorn Mitchell had arranged for a job interview after his release, but he did not appear at the appointment. Later, when Dorn got in touch with his sister he found that the ex-prisoner had disappeared, leaving a note that he did not wish to be a burden to anyone.

In talking to us the prison psychiatrist, then Richard Korn, talked apologetically of our work in those cases

as a "failure." Dorn Mitchell spoke for all of us in saying that our interest in visiting these prisoners was not to make them better men but simply to bring a little light to a life that was drab enough already. Lloyd McCorkle, warden, or as he is called in New Jersey, principal keeper, expressed disappointment, however, that we were spending our time to a large extent in dealing with long-term prisoners who were probably well set in their ways and would not respond readily to the therapy of Quaker friendship.

Accordingly, we were each given a short-termer, due to be released during the following year, with the hope that our friendship with him would continue after his release and be of some assistance in helping him to go straight. Thus in January I was introduced to a man who was due to be released in June. I shall call him here John Smith.

Smith was very concerned about his coming release and the possibilities of getting a job when he came out. I tried to help him in that. Perhaps you noticed my want ad in the JOURNAL, which, incidentally, brought more answers (one) than a similar ad in the *Evening Bulletin* (none).

I was unsuccessful in my efforts, but when Smith was finally released in September, he got his old job back as an orderly in a hospital. He held it, however, for only two months. He had borrowed his cousin's social security card to get the job and was recognized by one of the nurses as a previous employee who had been sent to jail, and he was discharged. Again I tried to help him. Again without success. There is little point in relating all of his adventures here. Let me simply say that I believe that but for our friendship he would today be in a prison in Pennsylvania, whereas he is working on a boat at Port Norris, N. J., at a job that will last until March.

My new prisoner, who takes the place of Smith, is a boy from New York who has a two- to three-year term for the possession of narcotics. His mother is sick, and his brothers would not bother to visit him. I shall see him for the second time Saturday.

Evaluation

Speaking for ourselves, I can say that these friendships

which we are forming are intensely interesting. They call for giving rather than getting. They bring us in contact with a side of life we should not otherwise see, and they let us help. They are much more satisfying than friendships from which we should stand to receive something.

Speaking for the prisoners, the first letter that I received from John Smith just after our first visit is eloquent in its simple expression of gratitude. This prisoner when I first visited him wanted to give me a present. When I told him that I could not accept a present under the rules of our visitation program, he wanted to give my children a present. He simply could not conceive that I should do something for him, looking for nothing material in return.

I am writing this letter to you to thank you for taking an interest in my behalf. Words do not cover how I feel about it. Believe me when I say that you are the first person who has gone out of there way to be of some help to me.

As you know that I have no one outside to help me. So I appreciate anything you can do for me. As I said you just coming and talking to me was just swell. So again I say thanks the best way I know how.

Speaking for the prison authorities, Warden McCorkle said that he would not feel that the program had reached its fullest extent until every one of the 600 prisoners in Trenton had a Quaker friend.

The Need for Service

Last Monday I received a visit from Superintendent Eddy of Leesburg, the New Jersey State Prison Farm, to consult concerning setting up a similar program for that institution in the southern part of our state. The rules for the program there would be the same as those we have in Trenton except that visiting hours there are restricted to Saturdays from 1 to 4 and Sundays from 10 to 4; but the visits themselves are open visits, with no glass, and would not be restricted. Nor is the number of letters restricted. In addition during the summer lawn-picnic visits are permitted, in which whole families bring their lunches and eat with the prisoner on the lawn. Friends might participate in this

THE great causes of God and humanity are not defeated by the hot assaults of the devil, but by the slow, crushing, glacierlike mass of thousands and thousands of indifferent nobodies. God's causes are never destroyed by being blown up, but by being sat upon. It is not the violent and anarchical whom we have to fear in the war for human progress, but the slow, the staid, the respectable; and the danger of these lies in their real skepticism. Though it would abhor articulately confessing that God does nothing, it virtually means so by refusing to share manifest opportunities for serving Him.—GEORGE ADAM SMITH

type of visitation, too. Mr. Eddy says that he has in mind five or six prisoners who have no one to visit them and have to stand and watch while other prisoners enjoy themselves. Should any lunch be left after the picnic, it may be shared with them, the crumbs from the table.

The need, therefore, is for Friends who are willing to undertake this service. Should you be interested to visit either Trenton or Leesburg, get in touch with Charles Crabbe Thomas, Fifth and Penn Streets, Camden, New Jersey, WOODLAWN 4-6800. My home telephone is TILDEN 5-1900. I and other "Quaker friends of the prisoner" should be glad to bring our concern to groups personally, should you wish to know more about the project. We can arrange speakers.

Australia General Meeting

AUSTRALIA General Meeting was held this year rather later than usual, from January 23 to 27 at St. Andrew's College, Sydney. Attendance ranged from 70 (at the opening session) to 40, with an average of about 50. Five Young Friends made the 2,000-mile journey from Western Australia.

The three subjects most concerning Friends were the question of whether Australia should become a Yearly Meeting, Australian restricted immigration policy (white Australia), and work for the aborigines.

On the subject of becoming a Yearly Meeting, Friends were deeply divided; and it was agreed that the time was not yet ripe for this move, which, however, is still to be kept very much in Friends' minds. On the immigration policy the Meeting issued a statement to the government containing the following: "We believe that harmful results are coming from the enforcement of this policy, and that no matter what difficulties appear to be in the way, it should be changed. We would therefore urge our government publicly to renounce the present policy and to make some provision for limited immigration from all countries, for example, by a quota system." On work for aborigines, progress in Western Australia and N.S.W. and greater government interest in Victoria were noted with satisfaction.

Canberra was approved as a Particular and Preparative Meeting. Over the whole of Australia an increase in membership of 2.4 per cent was recorded.

Friends were pleased to receive an original drawing as a gift from the German people through the Federal President of West Germany as a token of gratitude for help after World War II. It was decided to hang this gift in Friends House, Melbourne, for the time being.

A short summer school was held just before General Meeting on the subject "Australia and her Neighbors, in the Light of Christ's Teaching." Relations with Asia were surveyed by Lord Lindsay, who called the "white Australia" policy "a piece of unnecessary rudeness." Dorothy Gregory spoke on the biological aspects of race, and the final lecture was given by Lucy Burt, who urged a deepening of our own spiritual life, individually and collectively.

Lucy Burt is concluding her year's visit to Australia and New Zealand. Her talks to Friends and Student Christian Movement groups have been a source of great inspiration and encouragement and have led to a reassessment of our Christian faith and a renewed interest in Bible study.

ERIC B. POLLARD

Extracts from Epistles

(Continued)

Nebraska Yearly Meeting

Friends have come together with a deepening concern for the extension of Christ's Kingdom, and the spiritual building and nurture of human lives everywhere. We humbly confess our weakness, and our shortcomings, and our need of guidance of Him, who is the Way, and the Truth and the Life, who is abundantly able not only to reveal the way, but give strength and grace to walk in the way.

Netherlands Yearly Meeting

We felt ourselves in close union with Friends in other lands, like branches on one tree, as we listened to the words of their delegates. We were touched by the friendship of our German Friends and by their desire for peace, and rejoiced to find that sensibilities caused by the war had gone.

We also felt firmly united with our fellow Christians when we decided to send an observer to the Ecumenical Council of Churches in order that we might cooperate, as closely as was consistent with our undogmatic foundation, with the World Council for the alleviation of the world's need, by which both of us should be the richer spiritually.

New England Yearly Meeting

Individual responsibility has been stressed for work in strengthening the fellowship in our own religious society around the world as well as becoming part of the great movement in Christendom to unite Christians everywhere on deeper levels of spirituality. We have been made aware of the part each of us can play in creating a better climate for peaceful settlement of international affairs and for developing a sense of racial brotherhood, a climate in which the refugee may feel at home, rescued from his lonely and stateless condition.

New York Yearly Meeting

We shall continue to share our differences, which serve a useful purpose. God does not ask us for conformity, but calls us to unity, in obedience to the leadings of the spirit.

We seek to recapture the radiance of simple, uncomplicated love . . . such love as will resist evil without violence, without hatred of the wrongdoer, and without compromise.

To the false standards of our time we would offer the greatest opposition, combined with the greatest love. To the lonely seekers in this hurried and soul-hiding world, we would say, "Dear friends, we are walking beside you, . . . seekers, too."

New Zealand General Meeting

Our thoughts have turned to the vicious circle of fear in which men have become involved. The conflicts we see in the

world are a reflection of the fears and mistrust in the hearts of individual men and women. Only the invading love of God can drown that fear and set men free, and only as we deepen our personal experience of the love and power of God shall we acquire the sympathy and understanding that are needed.

"Christ, the Hope of the World" has this meaning for us: that over and above the storms and clouds which overshadow mankind, His voice can still be heard saying, "Peace, be still." "My peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid."

North Carolina Yearly Meeting, Conservative

During these days together we have been told to take a fresh look at ourselves and see if we measure up to a true Friend. To a true Christian. Are we selflike or Christlike? Dear Friends, we must look within and finding the hidden Christ there, keep our spiritual eye on Him. "If thine eye be single, thy whole body shall be full of light." Only in finding the Christ in ourselves and the Christ in others can God's eternal love flow, thereby bringing the kingdom of God into the hearts of all men.

North Carolina Yearly Meeting, Five Years

We were greatly encouraged by the fine attendance of Young Friends and Junior and Intermediate Yearly Meetings. We were heartened by the outspoken contributions of our Young Friends as they expressed their concerns. . . .

Meeting ten years after Hiroshima, we appreciate the friendly spirit in which leaders of East and West met at Geneva. Hugh Moore, just returned from Russia, Warren Griffiths and Jeanette Hadley from the Friends Committee on National Legislation in Washington inspired us with the opportunities open to Friends in building friendship and peace.

Norway Yearly Meeting

Is it possible that personal experience in silent worship, with its wordless prayers, can break down the wall which has arisen between the conscious and unconscious parts of man's mind, and so help to create the integration of personality for which people are longing, and also to release the latent creative forces in the souls of men and women? Probably we shall be able to do this better if we think more of listening to the experiences of others than of laying our problems before them.

(To be Continued)

Books

THE GANDHI READER. Edited by HOMER A. JACK. Indiana University Press, Bloomington, Indiana, 1956. 532 pages. \$7.50

This large and impressive book provides a rich mine of material about the great Indian leader and saint whose entire life was a demonstration of the power of the spirit. It is not a biography, but it gives a vivid reflection of the life of Gandhi from its earliest beginning to its tragic end. Each chapter is made up of from six to twelve brief, readable extracts from a great variety of sources: essays, newspapers, magazine articles, public speeches, proclamations, etc. There

are many extracts from the Mahatma's autobiography. All of this material is skillfully woven together in a logical sequence that carries the reader forward with keen interest from episode to episode. It is like being caught up in a rushing torrent of life, or soul force. Part of the material is from Indian publications, and is now available for the first time in America.

Some 37 principal characters appear in the book, and in the alphabetical list Horace G. Alexander, the English Friend, leads all the rest. Agatha Harrison contributes a touching description of the life of Gandhi in London during the Round Table Conference (1931), and tells how hard it is to interpret a personality of transparent simplicity. "For when you meet absolute honesty and directness of purpose in a tangled world you are in the presence of something that silences criticism." ("Gandhi could never disentangle his religious from his political interests.")

The Western world desperately needs the message of this great life today. No Christian leader of modern times has so triumphantly demonstrated the power of good to overcome evil, and the power of love to vanquish hatred. Hard-pressed and distraught as we are, bedevilled by war and the threat of war, we need to listen to this calm, courageous voice.

K. ASHBRIDGE CHEYNEY

DYNAMITE IN THE MIDDLE EAST. By KHALIL TOTAH. Foreword by Millar Burrows. The Philosophical Library, New York, 1955. 240 pages. \$3.75

Khalil Totah, member of an Arab family of Quaker faith, long principal of the Friends School at Ram Allah, Palestine (now Jordan), became a United States citizen and spent his last years in this country, active in spreading information about Arab problems and hopes. This book, published posthumously in 1955, records impressions received on a visit to five of the seven Arab States in 1952. It is therefore out of date in many details. But Dr. Totah's enthusiasm, like lighting, gives glimpses into the darkness and menace of the Middle East.

Israel is the chief present evil. The bitterness with which Dr. Totah wrote, and the lack of any sign of accepting any solution of the Arab refugee problem except through return to Israel are useful evidence of the extreme difficulty of this problem, in which emotion has been accepted as a virtue. Next to Israel, Great Britain and the United States are the chief villains. Their crime is to have replaced the Turkish tyranny, which had the merit of keeping the several sections of the Arab world in a single empire, by national freedom, which is not appropriate and which makes easy the exercise of foreign influence on behalf of strategy or oil.

Foreign influence, separatism, and political ineptitude block progress in many directions. Yet Dr. Totah found in every country eager efforts at education and at medical, agricultural, and technical advance. He had great hopes of the people, but he also had great fear of the consequences of the dangerous forces at work in the Middle East.

RICHARD R. WOOD

Program of Philadelphia Yearly Meeting

March 22 to 28, inclusive

ALL meetings will be held in Arch Street Meeting House, Philadelphia, unless otherwise indicated.

THURSDAY, MARCH 22

10:00 Meeting for worship; organization of Yearly Meeting and welcome of visitors; Yearly Meeting on Worship and Ministry.

2:00 Worship and Ministry concerns continued.

6:00 Supper conference for clerks, husbands and wives, arranged by Field Committee of Representative Meeting; Judge Albert B. Maris, clerk of Lansdowne Monthly Meeting, Pa., will open the discussion on "New Procedures and Their Background in the New Faith and Practice."

FRIDAY, MARCH 23

2:00 Epistles; report of Representative Meeting; Nominating Committee.

7:00 Report of Representative Meeting continued; Treasurers' reports; Committee on Audit and Budget; Trustees; Friends Fiduciary Corporation; special concerns; FRIENDS JOURNAL.

SATURDAY, MARCH 24

10:00 Education and Young People: Committee on Education, Friends Education Fund, Committee on Religious Education.

2:00 Education and Young People continued: Young Friends Movement, Westtown, George School.

7:00 Meeting under auspices of the American Friends Service Committee and Friends Committee on National Legislation: "Disarmament Developments," E. Raymond Wilson, executive director of the F.C.N.L., and Sam Marble, president of Wilmington College, now spending three months with the Quaker Program at the U.N.; "Refugees and Immigration Policy," Kathleen Hanstein, A.F.S.C. Refugee and Migration Services, and Edward F. Snyder, of the F.C.N.L. staff in Washington.

SUNDAY, MARCH 25

10:30 Meeting for worship, Race Street Meeting House and Arch Street Meeting House.

10:45 Meeting for worship, Cherry Street Room, Race Street Meeting House.

10:30 Young Friends meeting for worship, East Room, Arch Street Meeting House.

9:45 to 12:15 Worship for Junior High School (grades 7, 8, 9), 12th Street Meeting House.

10:00 to 12:00 Worship for Boys and Girls (kindergarten, grades 1, 2, 3, 4, 5, 6), Friends Select School.

3:00 William Penn Lecture, Arch Street Meeting House: Elise Boulding, "The Joy That Is Set before Us." Elise Boulding is the wife of Kenneth Boulding, professor of economics at the University of Michigan; she has written *My Part in the Quaker Adventure*, a study leaflet for Junior High classes in First-day school, and other pamphlets.

MONDAY, MARCH 26

2:00 Social Responsibilities: Social Service Committee,

Committee on Elderly Friends, Committee on Family Relationships, Committee on Joseph Jeanes Fund.

7:00 Peace and Freedom: Peace Committee, Committee on Civil Liberties.

TUESDAY, MARCH 27

10:00 Quarterly Meeting reports.

2:00 Ecumenical Relationships: Friends World Committee, Friends General Conference, Five Years Meeting, Committee on Church Unity—World Council of Churches, National Council of Churches, Pennsylvania Council of Churches.

WEDNESDAY, MARCH 28

10:00 Meeting for worship.

2:00 World-wide Kinship: Committee on Race Relations, Japan Committee.

7:00 Unfinished business; General Epistle; closing minute.

Exhibits by Yearly Meeting Committees and other Friends organizations will be arranged in the East Room, Arch Street Meeting House.

Midday lunches and suppers will be served in the Arch Street Meeting House as shown on the program. Children are served at half price. Meals may also be had in the dining room of Arch Street Centre, 12 to 1:30 p.m., and 5:30 to 6:45 p.m.

Parking will be available at Arch Street Meeting House at all times (enter from Fourth Street) and on Sunday morning, March 25, at 1529-1537 Race Street.

The Friends Book Store will be open until 7 p.m. on days when there are evening meetings.

Friends and Their Friends

E. Raymond Wilson, executive secretary of the Friends Committee on National Legislation, Washington, D. C., is planning to leave for Japan this summer with his wife Miriam and son Lee for a sabbatical year there, serving as Quaker International Affairs Representative for the American Friends Service Committee. Among other things he expects to visit schools, lecture, hold conferences, and generally study Far Eastern views of world problems.

A member of Philadelphia Yearly Meeting, he was born at Morning Sun, Iowa, studied at Iowa State University and Columbia University, starting to work with the American Friends Service Committee in 1931 as field secretary of the Peace Section. Since 1943 he has been with the Friends Committee on National Legislation.

Preparations are under way for the Fourth Conference of Evangelical Friends, to be held July 11 to 15 inclusive at the Friends Church, Denver, Colorado, according to an announcement made by Gerald W. Dillon, pastor of the First Friends Church, Portland, Oregon, who is chairman of the Continuation Committee for the conference. The purpose of the gathering is to promote fellowship of the Gospel among all Friends. It is hoped that the intra-Quaker conclave will emerge with a permanent organization.

The Representative Meeting of Philadelphia Yearly Meeting has given serious consideration to the crisis in our Southern states. Friends are anxious to remain in close contact with the National Council of Churches for possible action and may submit this concern to the forthcoming Yearly Meeting.

The Race Relations Committee has informed the Representative Meeting that the National Council of Churches urges its member denominations "to make deposits in the Tri-State Bank of Memphis, Tenn.," with the intention of granting loans to those in Mississippi and other states who have been caused to suffer from economic reprisals. The Meeting encourages such deposits. Each account should be limited to \$10,000, covered by federal insurance.

The *Spectator*, London, for January 20, 1956, carries a review by Max Beloff of *The Far East, 1942-1946*, by F. C. Jones, Hugh Borton, and B. R. Pearn (60s.). It is the latest volume of the Chatham House Survey of the war years. "By far the most interesting and important part of the volume," writes the reviewer, "is therefore that on Japan in the first two years of General MacArthur's rule, where the author, Mr. Hugh Borton, then a high official of the State Department, is writing a story of which he was a firsthand witness throughout."

Hugh Borton, professor of Japanese at Columbia University, is the son of C. Walter Borton and is a member of Moorestown Monthly Meeting, N. J.

"Four Dialogues for Quartet for Pianos and Voices" by Ned Rorem was one of three modern works presented on February 13 by the Philadelphia Composers' Forum at the Philadelphia Art Alliance. On the preceding Sunday, February 12, an opera by Ned Rorem, "A Childhood Miracle," was telecast in the Philadelphia area.

John Thomas Kirk of Willistown Monthly Meeting, Pa., was released by his draft board last fall to do alternative service with the A.F.S.C. There was a need for someone to teach furniture making at the rural cooperative community in El Salvador, of which Wanneta Chance is director, and John left on October 7 for El Salvador, to be gone for at least one year.

John Kirk studied furniture construction at George School, and design and construction of wood products at the School for American Craftsmen, Rochester Institute of Technology, Rochester, New York. He spent two years at the Royal Academy of Fine Arts Furniture School in Copenhagen, Denmark, studying theory of design, and traveled in Europe during the summer months. With students of this school he worked for two months in Pompeii and Rome, making working drawings of furniture.

John is teaching not only the construction of necessary furniture for the families of newly organized communities in El Salvador but a fine craft by which the people may add to their income and the dignity of their lives.

Arab refugees not far from Jerusalem started schools in the camps with almost no equipment. Then UNRWA helped with the buildings, a minimum of equipment, and paid the voluntary teachers, who were almost all quite untrained. Now two pilot project training colleges to train refugees as teachers for the camps have been established. Three internationals are acting as advisers in these projects, one of whom is Mary Sime of Tollesbury, England.

Arab children have a reputation of being mentally alert and cooperative in spite of the extreme privations imposed by the minimum standard of living obtaining in the camps. Within the limits of a very small budget UNRWA is doing wonderful things for them.

An intriguing new definition turned up in the *FPC Bulletin*, the newsletter of the Friends Peace Committee, Philadelphia. "The peace testimony is really very simple: Don't be nice to other people because they're nice. Be nice to them because you're nice."

Major Protestant and Eastern Orthodox churches in America are seeking \$10,900,000 in the 1956 United Appeal for overseas programs of relief and reconstruction. This goal of the churches, the highest ever set, is nearly \$1,500,000 greater than that of 1955. A major portion of the increase in funds sought will be utilized in taking advantage of the doubled "share our surplus" opportunity made possible by the recent release of wheat, corn, beans, and rice from U.S. surplus stocks for free distribution to the needy abroad by religious and other voluntary overseas relief organizations. Highlight of the appeal will be the "One Great Hour of Sharing" observances on Sunday, March 11, when special relief offerings will be made in many thousands of churches throughout the United States.

Reprints of the article by Willard Tomlinson, "A Stumbling Block to the Weak," which appeared in the *FRIENDS JOURNAL* for January 14 and 21, 1956, have been made by the Temperance Committee of Philadelphia Yearly Meeting. They are available free, on request, from Friends Central Bureau, 1515 Cherry Street, Philadelphia 2, Pa.

C. Canby Balderston of Lansdowne Meeting, Pa., has become a member of the Board of Governors of the Federal Reserve System in Washington, D. C.

Central Africa Monthly Meeting is pressing forward in its proposal to build a meeting house and Quaker Center in Salisbury. A suitable site of about half an acre has been offered to the Meeting by the City of Salisbury. It is planned to build a larger and smaller room, together with kitchen and cloakrooms connected by an open verandah and courtyard. Local Friends intend to do as much of the manual work as possible and will also lay out the grounds.

The American People Want Peace, a survey of public opinion on peace, is a timely new study by Jessica Smith (25 cents; available from the New World Review, 23 West 26th Street, New York 10, N. Y.). It presents the main issues on which Americans have gone into action: the A- and H-bomb and disarmament; tension over Quemoy and Matsu; negotiations, co-existence, and trade with Russia, China, and other nations; and universal military training. It reviews the actions on these questions by labor, religious and women's groups, Negro organizations, and other local and national groups, including Friends.

Keeping pace with changes in needs in different parts of the world, clothing shipments from American Friends Service Committee warehouses are being increased to Austria, Japan, and Italy and decreased to Germany and Korea this year.

A request has been received for a supply of 200,000 pounds of clothing to the Japanese National Council of Social Welfare. It came with an explanation that the A.F.S.C. was being asked to meet the need because Quaker relief clothing has won a reputation for quality which gives dignity as well as warmth to recipients.

During the past year 60,000 pounds of specially donated baby food and more than five tons of multipurpose food for child feeding was shipped to Korea for use in the hospital at Kunsan and in certain orphanages.

Final shipments of relief supplies have gone out from the A.F.S.C. warehouse in Seattle. Now that it is being closed, shipments are being sent by contributors in the area to the San Francisco warehouse at 1830 Sutter Street, San Francisco 15. They are being specially welcomed there because of diversion of nearly four tons of clothing to emergency flood relief in California itself.

In 1945 the Social Service Committee of Philadelphia Yearly Meeting published a booklet, *Sixty-five and Over*, edited by Leon T. Stern. It was so popular that it was revised a year later. The file copy of the original edition (1945) has disappeared from Friends Central Bureau. If anyone has a copy of the original edition and is willing to donate it, please send it to Richmond P. Miller, 1515 Cherry Street, Philadelphia 2, Pa.

Rowland and Alice F. Morgan of Chestnut Hill Meeting, Pa., have mailed us the text of an affirmation by several Friends concerning their abhorrence of communism. In part it says: "It is the desire of individual Friends to make public affirmation of their abhorrence of the principles and practices of communism; of their devotion to those safeguards of freedom and independence set forth in the Constitution and related laws of the United States of America; and of their staunch support of the efforts of the United States authorities to discover and place adequate restraints upon Communistic and other efforts designed to subvert or destroy the precious heritage of American freedom."

Sixteen high school students in the Philadelphia area were excused from their regular classes in late February to participate in the week-long work camp sponsored by the Social Order Committee of Philadelphia Yearly Meeting. The project, entitled "Education by Exposure," is held twice a year. Besides helping tenants in a blighted South Philadelphia area to clean, paint, plaster, paper, and repair their living quarters, these students get an understanding of the needs of those they help and of the causes which lead to social conditions in blighted areas.

The group attended services on Sunday morning in a neighborhood church. During the week the students visited a magistrate's court, Byberry State Hospital, and a county prison; made tours of slum housing, changing neighborhoods, and various industries; attended a hearing before the Zoning Board of Adjustment and observed a Board of Health meeting and a City Council session.

Participants included students from Germantown High School, Germantown Friends School, Penn Charter School, Springside School, Chestnut Hill, Friends Select School, Moorestown, N. J., Friends School, and Miss Fine's School, Princeton, N. J.

The October 1955 issue of the *Haverford College Bulletin* contains a brief programmatic statement by Gilbert F. White, in whose last and final report to the Corporation are the following remarks: "As I look to the future of Haverford College, I am inclined to feel that the issues that will be immediately pressing will not be ones of physical expansion or improvement. They are likely to turn largely on the problem of how the whole quality of the lives of students while at the College may be deepened and strengthened. We seem to lack not so much the facilities as the skill and the imagination to make use of our facilities in promoting maximum growth among the young men for whom the College exists. The atmosphere of the College is more important than anything else. This, at root, is nourished by the quality of the students and the faculty who are here. Having turned its attention for a time to improving the physical plant, Haverford must again center its activities where they always must be centered if the College is to remain healthy in the long run—on the faculty and students.

"If I were to say in a few words what I feel to be points to emphasize in future in Haverford College they would be these: Keep it small; keep it Quaker; cultivate the inquiring mind; find good men with courage and integrity, and then back them."

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Correction please. In the FRIENDS JOURNAL for January 7, 1956, I credited the poem, "My Creed," to John Greenleaf Whittier. My authority was T. Franklin Currier's *Bibliography*

of Whittier, published in 1937. Currier had found this poem in a small Massachusetts periodical, whose editor had reprinted the poem, adding surreptitiously "By J. G. Whittier." Whittier students have long considered Currier the final authority—and I believe this is one of the very rare instances to the contrary.

Jane P. Rushmore read my article and assured me that she was very familiar with the poem and that Alice Cary was really the author. As usual, Jane is correct. No doubt Alice Cary wrote the poem, but it could easily have been Whittier's. They were very close friends. Also see *The New York Times*, "Queries and Answers," February 26.

New York, N. Y.

MARSHALL TAYLOR

For 80 years the voteless residents of the District of Columbia have been denied any direct voice in the management of their own civic affairs. Now victory is closer than it has ever been before. The Senate has already passed a bill which would give Washington an elected city council, mayor, and school board. The Congress would retain full authority to protect the interests of the government and of the whole people in Washington as the nation's capital. We know that the House of Representatives, if given an opportunity to vote, will pass the measure, too; both party platforms as well as President Eisenhower support home rule for the District. But the House District Committee refuses to report out the bill. To discharge the Committee from jurisdiction and bring the measure to the floor for a vote, a discharge petition was filed on February 21 and now needs the signatures of 218 members of the House.

Six years ago such a petition came within 20 signatures of the number needed. It is not an easy thing to accomplish; many members who support the bill are reluctant to override a Committee. But the chances now are good—if Congressmen hear from the only people they really listen to, their constituents. Will you write to your Congressman today? Ask him, in the name of democracy, to sign Discharge Petition Number 2 and to support home rule for the District of Columbia?

Washington, D. C.

DAVID H. SCULL, *Chairman,*
Joint Social Order Committee of the
Friends Meetings of Washington

This is to commend your editorial about the Roman Catholic Church. There is and has been for many years, an unfortunate misunderstanding about it. We have received our wrong ideas, I think, from ignorant Irish cooks. The trouble with the church is racial and not religious. They diagnose their patients and give them the medicine that will "speak to their condition." This is a smart and proper thing to do, particularly considering the kind of people they have to deal with, and their elaborate ritual, pageantry, saints, etc., which we Friends deride. These are the only things that deeply appeal to these people, and the only instruments they can use to bring them to God.

The most sacred part of their ritual is the elevation of the Host, which is performed in complete silence. Retreats are

periods of quiet meditation and have been copied by us. They definitely assert that all they are trying to do and teach can be accomplished only through the grace of God in the soul, which we would call the Inner Light. Altogether it is clear to me that they are nearer to the Society of Friends than any other church.

Philadelphia, Pa.

HORACE M. LIPPINCOTT

It was comforting to hear that Betty Stone, of Morristown, N. J., feels, also, pain at what goes on in the slaughter house, and believes this to be a concern for Friends.

The past history of the Religious Society of Friends is filled with great and glorious Light. Much has been accomplished, but more remains still undone. With war threatening to crush the life out of every living thing here, we are being driven to explore every crevice of our personal being to find if we have truly taken away the occasion for violence.

Sheboygan, Wisconsin

ERNESTINE W. BREHMER

Those who authorize the flight of the so-called weather balloons flying at ten to twelve miles above the surface of the earth have now proven what scientists knew for centuries. Now we all know that our Creator arranged that a wind of 300 or more miles per hour shall forever blow from Asia towards North America. We can do nothing to stop the use of this wind to fly in silence enemy balloons and drop anything they please on the cities of the United States.

Does one dare to suggest that the apostle Paul was right in the last verse of the 12th chapter of Romans when he said, "Be not overcome of evil but overcome evil with good"?

Elkins Park, Pa.

SYLVESTER S. GARRETT

In the FRIENDS JOURNAL, February 18, 1956, Friends Barbara Hinchcliffe and R. W. Tucker refer to a previously written opinion by Friend Edmund Goerke concerning celebration of so-called "holy" days. Generally I agree with them. But Barbara says that if we discard outward signs, symbols, and days we are in danger of drifting into humanism or even into spiritual indifferentism.

I am led to ask: What is bad about humanism? And, as the late Jesse Holmes used to ask, "What does thee mean by 'spiritual'?" And how many definitions are there for the word "Christianity"?

Macungie, Pa.

FILIPPUS MOSESCO

I have read with some excitement your editorial entitled "On the Threshold of Greater Service." I feel that the institutional church should employ psychological methods in its religious education enterprise. While the present curriculum in most churches is made of religious material, it is not of the sort that enables the student to acquire the skill of living religiously himself. It is like sending a young man to college to learn all about the great medi-

cal men of the past, who they were, when and where they lived, and what the dominant characteristics of their medical philosophies were. This would be a medical education because the content of his studies was medical, but he would not be enabled to live medically himself. True religious education, I suggest, consists in training the child to assume wholesome attitudes towards people, things, and events; from these attitudes to develop wholesome appreciations, which in turn emerge as constructive aspirations. These in turn eventuate in behavior that is beneficial not only to himself but also to those around him. In short, religious education should train the individual to cultivate wholesome mental and emotional habits, with the result that a lot of those sufferings you mention in your editorial would never come to pass.

Norristown, Pa.

PALMER R. HUEY

BIRTHS

BEST—On January 18, to James S. and Ruth Travis Best, a son named JONATHAN SLUMAN BEST. He is a birthright member of Rockland Monthly Meeting, N. Y.

WOODRUFF—On February 14, to Allen Marvin and Emily Martin Hitch Woodruff of Philadelphia, a son named A. ALLEN WOODRUFF. He is a birthright member of Germantown Monthly Meeting. His mother is a member of Center Monthly Meeting, Hockessin, Del.

Coming Events

MARCH

10—Salem Quarterly Meeting at Woodstown, N. J., 10:30 a.m.

10—Haddonfield Quarterly Meeting at Moorestown, N. J., 3 p.m.; 7 p.m., Wilmina Rowland, "World-wide Aspects of Cooperative Christianity."

10, 11—All Florida Friends Conference at the St. Petersburg, Fla., Meeting House, 130 19th Avenue, S.E., Saturday, 10:30 a.m., business session; 2 p.m., business session and address illustrated by colored slides, William B. Edgerton, Pennsylvania State University, "A Quaker Visit to Russia"; 7 p.m., business session and address by John Vaughan of Stetson University, Deland, Fla., on his year's work in Pakistan on a Fulbright Fellowship. Sunday, 9:45 a.m., discussion of regional A.F.S.C. work by a representative of the Greensboro, N. C., office.

11—Conference Class of Race Street First-day School, Philadelphia, 11:40 a.m.: "Writing a Discipline for a Yearly Meeting: I. Practice and Procedure." Leader, James F. Walker.

11—Discussion led by Norma Jacob on "The Peace Testimony: Theory and Practice," about 11:45 a.m. in the Meeting House at Fourth and Arch Streets, Philadelphia. Friends are asked to bring a box lunch; beverage will be provided.

11—First of a travelogue series at Westfield, N. J., Friends School, in the school auditorium, 8 p.m.: Esther Holmes Jones, "Accessible Peru and Glimpses of Bolivia." The speaker, in native Peruvian costume, will present pictures of modern cities

and villages as well as Machupicchu, the Lost City of the Incas. Cost, \$1.00; proceeds will be used for the building program at Westfield, which consists of a two-room addition.

14—Lecture at Moorestown, N. J., Meeting House, 8 p.m.: Henry J. Cadbury, "The Use of the Bible Today." The event is sponsored by the Moorestown Friends First-day School Committee.

15—Annual series of noon-hour meetings at 20 South 12th Street, Philadelphia, 12:25 to 12:55 p.m.: Douglas V. Steere, "Come All the Way In."

15—Friends Forum at the Meeting House, 24th and Chestnut Streets, Chester, Pa., 8 p.m.: Rachel Cadbury, "Fundamentals of Quaker Belief."

17—Chamber Music Concert sponsored by the Haddonfield, N. J., Meeting at the Meeting House, Friends Avenue and Lake Street, Haddonfield, N. J., 8:30 p.m. Proceeds will be used to meet the cost of the new annex to the meeting house. Tickets (\$1.25; students, \$.75) may be obtained at the Friends School, 47 Haddon Avenue. Works by C. E. P. Bach, Mozart, Schumann, and Brahms will be performed by Norma Reddert, pianist, Ynez Lynch Lightall, violist, and Robert Henderson, clarinetist, all professional artists.

18—Address by Dorothy Hutchinson at the First-day School Adult Class, Gwynedd, Pa., Meeting House, 9:45 a.m.

18—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "Writing a Discipline for a Yearly Meeting: II. Faith and Thought." Leader, Elizabeth Yarnall.

18—Bliss Forbush will attend meeting for worship at Jericho Meeting, N. Y., 11 a.m. From 4 to 6 p.m. a tea in honor of Bliss Forbush and his forthcoming biography, *Elias Hicks, Quaker Liberal*, will be given by Jericho Friends at the Friends Community Center, Westbury, N. Y. Publication date of the book is the next day, March 19, an anniversary of the birthday of Elias Hicks.

20—Address under the auspices of the American Friends Service Committee at Race Street Meeting House, Philadelphia, 7:30 p.m.: Kirby Page, "God's Answer to the Cold War."

20—Address at High Street Meeting House, West Chester, Pa., 8 p.m.: Dr. Courtney Smith, "Some Aspects of Higher Education."

22 to 28—Philadelphia Yearly Meeting at Arch Street Meeting House, Philadelphia.

23 to 25—High School Students' Conference at Asilomar, Calif., sponsored by the American Friends Service Committee. Theme, "Our American Heritage—Freedom for All." Speakers, Paul Hoffman, Ralph Bunche.

24—Shrewsbury and Plainfield Half-Yearly Meeting at the Plainfield, N. J., Meeting House, 10:30 a.m., 2:30 p.m., and 8 p.m. Children's program, Y.W.C.A., East Front Street, 2 to 5:30 p.m.

24—Meeting of the Continuing Committee of the Lake Erie Association at Yellow Springs, Ohio, 1 p.m.

Coming: Good Friday Pilgrimage and Retreat planned by the Young Friends Movement of Philadelphia Yearly Meeting. The Good Friday Pilgrimage, March 30, will include visits to

the following Pennsylvania Meetings: Swarthmore, 9 a.m.; Springfield, 10 a.m.; Third Street, Media, 10 a.m.; Concord, 11 a.m.; Kennett, 12 noon; New Garden, 1:30 p.m.; London Grove, 1:30 p.m.; West Grove, 2:30 p.m. (the group will divide at Springfield and Media, and at New Garden and London Grove). Time has been allotted at each stop for reading a portion of the Passion story or inspirational material, holding a meeting for worship, and visiting with local Friends. Bring sandwiches; Kennett Friends will provide a beverage.

A travel pool on the basis of six cents per mile will be shared with car owners. Marie S. Miller is chairman of the Pilgrimage Committee.

A week-end retreat at the Kilpack's Blue Mount Retreat, three miles north of Monkton, Md., will follow the Pilgrimage. Mike Yarrow of the A.F.S.C. will be present. Worship, discussion, and fellowship; singing, charades, and hiking.

Send inquiries and acceptances to the office of the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salzer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVERgreen 9-5086 and 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BÜtterfield 8-3066.

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

IOWA

DES MOINES—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8013 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th Street May—September: 144 E. 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., Williams Y.M.C.A. Telephone JE 1-4984.

PENNSYLVANIA

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

MERION—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue.

Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

Fourth and Arch Streets.

Frankford, Penn and Orthodox Streets.

Frankford, Unity and Wain Streets, 11 a.m.

Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

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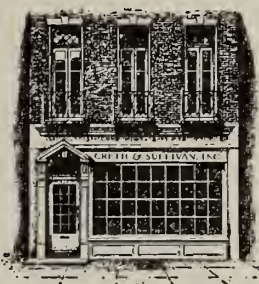
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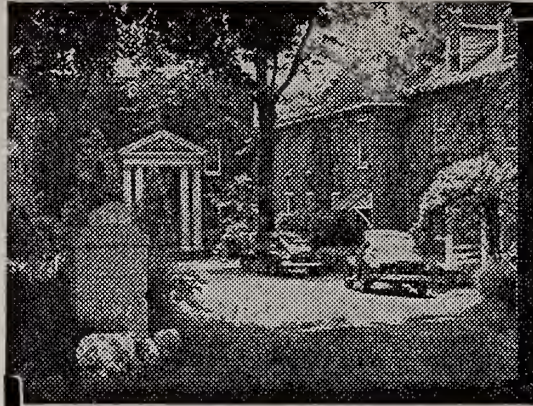
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A Quaker Weekly

VOLUME 2

MARCH 17, 1956

NUMBER 11

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**Program of Baltimore Yearly Meeting,
Stony Run**

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Books—Letters to the Editor

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Agricultural Surpluses—Opportunity or Threat?

SIXTY farmers from 19 states responded to the invitation of the Friends Committee on National Legislation to spend eight days (beginning February 14) intensively considering the present situation of American agriculture in the light of a sense of stewardship, the moral implications of production and its relation to consumption, and the right of everyone to work to his highest capacity and enjoy a satisfactory return for his labors.

Talks by experts, discussions with the experts and among the farmers, interviews with legislators and a trip to the federal Agricultural Research Center at Beltsville, Md., were on the agenda for the seminar which had as its basic theme "Agricultural Surpluses—Opportunity or Threat?" Twenty-two experts, government and others, presented the facts, figures, and sometimes the philosophy of many aspects of agriculture.

Most of the seminar members belonged to the Society of Friends, but members of six other denominations were present. The group represented many phases of agriculture—corn, hog, dairy, wheat, cattle, citrus, rice, and nuts.

The seminar opened with a consideration of the whole situation of American agriculture today. The sum of the facts and figures poured out in the talks seemed to be that there is no easy solution to the present problems and no quick and easy way to avoid these problems in the future.

Talks and discussions brought out the relationship of the United States farmer to world trade, to international organizations and international politics, to present world needs, to possible population increases and other future developments.

Closely tied in with the American farmer's relationship to the world is his relationship to the total domestic economy.

In a later session aspects of the use and control of surpluses were dealt with extensively. The group heard from several voluntary agencies engaged in distribution of some of the surpluses.

While everyone is acutely conscious of the present pinch of the price-cost relationship and the weight of surplus stocks, the search has gone on for true application of spiritual insights and moral values.

Recommendations to dispel the fear of plenty, to bring those who till the soil to their rightful place in the total economy, and to share America's surpluses at home and abroad were made by the seminar, which ended February 21.

The farmers were unanimous in emphasizing the supreme importance of approaching all phases of agriculture from the standpoint of human welfare, recognizing "our responsibility as Christians to respond to all human beings as children of God."

Pressing on the domestic and the international market and on the conscience of Americans are the accumulated surplus stocks. At the end of 1955 these surpluses were valued at \$8,666,000,000, the total Commodity Credit Corporation inventories and loans. Of this \$7,360,000,000 is accounted for by four commodities: \$2,854,000,000 in wheat; \$2,330,000,000 in cotton; \$1,578,000,000 in corn; and \$598,000,000 in tobacco.

Outright donations in this country and abroad during the

(Continued on page 168)

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FRIENDS JOURNAL

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Editorial Comments

The Household of Faith

THE coming Yearly Meetings at Philadelphia and Baltimore will be concerned with "the affairs of the Church," as George Fox and early Friends spoke of the business at hand in such gatherings. George Fox also used the term "household of faith" when he wanted to suggest the intimacy and care which were to permeate the business meetings of early Friends. The spirit in such business meetings ought to be the high one that usually prevails in our specifically religious concerns.

A good many of our considerations are bound to reflect the disturbing conditions of an age in which half of mankind rejoices in the events and achievements of revolutions; in which mounting distrust between groups of nations are the order of the day; and in which all of us are citizens in the kingdom of anxiety. It has been characteristic of such meetings to nurture a sense of solidarity with the suffering at home and abroad. We must not stop at a diagnosis of our ills. The diagnoses which exist in abundance may well themselves be part of the sickness of our time. We ought to seek a cure and keep alive the sense of repentance of which we are in need.

A Yearly Meeting is more than a clearing or planning session for surveying the sickness of our time. We must consider the ends for which our Society was created. Our eyes must be directed to eternity. What are God's purposes for man in our time? How can our Society serve these purposes? These are some of the questions to direct our thinking. It is our task to examine what kind of servants we might be and then share the strength arising from worship and silent dedication. If a Yearly Meeting can achieve and maintain this attitude, it might, again in George Fox's language, be thought of as "heavenly." The great voices of our past have arisen out of moments of distress when pessimism was the fashion of the day. In order to see God's glory as manifested in human beings and created things, we must rise above the trend of our time to dwell on the wretchedness of the human condition, of which modern literature makes so much. Yearly Meeting is an occasion for thanksgiving, for rediscovering the meaning of greatness, and,

last but not least, for humility. From the wisdom of knowledge and our awareness of weakness must be born a new commitment. St. Teresa once wrote, "Christ has no other hands but ours, no other feet but our feet; ours are the eyes with which he looks in compassion on the world."

How to Apply for Membership

The Friends Home Service Committee (Friends House, Euston Road, London, N.W. 1) has published a most appealingly written small pamphlet entitled *Notes for those considering application for membership in the Religious Society of Friends and about Elders and Overseers*. The marathon title is quite accurate but not suggestive of the helpful and concise manner in which it instructs interested visitors and attenders to our meetings regarding application for membership. It advises them to attend meeting for worship in several places, since each Meeting "has its individual character." The preferred Meeting should be attended for some time so that Friends, and especially Elders, get to know the potential applicant and can give him helpful information. Written application to the clerk of the Monthly Meeting is advised. It will be taken up by the Monthly Meeting, which will appoint two Friends to visit the applicant. At this visit, the two will "satisfy themselves" that the applicant knows "something of the history, beliefs, and testimonies of the Society." The leaflet stresses that nobody will be asked to subscribe to any formal creed or statement or even agree with every detail of our testimonies. But they "will want to be sure that you understand the nature and way of life of the Christian Society which you are asking to join." Procedures after this visit are then described.

Many a Meeting might find it helpful to have such a brief pamphlet available.

In Brief

The Interfaith Movement (501 Fifth Avenue, New York City) unanimously elected its first Negro president at its recent annual meeting in the person of John A. Ross, senior attorney in the New York office of the State Tax Department's Bureau of Law.

The ordination of women to the ministry was approved by the majority of the presbyteries of the Presbyterian Church in the U.S.A. The proposal will have to be ratified by the General Assembly in May.

In 1954, 3,700,000 families and 4,400,000 individuals in the U.S.A. had money incomes of less than \$1,000.

Also, 8,300,000 families and 6,200,000 individuals had money incomes of less than \$2,000.

Last fall nearly 31,000 theological students were enrolled, as compared with 28,760 in 1954. Of these, approximately 20 per cent were women. Total enrollment for colleges and universities was estimated at over three million for the first time in our history.

A Pendle Hill Concern

By CALVIN KEENE

PENDLE HILL has made a warm place for itself in the hearts of many Friends. From its beginning Pendle Hill has been closely connected with our Society. The present program, under the very able leadership of Dan Wilson and Gilbert Kilpack, is an excellent one. The regular nine-month term, which absorbs most of its facilities, is attended this year by 30 students, who are drawn from a variety of countries and who show great interest in the lectures, projects, and activities of the school. Evening public lectures, especially those of Henry Cadbury in the past two years, have drawn many persons from surrounding communities. The Labor Day Retreat, the Midwinter Institute on the Ministry, both of which are held at times when the regular students are not on the campus, have attracted more people than could be accommodated. It is not this program which is the concern of this statement.

New Religious Vitality and the Society of Friends

That there is a new interest in religion in our country is very obvious. Superficial as much of this interest may be, it has also genuine depths of reality and commitment. Some of this new interest is distinctly noticeable in our own Society. Young Friends are frequently seekers, and their concern and interest promise well.

It is high time that this turn in Quakerism appeared. In 1950 Elbert Russell wrote a pamphlet entitled *Friends at Mid-Century*, in which he attempted a survey and assessment of the Society. In the intervening six years changes have come; yet the picture he presents

At the January Meeting of the Pendle Hill Board a concern having to do with the relation of Pendle Hill to the Society of Friends was presented to the Board. It was received with deep interest and was given serious consideration. Since it is a concern affecting the entire Society of Friends, the Board suggested that the concern be printed in the FRIENDS JOURNAL and that members of the Society, both individually and as members of Monthly, Quarterly, and Yearly Meetings, be invited to express their reactions to it by writing to Dan Wilson, Director of Pendle Hill, Wallingford, Pa.

Calvin Keene, a member of Florida Avenue Meeting, Washington, D. C., is the Jesse Holmes Professor of Religion at Howard University.

was in truth a gloomy and unpromising one, and it remains largely so. Admitting that figures regarding membership in Friends Meetings are tentative, he nevertheless presents figures comparing membership in 1900 with that in 1950 in the United States, Canada, and the London Yearly Meeting.

During this same 50-year period the population of the United States doubled, so that if we had been able to hold our position within the population, we should have doubled our membership in that period. But this did not happen!

The Yearly Meetings of the Five Years Meetings *declined* in membership from approximately 70,000 to 68,000 members; Friends General Conference *lost* about 2,100 members, declining from 20,900 to 18,800; and the Conservative Yearly Meetings lost three eighths of their members, dropping roughly from 4,000 to 2,500 members. Only among the membership of the Independent Yearly Meetings, a figure which includes London Yearly Meeting, was there a gain, from 22,000 to 29,000 members approximately. Of these, 4,700 were gained by the London Meeting alone. If London is omitted from the calculation, we find that, on the basis of these figures, all the Meetings of this country and Canada, instead of doubling their membership, actually *lost* about 3,400 members! Certain few individual Meetings gained, but this gain does not alter greatly the darkness of the total situation. Many Meetings were laid down, and others now approach the point of interment.

These figures face us with a grim picture, for they reveal an inner deadness that is truly shocking. Elbert Russell tries to console us by the thought that numbers mean little, a thought which may be true, and that our influence as a Society is far greater than our small numbers would lead us to expect. Yet he is forced to conclude that "we have lost much of the zest, dedication and faith of the founders."

Yet the situation is changing and actually seems to have begun to change following the First World War. New life is beginning to appear at many points, both

within some of the older Meetings and in the many new ones which are being established. The causes are many: our changed national situation; the influence of outstanding Friends, such as Rufus Jones; the many excellent books written on the history and ideals of Quakers; and wide contacts with Friends in work camps, seminars, A.F.S.C. projects, etc. The new interest, as it is found among non-Friends, centers primarily at two points: our religious forms, witness, and ideals; and our projects and activities.

The Needs of Quakerism Today

Quakerism is needed on the world scene today as never before because it brings an emphasis in religion which is unique in Christian religious life, and stresses continually the necessity of applying religious faith and ideals concretely to contemporary life. Our understanding of God and of His relation and availability to man, the form of our worship, our lack of human authority, and our testimonies are all needed now, especially when men in their drive for security too easily turn to dogmatic and formal religions.

But how can we speak out our message if it is not clear to us ourselves? And how can we ourselves appropriate the message coming to us from our heritage? In the words of Rufus Jones, "What will get us ready?" We are truly entrusted with a great spiritual treasure and are accountable for making this treasure available to others; yet because of our unreadiness we fail in this trust and responsibility.

We too often fail to *know* what our heritage is and what it is we stand for. As a Society, we are only too often woefully ignorant of our great tradition, Christian and Quaker, and we lack experienced and capable leaders in many of our Meetings. Some of our Meetings are strong and vigorous, but all of us know Meetings that have none of the elements of strength and where dead habit alone carries on the Meeting. Other religious groups have their seminaries and training schools for preparing their leaders in all branches of the religious life, and these leaders in turn lead and train their parishioners. In our unprogrammed Meetings we have ever so little of this, and often Meetings with pastors search in vain for the kind of leaders which they long to have.

It is upon the point of this great need for leadership, knowledge, experience in and understanding of worship, and growth in spiritual awareness that the concern expressed by this article is really focused. Briefly stated, the concern is this: *Is the Society of Friends ready to participate in an extension of the present Pendle Hill program which will be directed chiefly at meeting the*

great needs of our Society? Most of our members will not find it possible to participate in the three-month terms, and many cannot attend the four-week summer term. But it is possible for everyone at times to get away for a week end of concentrated study, discussion, and worship. The proposal which I make is to arrange at or near the present Pendle Hill a program, complete in itself, under separate faculty, and housed in its own building. Every week end, and at times for longer periods, Quaker conferences, study groups, retreats, and discussions would be held under the best obtainable leadership.

These week-end conferences might take up topics such as the following: procedures and materials in religious education; the function of the ministry in Friends meetings; personal counselling; study of the Old and New Testaments, of Quaker history and writing, of religious thought, of Christian ethics, of the mystics and prophets; Quaker principles and testimonies and their application to actual life today; Quaker pacifism; problems of our social and political order, etc. Some week ends might be designated for silent retreats; some, for bringing together groups such as secretaries or representatives of our Monthly Meetings for discussion of common problems. The list of what could be done is limited only by the needs of our Society.

It would seem desirable to have this new program separate from the present one, although, as concerns location, there would be practical advantages in having it on or near the present campus. It would probably require its own staff, although there could readily be exchange of services between the two staffs at many points, and both programs might use the same office and would be under the same Board. The staff for the new program would use the days between week ends for planning and would be available for extension work in the various Meetings, visiting them and assisting with planning, lecturing, arranging conferences, etc. Part of their time might go into writing; possibly, as at Woodbrooke, they might prepare course outlines and materials for use by the Meetings. The possibilities seem almost endless, and such a center as this can be envisaged as the living heart of a revitalized Quakerism, working through and along with present organizations at many points and at the same time providing direction and leadership of a kind not now available.

That Friends are interested in something of this kind is obvious from the support now being given the short-term programs at Pendle Hill. An expression from individuals and Meetings concerning the *degree* of interest felt and of willingness to support such a new program will assist the Board greatly in its future deliberations.

Extracts from Epistles

(Concluded)

Ohio Yearly Meeting, Conservative

In many parts of our Yearly Meeting, groups of Friends have made a searching study of our discipline which has seen little change in 200 years. Whether or not this study will lead to changes in the discipline, we do not know, but we do know that this searching and study has increased the real Christian fellowship among us, and has increased our hunger to be strengthened in that powerful communion which made possible the Christ-centered and Truth-centered lives of our ancient Friends.

Ohio Yearly Meeting, Independent

The Christian is not trying to grasp hold of something evasive. For when we draw nigh to God, He does draw nigh to us. There is much that we do not know. We know so little about astronomy and geology—we have no easy solution for many problems facing the world; but as a little child may know and love his father without being able fully to understand what his father is doing, so we may know and love our Heavenly Father and trust Him regardless of whether or not we can explain all that goes on about us.

Oregon Yearly Meeting

This year is the 25th anniversary of our missionary work in Bolivia. From a group of 75 believers, won by a national minister, it has grown to about 2,000 Friends with Meetings in some 45 places. A Bible School for the training of ministers and workers is being carried on, and the work is spreading from the high tablelands down into the tropical jungles, reaching the Indian population. As we contemplate the results, we are led to exclaim: "What hath God wrought!"

Pemba Yearly Meeting, 1954

We thank God that His call in Jesus Christ has reached us who live in this small island, where there is still so much darkness. Time and again we fail, but Christ is with us, and we pray that He will give us strength to overcome evil.

Swiss Yearly Meeting

Many obstacles of an inner and outer nature stand in our way. We have gained a certain insight into our difficulties. Their mastery in our groups will be the religious task of the coming years, in order that the vitalizing springs of our meetings for worship may issue forth and Swiss Yearly Meeting become a live member of the world family of Friends.

Western Yearly Meeting

Our love and greetings in His name. Western Yearly Meeting is in its 98th annual session at the exultant hour when for the first time in many years mankind has glimpsed through the darkness of the "cold war" into the home of a better world. For this advance we are indeed grateful and pray that it may lead to an era of genuine peace for which we have so long sought. The grace of God thus breaks through the darkness at moments least expected, displaying the incomprehensible wonders of His love.

Wilmington Yearly Meeting

We have tried to face with repentance the complacency of some of our Meetings, and our tendency to let precious Quaker practices become mechanical (i.e., our way of doing business, and our special vocabulary). The wheels of our traditional committee organization continue to turn, but we recognize that they often do not grind enough meal to feed the current spiritual hunger.

Letter from Jordan

February 16, 1956

ON Monday morning, the 9th of January, demonstrations in major cities of Jordan had been squelched by strict military curfews. Paul and Jean Johnson [see FRIENDS JOURNAL, January 28, 1956, for story of their work in Jordan] were alone at the A.F.S.C. village agriculture project in Dibbin in an area untouched by previous riots and far from refugees and semi-Western city crowds. The senior Arab staff were all away on duty or on leave.

At nine the district police chief came to say a mob was fast approaching and insisted they go to police headquarters. Realizing the presence of two Americans could not help and might hinder the safety of the project, they left. Expecting to stay for the day, they took only Chester Bowles' recent book, *New Dimensions of Peace*, and Jean's knitting.

They bounced over road barricades and were missed by flying stones of crowds along the way. The whole district was aroused. From the porch of the hilltop police station above the heads of demonstrating crowds in Jerash, Paul and Jean watched as column after column of smoke rose from what had been the project. Later, Jean knitted (not without comments on Madame Defarge) till dark, when two trucks with 40 Bedouin soldiers of the Arab Legion came to convey them to Amman, the capital.

Meanwhile, at the project several hundred villagers swarmed in, taking livestock and every movable object, including hundreds of tree seedlings. They burned what they could not carry, including papers they hoped were the records of the five government village credit co-ops organized by the project. Villagers have now learned the records were in Amman and fully expect a fine on top of their debts, which come due in the fall.

Mud beehives were broken up (Paul wonders with what immediate effects). Iron bars on the windows were taken, leaving only huge gaps in the walls of the seven stone and mud buildings. The government weather record station vanished.

The demonstrations began in the large villages of

Soof and Sakeb (where the A.F.S.C. had not worked) and seem to have been primarily anti-Western, spurred on by hope for loot. Ironically, government permission to work in the village of Sakeb came the next week. There was definitely well planned leadership from outside the area. Motivations are not clear, but all agree that they were not particularly directed against this A.F.S.C. project.

The very thorough horse-mounted police descended on three villages, where they forced the people to feed them for a week while they searched the area. Nothing was found except a few replanted trees and two door frames. Villagers complain that all the chickens and sheep of the villages were consumed, along with mountains of wheat and rice. A large fine has reportedly been exacted from the villages which participated—another group punishment.

One raider carried half a sack of nitrogen fertilizer to his home four miles away, thinking it was sugar. To hide it from the police, he had his wife boil it into sugar syrup! No, it didn't explode, but neither did it make very sweet syrup.

The Friends Library of 150 books disappeared, leaving one copy of Rufus Jones and one of W. W. Comfort, which were on loan in Amman.

Two large village delegations have come to express their regret. Three village workers continue to work in the area, helping with the planting and pruning of fruit trees this month.

The high cost of rebuilding does not seem justified. Many of the aims of the project had been achieved in the past two and a half years. Proposed expansion, literacy work, and utilization of the vast experience gained might better be used in another area of the country.

An effort was being made to build government interest in the project as a method of spreading the benefits. Since conditions in the country remain uncertain, Paul Johnson feels it may be necessary to lay down the work for the present "until more suitable conditions of public attitudes makes resumption possible."

Jean Johnson is in Beirut, where she had a long-needed operation. She and Paul plan to return to the U.S.A. after termination of their current A.F.S.C. appointment.

GRAHAM LEONARD

Find Some Inspiring Thought

By AURELIA DORA HOWELLS

Brief is the day but not too brief
To find some sweet, inspiring thought,
Or trace upon life's fluttering leaf
Some good that we have wrought.

Program of Baltimore Yearly Meeting, Stony Run

March 28 to April 1, inclusive

MEETINGS will be held at Stony Run Meeting House, 5114 North Charles Street, unless otherwise indicated.

WEDNESDAY, MARCH 28

10:30, meeting for worship under the care of Ministry and Counsel; 11:15, Ministry and Counsel business meeting (all welcome); 12:30, box lunch (brought by each Friend or available at the Snack Table); 1:30, Executive Committee, Meeting Room.

2:00, Indian Affairs, Room 4, Hallowell Fund, Room 6, Education and Fair Hill Fund, Recreation Room; 4:00, Representatives, Upper School Library; 5:00, Nominating Committee, Room 6; 6:45, introducing the new hymnbook, Meeting Room.

7:30, opening minute, Program Committee, Nominating Committee, Committee on Indian Affairs, FRIENDS JOURNAL, London Epistle.

THURSDAY, MARCH 29

9:00, worship; 10:00, Education and Fair Hill Fund, Friends Council on Education, concerns related to joint place for Yearly Meeting and to the unity and cooperation of the two Yearly Meetings; 12:30, Advancement Committee will eat together and meet afterward in Room 6; 1:15, Religious Education Committee, Recreation Room.

2:30, for the rest of the day the Baltimore Yearly Meetings will meet in joint session at Homewood, 3107 North Charles Street: American epistles, foreign epistles, Friends World Committee for Consultation (Ralph A. Rose), American Friends Service Committee (Fred Fuges); 4:30, Cooperating Committee, Meeting Room; 6:30, Joint Peace Committee, Joint Social Order Committee, Meeting Room, Stony Run Nominating Committee.

8:30, Carey Memorial Lecture by Dr. W. F. Albright, W. W. Spence Professor of Semitic Languages, Johns Hopkins University, and noted archaeologist, "The Dead Sea Scrolls and the New Testament."

FRIDAY, MARCH 30

All day, Baltimore Yearly Meetings in joint sessions at Stony Run: 8:30, worship; 9:00, discussion of special Queries on the concerns of the Joint Social Order Committee, the Joint Peace Committee, and the F.C.N.L., with Sam Legg as chairman and Wilmer Cooper, Edward Snyder, Richard Abell, Emmet Frazer, and David Scull introducing the Queries; 11:45, midday meditation, Wolfgang Seiferth; 1:30, Cooperating Committee, Recreation Room.

2:30, Five Years Meeting (Leonard Hall), Friends General Conference, Cooperating Committee and concerns relating to cooperation and unity of the two Yearly Meetings; 4:30, Christian Education Committee and Religious Education Committee, Recreation Room, Budget and Audit Committee

and Finance Committee, Room 6; 7:00, Homewood Permanent Board, Room 4.

8:00, Lecture by Gilbert Kilpack of Pendle Hill, "The Christian Individual and the Pressure of the Masses."

SATURDAY, MARCH 31

9:00, worship, Advancement Committee, Recreation Room, Nominating Committee, Room 6; 10:00, Nominating Committee, Executive Committee, proposed Epistle, Ministry and Counsel; 1:30, Nominating Committee, Room 6.

2:30, Advancement Committee, Religious Education Committee, Yearly Meeting membership, special concerns; 4:30, Clerks and Overseers, Room 6, Budget and Audit Committee, Room 4, Religious Education Committee, Recreation Room, open business meeting of Young Friends at Homewood; 5:00, Representative Committee, Meeting House Dining Room.

7:30, joint session at Homewood: Junior Yearly Meeting, Hi-Q's, Young Friends Committee, lecture arranged by Young Friends: David Stanfield of North Carolina; 9:30, square dance in Friends School Gym.

SUNDAY, APRIL 1

9:45, First-day school, in which Junior Yearly Meeting takes part; round-table groups: "Elias Hicks, Quaker Liberal," led by Bliss Forbush, Lower School Auditorium, and panel on "Quakers Look Ahead," led by Marshall Sutton, Sam Legg, Harold Passmore, and others, Upper School Library.

11:00, meetings for worship, Meeting Room, Upper School Library.

2:30, Representatives, Auditors, special messages and concerns, proposed Epistle, closing minute.

A Joint Junior Yearly Meeting is being planned. The Primary group (grades 1 to 3) will hold its sessions at Friends School. The Junior group (grades 4 to 8) will meet at Homewood. The theme is "Finding the Friendly Way."

Hi-Q's (grades 9 through 12) will have a special program of discussions and projects. Spahr Hull of the Mid-Atlantic A.F.S.C. will be with the group.

Agricultural Surpluses—Opportunity or Threat?

(Continued from page 162)

last six months of 1955 amounted to 760,900,000 pounds. Of this 470,500,000 pounds valued at \$255,500,000 were distributed in 70 countries and territories through 18 United States voluntary agencies. Sales in foreign currencies during the same period were approximately \$1,000,000,000. For the current fiscal year \$300,000,000 worth of surpluses are allocated for disposal by the International Cooperation Administration; the government is authorized to give away another \$300,000,000 worth for disaster relief. In the past two years more than \$300,000,000 has been bartered in foreign countries. Recommendations of the seminar farmers were to

1. Extend trade relations in nonmilitary goods with all nations, including the Soviet Union, Communist China, and other Soviet bloc countries.

2. Continue the reciprocal trade program with more empha-

sis on lowering tariffs and removing restrictions and embargoes.

3. Expand technical assistance, especially with funds channeled through U.N. agencies, to help people help themselves by increasing their agricultural and industrial productivity.

4. Enlarge the work of the U.N. Food and Agriculture Organization in planning a world-wide basis for more effective production and distribution of food and fibre.

5. Continue the sale abroad of surplus commodities in foreign currencies, with emphasis in converting the currencies, on civilian goods and services rather than military stockpiling.

6. Increase the distribution of surpluses abroad through private voluntary agencies with less demand for gratitude and more humility on our part as donors.

7. Strive for a universal United Nations capable of achieving and maintaining world-wide disarmament, thus freeing for human welfare the energy and other resources now devoted to armament.

Books

JULIANA OF NORWICH. An Appreciation and an Anthology. By P. FRANKLIN CHAMBERS. Harper Brothers, New York. 224 pages. \$2.75

Those having an affinity for the mystics will want to own this new anthology and appreciation of Juliana, the anchoress, variously designated as Dame, Mother, or the Lady Julian. She is the first known English woman to write of spiritual things. About her writings she was most humble, stating that the revelations were shown to a simple creature who was no scholar, in the year of our Lord 1373. Chambers says that "her book gives surprising evidence of remarkable literary ability," and George Tyrrell in the 1902 edition says that "her faith in the omnipotence and inventiveness of Divine Love . . . makes her prescient of kindlier views than had yet appeared above the theological horizon," for Juliana "cried out time after time against a harshness that was in truth no part of Catholic teaching." Because Juliana's desire was to instruct and inspire "the blessed common" of her day, she is a wise teacher for the simple-hearted of our own restless generation.

I like her because she is sane and balanced. There is in her writings no amorous imagery, no erotic ecstasy, no Virgin worship, no losing herself in the Cloud of the Unknowing or the Dark Night of the Soul.

The revelations of Love that came to Juliana in her 31st year were so marvelous she spent the rest of her long life trying to write them down and live them out. Chambers' arrangement of aphorisms and quotations from her original 85 chapters into readable modern English makes this edition a valuable book for devotional reading.

JOSEPHINE M. BENTON

ARNOLD ROWNTREE: A LIFE. By ELFRIDA VIPONT. Bannisdale Press, London, 1955. 126 pages. 12s. 6d.; \$2.50

This epitome of the life of Arnold Rowntree gives the reader a fascinating series of glimpses into British social, reli-

gious, and political life as seen through the eyes of a Friend who was concerned, consistent, and weighty. Styled "Chocolate Jumbo" by friends, he was right in the middle of the development of The Cocoa Works through advertising and sales promotion. From that family beginning he went on to the north of England newspapers and the Westminster Press, a Member of Parliament as a Liberal, the rise and growth of Woodbrooke, the National Adult School Council and movement, the Fellowship Hymn Book, conscientious objectors, the conferences of Quaker Employers on Quakerism and Industry, the boys and girls schools at York, the Retreat, allotments, educational settlements, British Biscuits, Ltd., and his city of York, which he served as sheriff—everywhere Arnold Rowntree left his mark in a quiet and friendly manner.

Elfrida Foulds has told her story well and makes this vigorous, active, and ebullient Friend come alive again. Toward the end of his life he and Mary ("May") Harvey Rowntree, sister of his old schoolfellow and friend, the late T. Edmund Harvey, moved the family home to Brook House at Thornton-le-Dale, near Pickering Meeting, in Yorkshire. There he continued to radiate his influence and hospitality which will long be remembered by many American visitors. A dozen excellent photographs illustrate this biography and help to make it become the intimate portrait that this life deserves to be. Reading it will be a joy to those who knew him and a refreshing experience for all new friends.

RICHMOND P. MILLER

HOW CHRISTIAN PARENTS FACE FAMILY PROBLEMS. By JOHN CHARLES WYNN. The Westminster Press, Philadelphia. 144 pages. \$2.50

How Christian Parents Face Family Problems is a recent book by John Charles Wynn, now in the counseling service of the Committee on Family Relationships. He is a Presbyterian minister, has just finished his training, and is at present working as a counselor under the supervision of the Philadelphia Marriage Council; he is also director of Family Life Education for the Presbyterian Church of the U. S.

The book should be widely read by Friends both because of the author's connection with an important project of the Philadelphia Yearly Meeting and for its intrinsic value. It combines scientific knowledge, practicality, and basic religious conviction. Titles of the chapters will give some idea of the scope and the spirit of the book: "Perfect Parents Just Don't Exist," "Learning to Cope With Family Conflicts," "Discipline in the Christian Home," "Parents Versus Family Finances," "The Family Worship Together—Hurriedly," "Parental Patience and Energy," "Interpreting Sex to Children," "To the Parent Who Walks Alone," "If Young People Date Roman Catholics," and "Facing the World with a Handicapped Child."

The central theme of the book is that the Christian family is a democratic unit in which "the essential increment is the grace of God."

EDITH C. RHODES

Friends and Their Friends

Dr. Thomas E. Drake, professor of American history and curator of the Quaker Collection at Haverford College, was elected president of the Friends Historical Association at a recent meeting of the Association's Board of Directors. Drake succeeds Dr. Henry J. Cadbury, professor of theology, emeritus, of Harvard University, who resigned as president.

The Friends Historical Association is devoted "to the study, preservation, and publication of material relating to the history of the Society of Friends," Professor Drake pointed out. Established in 1873, the Association now has more than 700 members in this country and abroad. It publishes a semi-annual *Bulletin*. Haverford's collection of Quakeriana is the largest of any in the world.

The other officers of the Friends' Historical Association are Richmond P. Miller of Philadelphia and C. Marshall Taylor of New York City, vice presidents; Susanna Smedley of Wawa, secretary; and William M. Wills of Merion, treasurer.

The Friends World Committee, American Section, has just published a revised edition of the *Directory of Friends Meetings in the U.S.A. and Canada*. This pocket-size edition includes not only the name, location, hour of worship, and name and address of the clerk, but gives a calendar of the Yearly Meetings around the world, as well as the Friends Centers and a list of Friends schools and colleges in this hemisphere.

Copies may be obtained through the offices of the Committee: Midwest office, Wilmington College, Wilmington, Ohio, and at 20 South 12th Street, Philadelphia 7, Pa., as well as at the Friends Book Stores. Prices are 50 cents, single copy; six copies at \$2.50; 12 copies at \$4.50.

The Friends Southwest Conference met in annual session January 27 to 29, 1956, at Camp Cho-Yeh, Livingston, Texas. New officers approved by the Conference are Marvin Fair of New Orleans, clerk; Lida Helson of Austin, associate clerk; Mary Lou Kenny of Dallas, recording clerk; and William Rouse of Houston, treasurer. The 1957 Conference will be held the last week end of January or the first one in February.

John Sexton has resigned as acting director of McKim Community Association, Baltimore. He will be undertaking graduate work in the field of administration.

"The new Community Center in Nairobi will be ready early in 1956," says *The South African Quaker*. "In the meantime the temporary Center is being staffed by John Starke and Robert Landor. Ten thousand Africans, most of them unused to urban life, are being housed on a new estate, and the Center aims to provide a meeting place for both Africans and Europeans as well as a focal point for social life among the African community."

A telegram signed by Richard K. Bennett, secretary, and Barbara W. Moffett, assistant secretary of the American Friends Service Committee's Community Relations Program, was dispatched to the Rev. Ralph D. Abernathy, Baptist minister in Montgomery, Alabama, on the eve of a mass prayer meeting conducted by him there in the First Baptist Church. The telegram read: "Tonight we join you in your prayers as you try to reach that of God in the hearts of the people of Montgomery. We will also pray that you continue to find the strength, courage, and determination you have already shown in resisting injustice without violence. . . ."

"Your struggle is not for yourselves alone, but for all people—oppressed and oppressors alike. You are helping to remove the burden of segregation from all Americans."

"Tonight to millions of all races, faiths, and nations, you symbolize the struggle for freedom. We pray that you do not settle for less."

As of January 1, 1956, Laszlo Hamori, a member of Flushing Meeting, N. Y., has had a new assignment in the United Nations Secretariat. In the last eight years he acted as liaison officer between international nongovernmental organizations, among them the Friends World Committee, and the Economic and Social Council. Now he will work in the field of prevention of crime and treatment of delinquents. This will include efforts by the United Nations to prevent juvenile delinquency, which has become a world-wide phenomenon.

The federal courts' defense of due process and equal treatment under the law has been cited by the American Civil Liberties Union as the key civil liberties development in the past year.

The civil liberties group released its 35th annual report, "Clearing The Main Channels," which pointed to judicial decisions limiting the State Department's power to deny citizens a passport without fair hearings and continuing to break through barriers of discrimination and segregation in education and places of public accommodation.

The bulk of the report is devoted to a detailed review of cases covering the following subjects: censorship; assembly; loyalty-security; academic freedom; religion and conscience; the police; wiretapping; procedures in the courts, federal executive departments, and legislative hearings; race, national origin, color, and creed; Alaskan and Hawaii statehood; labor; women; and international civil liberties. Also included is the annual "balance sheet" of court cases covering the federal and state courts.

The price of the 144-page report is 50 cents, and copies can be obtained from the national A.C.L.U. office, 170 Fifth Avenue, New York 10, New York.

Naomi Stiles and Anne Thompson will sail from New York City on March 21 to become the first exchange students to George School's French affiliate, College Jules Ferry in Coulommiers near Paris. Francoise Salmon and Danielle Al-

rivy, arriving on the same ship March 19, will spend the spring term at George School. Danielle lives in Paris and is a boarding student at Jules Ferry. Francoise is a day student from Coulommiers.

Naomi, a junior, the daughter of Mr. and Mrs. Howard V. Stiles, is from Warwick, N. Y. Anne, also a junior, is the daughter of Mr. and Mrs. Henry S. Thompson of Jenkintown, Pa. The American girls were selected for their scholastic standing, interest in French, personality, and adaptability. They will travel through Europe after the close of the French school, July 12.

Old Documents Exhibit at Yearly Meeting

Philadelphia Yearly Meeting possesses a number of interesting old documents of which most of its members are unaware. In order that the Yearly Meeting may become acquainted with some of the more valuable of these, there will be an exhibit of selected items in the cases in the East room of the Arch Street Meeting House during the coming Yearly Meeting week. From the fireproof vault of the Records Department at 302 Arch Street, the following will be among the documents shown: a record book of the Second-day's Morning Meeting of Ministers, London, 1682-1683. This contains the names of the visitors to each of ten, or more, London Meetings who distributed themselves so that they "should not go in heaps" to any one meeting. Frequent entries indicate what meetings were held in the street when meetings held in meeting houses were broken up by constables, and what Friends were arrested when preaching or offering prayer. Also there will be on view minutes of the Second-day's Morning Meeting of Ministers and Elders held in Philadelphia with a similar purpose, 1701-1805. These contain complete lists of Friends in the ministry who attended each meeting.

One of the most remarkable documents is the original of the earliest protest against slavery in America, that of the German Friends of Germantown. It bears the signature of Francis Daniel Pastorius and others, and statements by the clerks of the Monthly and Quarterly Meetings to which it was first referred, to the effect that it was "too great a weight for this meeting to determine."

The two earliest Disciplines, the broadside "Discipline" of 1689 and the manuscript Discipline of 1704; also a manuscript Discipline of 1762. A letter from Friends to King Charles of England in 1677. A large scrapbook contains examples of Continental money, issued prior to and during the Revolutionary War, as early as 1767 and through 1776, some printed by Benjamin Franklin. The deed from William Penn assigning to Friends the Fourth and Arch Street property is signed by William Penn himself, and bears his great seal attached. There are several collections of acknowledgments for breaches of discipline; manumissions of slaves; letters from well-known Friends, Anthony Benezet, John Pemberton, Moses Brown, and others. Also letters from Indian chiefs, for example, Corn Planter.

A large and ancient manuscript book, beautifully written, which belonged to John Pemberton contains a *Commentary* by St. Ambrose. There is also a Bible in Latin with illuminated capitals, printed in Venice in 1478.

HOWARD H. BRINTON

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

The many Friends who study the connections between the mysticism of Jakob Boehme and Quakerism will be interested to learn that a recent resident of Görlitz, Germany, has written a book about the Silesian cobbler. The author is S. v. Hoerner-Heintze; the book's title is *Die Schusterkugel*. It was published in 1954 in the Rufer Verlag, Gütersloh, Germany.

Pasadena, Calif.

MIRA C. SAUNDERS

After teaching for many years in several universities and colleges in the fields of both economics and philosophy and after having done a great deal of research on the nature of the various "isms," I was astonished to read the disparaging remarks made by J. Roland Pennock concerning Professor E. Merrill Root's book, *Collectivism on the Campus*. Mr. Pennock accuses Professor Root of unscholarly procedures because he presents evidence on only one side of the case. This appears to be quite an unfair criticism for several reasons. In the first place, for many years the public has heard practically nothing but pleadings from the collectivist camp. Surely an advocate of Constitutional Americanism also has a right to state his case. In the second place, Professor Root's exposition of the collectivistic trend in educational circles appears to be thoroughly documented and meticulously accurate. Surely Mr. Pennock does not wish Professor Root to present the "other side" of a true picture!

Professor Root is a scholar of established reputation and an American of devoted loyalty to the principles upon which our country was founded. We need a great many more "Professor Roots" in the educational field today.

Winter Park, Fla.

WILLIAM E. FORT, JR.

Bruce Pearson's letter from Japan interests us very much, since we have been wrestling with this matter of language for some time. It is clear that the basic principle for the "plain" language no longer compels one to use "thee" or "thou" to a single person. To speak to one person in the plural pronoun no longer flatters that person, while using "thee" to a person, if one does not use it to everyone, does show deference. Should one not use *one* language to everyone?

Similarly, to say, "It is absolutely (or positively) true," is qualifying truth, while Christ said, "Let your yea be yea and your nay, nay"—simply *truth*. This is the basic principle for not subscribing to oaths; as though one should say, "Now I lift my hand or place it upon the Bible to assure my telling the truth," suggesting that one might not tell the truth otherwise.

Is it not obligatory to bear our principal testimony for the

truth, to be honest in *all* our speech without extravagances or flatteries?

Moorestown, N. J.

SAMUEL and CLARISSA B. COOPER

I hope that in preparation for our Yearly Meeting sessions Friends will take the time to read and to meditate upon the sections of our Discipline which have to do with the individual and the state. These are tense times, and increasingly Friends may feel called upon to take issue with restrictions to the freedom of the individual in relationship to the laws of the state and nation. We need to review our historic testimonies in this regard and to be able to redefine them as they apply to our present situation. We need to examine ourselves in prayerful meditation to see whether we have the conviction and the courage which will free us from fear of what the world says of us as individuals or as a Society.

Haverford, Pa.

DOROTHY STEERE

As we are approaching Yearly Meeting season, I have had the concern that we discipline ourselves to insure a desirable balance between the silence and the spoken word.

In meetings for worship it is desirable that a period of silence follow each message. The message may minister to the spiritual need of many, and an intervening silence would permit time for further meditation. In the book of *Faith and Practice* we read: "The silent periods in Friends worship allow the power of the Father's Love to draw the soul to the highest level of human experience."

Glenside, Pa.

WILLIAM S. CAMPBELL

Coming Events

MARCH

17—Chamber Music Concert sponsored by the Haddonfield, N. J., Meeting at the Meeting House, Friends Avenue and Lake Street, Haddonfield, N. J., 8:30 p.m. Proceeds will be used to meet the cost of the new annex to the meeting house. Tickets, \$1.25; students, \$.75. Works by C. E. P. Bach, Mozart, Schumann, and Brahms will be performed by Norma Reddert, pianist, Ynez Lynch Lightall, violist, and Robert Henderson, clarinetist, all professional artists.

18—Address by Dorothy Hutchinson at the First-day School Adult Class, Gwynedd, Pa., Meeting House, 9:45 a.m.

18—Conference Class at Race Street First-day School, Philadelphia, 11:40 a.m.: "Writing a Discipline for a Yearly Meeting: II. Faith and Thought." Leader, Elizabeth Yarnall.

18—Bliss Forbush will attend meeting for worship at Jericho Meeting, N. Y., 11 a.m. From 4 to 6 p.m. a tea in honor of Bliss Forbush and his forthcoming biography, *Elias Hicks, Quaker Liberal*, will be given by Jericho Friends at the Friends Community Center, Westbury, N. Y. Publication date of the book is the next day, March 19, an anniversary of the birthday of Elias Hicks.

18—New Chamber Orchestra Fountain House Benefit, at

the Academy of Music, Philadelphia, 3:30 p.m. Compositions by Monteverdi, Boccherini, Persichetti, and Weiner will be played; 'cello soloist, Orlando Cole. Only tickets sold through Fountain House, Inc., 261 South 17th Street, Philadelphia 3, Pa., or through members of the Musical Benefit Committee will benefit Fountain House. Tickets, \$2.00, \$2.50, and \$3.00.

18—Community Lecture at Merion, Pa., Friends Activities Building, 8 p.m.: Hugh Moore, finance secretary of the American Friends Service Committee, will speak on his visit to Russia last summer as a member of the Good Will Team of six American Friends.

18, 19—Annual Meeting of the Friends of the Friends in Italy at Albergo della Gioventu, Viale Augusto Righi 4, Florence, Italy. Program: exchange of ideas, meditation, information about Friends, consideration of how the Italian group can cooperate in Friends objectives.

20—Address under the auspices of the American Friends Service Committee at Race Street Meeting House, Philadelphia, 7:30 p.m.: Kirby Page, "God's Answer to the Cold War."

20—Address at High Street Meeting House, West Chester, Pa., 8 p.m.: Dr. Courtney Smith, "Some Aspects of Higher Education."

20—Concert by the Guilford College Choir at Poughkeepsie, N. Y., Meeting House, 8 p.m. Members of the Meeting are providing supper and overnight hospitality for the Choir.

22 to 28—Philadelphia Yearly Meeting at Arch Street Meeting House, Philadelphia.

23, 24—Meeting of the 16th Annual Rural Life Association Conference on the campus of Earlham College, Richmond, Indiana. The program is available from E. L. Kirkpatrick, executive secretary, Quaker Hill, Route 28, Richmond, Indiana.

23 to 25—High School Students' Conference at Asilomar, Calif., sponsored by the American Friends Service Committee. Theme, "Our American Heritage—Freedom for All." Speakers, Paul Hoffman, Ralph Bunche.

24—Shrewsbury and Plainfield Half-Yearly Meeting at the Plainfield, N. J., Meeting House, 10:30 a.m., 2:30 p.m., and 8 p.m. Children's program, Y.W.C.A., East Front Street, 2 to 5:30 p.m.

24—Meeting of the Continuing Committee of the Lake Erie Association at Yellow Springs, Ohio, 1 p.m.

26—Open Luncheon Meeting of the Pennsylvania Citizens Association, Y.W.C.A., 2027 Chestnut Street, Philadelphia, 12 noon. Subject, "The Question of the Abolition of the Death Penalty in Pennsylvania—Pro and Con." \$1.25; all welcome. Telephone reservations by March 23 to Miss Vigeron, LOcust 4-6235.

26—Address at Plainfield, N. J., Meeting House, 8:15 p.m.: Dr. William E. H. Howard, "On the Verge of a New Age—a Reinterpretation of Africa." Dr. Howard is a Negro who for six years was an educator and administrator in the Imperial Ethiopian Government's Ministry of Education; he has won both Fulbright and Ralph Bunche scholarships.

28 to April 1—Baltimore Yearly Meetings, Homewood and Stony Run, at Baltimore, Md.

30—Good Friday Pilgrimage and Week-end Retreat planned by the Young Friends Movement, Philadelphia Yearly Meeting. For details, see page 156 of our issue for March 10, 1956.

30 to April 1—Easter Conference at Montreal Monthly Meeting, Canada, on an examination of the Quaker faith and implications. Leaders, John and Enid Hobart. For details, see page 141 of our issue for March 3, 1956.

Coming: A series of intensive study courses sponsored by Monthly Meetings in the northern suburbs of Philadelphia in cooperation with Pendle Hill. The first course, "Sources of Quaker Strength—Then and Now," will be held at 7:45 p.m. on alternate Tuesdays at Abington Meeting House, Jenkintown, Pa. Howard Brinton will give the first four lectures following, and William Hubben the last: April 3, "George Fox"; April 17, "His Contemporaries"; May 1, "Quakers of the 18th Century"; May 15, "Quakers of the 19th Century"; and May 29th, "Quakers Today." Discussion groups after each lecture. Reading assignments to be prepared before each lecture. Textbooks, *The Story of Quakerism* by Elfrida Vipont Foulds (\$2.50) and *Friends for 300 Years* by Howard Brinton (\$3.00), available at Friends Book Store, 302 Arch Street, Philadelphia 5, Pa.; first assignment, pages 1 to 108 and pages 1 to 58, respectively. Voluntary registration, fee paid on April 3 (those able to do so, between \$2 and \$5). Send registration before March 30 to Paul Goulding, 611 Hartranft Avenue, Ambler, Pa.

BIRTH

MANCILL—On February 19, to Norman C. and June B. Mancill, a son named ALAN ROBERT MANCILL. He is a grandson of Anna M. Mancill. The parents are members of Providence Meeting, Media, Pa.

DEATHS

ATKINSON—On February 27, after a prolonged illness, ELIZABETH ALLEN ATKINSON, daughter of the late Wilmer and Anna Allen Atkinson. She was a member of Green Street Meeting, Germantown, Pa.

GUMMERE—On March 9, after a long illness at her home, 3026 Midvale Avenue, Philadelphia, LYDIA FLAGG GUMMERE, wife of the late Henry V. Gummere, former director of the Strawbridge Memorial Observatory at Haverford College, in her 88th year. She was born in Woodbury, N. J., the daughter of the late Josiah Foster Flagg, D.D.S., and Mary Craft Flagg. She was an alumna of Swarthmore College and a member of the Haverford Monthly Meeting, Pa. In the affairs of the Friends Historical Society she took particular interest, serving as an officer and over a considerable period of time as curator of the Society's historical collection. She took many of the photographs of places and things of historic interest which appeared in *Byways and Boulevards in and*

about *Historic Philadelphia*. Surviving is a son, John F. Gummere, headmaster of William Penn Charter School. A memorial service was held at Haverford Meeting House, Buck Lane, on March 13.

HIGGINS—On March 5, after a long illness, EMMA LIPINCOTT HIGGINS of 230 East Second Street, Media, Pa., in her 88th year, a member of Providence Monthly Meeting, Media, Pa.

During her active years she was recognized as an extraordinarily successful teacher in the rural schools of Chester County, Pennsylvania. She also taught in the West Chester public schools, and for several years was principal of the West Chester High Street Friends School. After her retirement from teaching she made her home in Media for more than 25 years, where her ministry was an important factor in building up Providence Meeting. She participated actively in committee work and was especially a worker in the cause of international

peace. She was widely known throughout the Yearly Meetings of Friends General Conference, where she had often appeared as an invited speaker. She was probably the last of the surviving recorded ministers of Philadelphia Yearly Meeting, Race Street.

Surviving are a daughter, Virginia H. Bye of Lansdowne, Pa.; three granddaughters, Doris B. Ferm of Lexington, Ky., Elinor B. Harry of Gradyville, Pa., and Florence B. Brown, presently residing in Albuquerque, N. M.; and four great-grandchildren.

POWELL—On January 24, Dr. EDGAR W. POWELL, veterinarian, aged 79 years. The son of Owen B. and Anna B. Powell, he was a birthright member of Newtown Square Meeting, Pa. He attended Friends Central School and graduated from the University of Pennsylvania. Edgar Powell was a great lover of horses, and had a great number of friends in all parts of the country.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVer-green 9-5086 and 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th Street May—September: 144 E. 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., Williams Y.M.C.A. Telephone JE 1-4984.

PENNSYLVANIA

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

MERION—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. Fourth and Arch Streets, Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JACKSON 8-6413.

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Committee on Family Relationships Counseling Service for Friends

For appointments in Philadelphia telephone John Charles Wynn, Madison 3-8069, in the evening.

For appointments with Dr. Lovett Dewees write him at Glen Mills, Pa., or telephone Valleybrook 2474.

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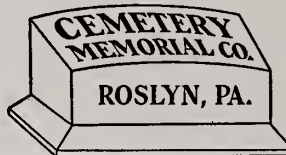
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A Quaker Weekly

VOLUME 2

MARCH 24, 1956

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***B**E content to be little and low, and to receive little and low instructions from God, and to walk in the path of brokenness and humility before the Lord; for this is His way of fitting for and advancing into the high and glorious power of His life. And this my soul is assured of, that none shall enter into or abide in His Kingdom but as they become little, poor, and naked, and as they are led by the little child of God's begetting.*

—ISAAC PENINGTON

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King David and the Borrowed Egg

An Indian Prayer—Letters to the Editor

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King David and the Borrowed Egg

ONCE upon a time the pages of David had a meal together, and they were served boiled eggs. One of the young men was hungrier than the others and ate his share before his companions did so. When they began to eat, he was ashamed that his plate was empty, and he said to his neighbor, "Loan me an egg." His comrade replied, "I'll be glad to do so on the condition that you promise me in the presence of witnesses to return the egg whenever I shall request it. You must add the increase it would have yielded me until then." The company at the table heard how the young man gave the promise. After a long time his friend reminded him of his debt. The page said, "You loaned me only one egg." But the friend demanded much more, and both of them went to King David.

They saw Solomon, the son of the King, sitting at the gate of the palace. He was in the habit of asking all people who went to see the King about the kind of business they had on their minds. When the two boys came and told him of their concern, he said, "Go to my father, and on your return tell me what decision he has made."

The two pages told King David about their agreement. Thereupon King David told the defendant, "You must pay your debt." The youth said, "I do not know how much I have to pay." His friend made up the bill by saying, "In one year one chicken comes from the egg. Next year the hen will have 18 chickens; the third year each chicken will have 18 chickens, and so it will be every successive year." Thus the little debt had grown to an enormous bill, and the page left the palace with anxiety in his heart.

At the gate of the palace Solomon asked him, "What was the King's judgment?" The page replied, "I am now under obligation to pay for the whole losses which my friend computed. And, verily, it makes a large sum." Solomon replied, "Listen to my voice; I shall give you good advice." The youth replied, "May God grant you a long life." Solomon said, "Go out into the field and work on a parcel that has been ploughed over and where the regiments of the King pass by every day. Take a measure of cooked beans along, and when the soldiers come throw a handful of the beans upon the soil. When they ask you what you are doing, then you must say, 'I sow cooked beans.' If they ask, 'Whoever has seen anyone use cooked beans for seed?' then you must say, 'Has anyone ever seen that chickens come from a boiled egg?'"

(Continued on page 184)

The above story is taken from *The Wellsprings of Judah, Fairy Tales and Legends*, collected by M. J. ben Gorion, Leipzig, 1918.

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Editorial Comments

Understanding America

LUCY BURTT'S visit in New Zealand has inspired Friends "down under" greatly. She feels concerned over the growing antagonism against the U.S.A. that is developing in British countries. These sentiments deserve as much attention by pacifists as the criticism directed toward Russia and China. American publications distributed abroad are mostly of the conservative and war-minded type. Lucy Burtt shared her impressions from India with Friends in New Zealand and Australia. Anti-American feeling is growing fast in India because Americans feel the impulse to go to India and save it from communism. Indians consider this an insult because they feel capable themselves of seeing the errors of communism without the patronizing instruction of Westerners. Such feelings against America do not help world peace any more than the hostile attitude existing against other nations.

Similar observations come from other countries. The prominent Italian journalist Luigi Barzini describes in his book *Americans Are Alone* (Random House, New York) how Americans are seldom told the truth at conference tables. In part the polite tone and polished manners of European diplomats account for this deplorable fact; one does not contradict the boss. Another reason for this lack of candor is the humiliating position in which former first-ranking powers have again and again to ask for money or weapons. We check their trade with Communist countries. They must fill out questionnaires each year and await final decisions from Capitol Hill. For all of these nations Washington has become a second capital. Or is it even the first one? At the same time that these European countries receive our help, they are made aware of our internal debates on foreign aid, our high taxes, and our disappointment with the ways other countries are administering themselves.

A Different Psychology

Some sincere European democrats agree with the Communists—so says Barzini—that we are financing European countries mainly to make them buy American goods. They feel they are made to rescue our "col-

lapsing" economy. True or untrue, such arguments are being believed. Private expressions of irresponsible "experts" in the United States are taken in Europe much more seriously than at home. To some degree the European has learned to mistrust the news, but he usually has greater respect for the printed word than most Americans. He is confused by the mass of contradictory reports coming from us.

Americans are also more impatient than Europeans. We want to see quick changes abroad that will take generations to achieve. Too often our sincere desire to help others results in confusion and haste. Our affluence appears to smother us and choke off our common sense in dealing with foreign nations. We are creating fear among our friends. Fear fosters defensive insincerity. We want to sow friendship, and instead we reap mistrust. Our weapons frighten the very nations who ask for them. Our self-criticism acknowledges their apprehensions, but then they hasten to reassure us that we are doing our best and should not criticize ourselves. It is a nightmarish situation, haunting the best minds at home and abroad. It ought to make us reappraise our skill in dealing with foreign nations, the nature and purpose of our foreign aid, and the danger of continuing militarization at home and abroad.

Rethinking History

The leaves are falling rapidly from the trees of history these days. Russia has decided to rewrite the textbooks used in schools to instruct children and young people about the rise and progress of the Soviets. The cult of one man, Stalin, is to be abandoned, and the people and their democratic institutions are to be given credit for their achievements. A number of formerly disgraced leaders are to be morally rehabilitated. It would be too optimistic to expect that complete justice and fairness will from now on be the basis for informing the minds of a new generation in Russia. But the progress suggested in these reforms is to be welcomed.

The Russians are not the only ones concerned with the rewriting of their history. Ever since the early 1920's this revision has gone on in several European countries, notably in France. International commissions are now

again at work preparing history textbooks that will give the young the truth about their own and other nations.

We must admit an appalling ignorance of the history of large nations in spite of the warnings of far-sighted men. As early as 1899 Henry Adams described America and Russia as the two "future centers of power." Is it too much to expect a friend of peace and reconciliation to become informed on the history of a nation like Russia, a country comprising one sixth of the world's surface? What do we know of the history of China? We can now

quickly inform ourselves from such an authentic source as Kenneth S. Latourette's *History of Modern China* (Pelican Books, 65 cents). The store of history existing among educated Europeans concerning the United States is deplorably low, although progress is noticeable. We would be much better off if we could deepen and enlarge our world picture by acquiring significant information of this kind. And we would do the cause of mutual understanding and peace a great service by thus being better informed.

Self-Discipline: Giver or Destroyer of Freedom?

ALONG one of the many roads to truth various signposts of self-discipline have seemed helpful to me. There are those who say that the way to truth is to set up goals and to organize one's life into a pattern which will lead toward them. At certain levels of development some persons feel the need of belonging to a group which formulates a discipline and encourages members to report progress. Belonging to such a group gives security and may be helpful to some, but may seem to lead into blind alleys for others. As a person grows in maturity and feels the importance of his own individuality, he becomes more secure within. Then he would probably not seek a group for discipline but would strive to discover a pattern of life best suited to himself. Having discovered those disciplines, he may go back to the group, not to seek security, but to share with others similarly seeking. This sharing of experience in a spirit of unity would be enriching to all.

Discipline is defined as training which corrects, molds, strengthens, or perfects. It is easy to see the value of rules regarding daily habits. But our problem is to know which rules will be helpful in leading toward creative living. We must remember, as Emerson states, that "The soul unfolds after its own law and not by arithmetic."

Does discipline have value for its own sake? For instance, is it necessary to have meditation or prayer at a set time in order to keep from leaving it out? Regulations seem static and fixed, hampering the free expression of self. But there is danger of neglecting efforts toward spiritual growth, of being taken up solely with matters of living. Rightly used, discipline may be a necessity; wrongly used, it will put obstacles in the way or lead along the wrong path.

First, to have value all discipline must arise from a recognized inner need. We must decide what kind of universe we believe in and where we fit into it. Therefore through meditation and prayer we seek to find

answers, not as a discipline, but as a help in becoming sensitive to the integrating process within ourselves and the world about us.

Second, discipline should be in harmony with the true self, that center which is at one with the universe. As we seek truth through meditation, we become acquainted with this center and begin to feel which things are in harmony with it and which are not. If we work out our disciplines in the light of this true nature within us, they will lead us rightly because all will be in harmony. The need for new habit patterns will arise, but these will be simple, normal action, the outward sign of harmony within. This is not resolution; it is the re-making of personality through growing awareness.

With this in mind, let us ask ourselves: Do we have a time for worship because we feel we ought to, or does it spring from a true desire within? Sometimes "the spirit is willing but the flesh is weak," and it takes will to carry us through. If a continuous, dogged effort is required, with no sense of enrichment coming from the worship, then something is lacking, and we must seek to find what it is. We can experiment to discover what is most helpful to us in our daily worship. We may like to be alone; or we may like to have family worship, possibly in the evening, with a quotation as a morning reminder of something to think of during the day, and an evening sharing of thoughts or experiences of the day related to that verse.

Do we try to compel ourselves to "do a good turn daily"? This may help to develop awareness of where need lies, but the act should not be the goal in itself. True expressions of love are spontaneous and free. Perhaps there are attitudes we think we ought to desire but do not. It may be that we have not yet developed that far. Assuming them falsely would do little good. Any growing process is developmental, and it is dangerous to try to force it. As we grow, by seeking to deepen our awareness of what arises from the true center, the desired attitudes will fit in place naturally. In the same way,

wrong emotions will not have to be smothered by acts of will but will wither from lack of attention.

Consider discipline in regard to Friends testimony on simplicity. I do not feel that we are asked to live in poverty for its own sake, but we must be honest in determining how much we need and what is excess. Will power may be needed; but if we sincerely live from the center, we shall feel what is right for us in the use of both money and time, and shall be happiest at that point. John Woolman "didn't have to struggle, and renounce, and strain to achieve simplicity. He yielded to the Center and his life became simple." So, as we "center down," our lives become revised in the light of new values, and we know better what to do and what to let alone.

Where does will fit in with discipline? In starting a new habit we often need it to keep going when results seem meager. We must take care, however, not to feel that by our own will power we can lift ourselves. Tom

Kelly says, "Don't grit your teeth—and say, 'I will! I will!' Relax. Submit yourself to God. 'I will' spells not obedience." The more we bring ourselves in line with the integrating process within the universe, the less necessary becomes will power. It can be a tool to help toward each stage in our development, but it is not the process of growth itself. If the will is untrained, we are the slaves of every whim and desire of mind and body. Harmonious discipline which guides toward integration of the self gives true freedom.

The freedom we seek is not the freedom such as a river exhibits in overflowing, covering the countryside and wasting its energies, but the freedom which an integrated personality possesses to be creative and constructive when its energies are channeled. Discipline can be either a dam which hinders free flow, or banks which channel and guide to our destination. Hence it is to free ourselves for growth that we best employ discipline.

GLORIA KERSHNER

Barbed Wire in "The Garden of the Lord"

By CHRISTINA H. JONES

IN OUR concern for almost a million Arab refugees during the past eight years, we have tended to forget the 180,000 almost destitute Palestinians living in 111 villages along a 340-mile frontier in West Jordan.

Most of the farmers, who in many instances have lost more than 90 per cent of their cultivable land, are in as great need as the "official" refugees cared for by the United Nations Relief and Works Agency. Yet they are not entitled to UNRWA relief because they have not lost their actual homes.

This bristling frontier and these people constitute one of the greatest problems in the Near East today and, as they doggedly remain in their homes, one of the problems most potentially dangerous to the peace of the world.

The armistice line, designed to remain only during what was expected to be a short period between a cease-fire and final settlement, has hardened into a fantastic partition of the Holy Land. It cuts through villages, separates families by only a few metres, and in more than one instance runs through a house. Often it cuts off a village from its water supply. In a climate where no rain falls for long months, this separation creates acute distress.

Christina Jones, the wife of Willard A. Jones, executive secretary of the Near East Christian Council Committee for Refugee Work, has lived with the perpetual crisis of which she writes for several years. Her husband has been the Church World Service representative in Jerusalem since 1953. Both are Friends.

Hardship and Frustration

Tragic as these conditions are, however, the loss of land and livelihood is what causes the greatest hardship and frustration. In addition to the pinch of hunger there is the growing hatred of the Israelis—the people who brought about this situation—and advice to be "realistic" means nothing. These destitute Palestinians in West Jordan are as sure today as they were eight years ago that their lands will be restored to them in God's own good time.

From time immemorial it has been the custom in this land for men to build their homes whenever possible on the hills above the land they tilled. They went daily to the plains to plow or sow or reap, and the women went to draw water from the springs. Now men sit on their hills and look beyond the menacing barbed wire of the frontier line to the beautiful, food-producing plains they once owned, and the women weep for their springs.

Large numbers of these frontier villages look out on the lovely fertile plains of Sharon and Esdraelon, parts of the historic Fertile Crescent, known to the armies of the East and West through the centuries. On the Coastal Plain and the Lower Highlands grow foods of great variety: wheat, dates, barley, millet, maize, onions, garlic, cucumbers, tomatoes, figs, olives, grapes, bananas, and other fruits in addition to the incomparable Jaffa orange, long one of the most lucrative exports of Palestine.

The Plain of Esdraelon, stretching from the Mediterranean to the River Jordan, is a "garden of the Lord" in the spring. It is not a desert country these farmers look out on, but one rich in the fruits of the earth and one which has supported life in Palestine for thousands of years.

Christian Voluntary Agencies

When the relief agencies were set up in 1948, their mandate was for the refugees who had lost their homes. The problem was so big that the frontier villagers were not even considered. Gradually their plight became known, and the Christian voluntary agencies were among the first to go to their aid.

The Near East Christian Council Refugee Committee set up teams in the frontier areas of West Jordan. One team operates in the Samaria District to the north, one in the Hebron District to the south, and the various missionary societies that have been in Jordan for many years work in the Central Area, which includes Jerusalem.

For the Holy City also is a frontier town. Its ancient walls, supplemented by a new one built within the past year, separate Arab Jerusalem from Israeli Jerusalem. Here the inhabitants can look beyond the walls to their inaccessible former homes and gardens and are often close enough to see an alien people moving about in them.

Services

The many services rendered by the teams, made possible by the gifts of Christian organizations in the West, are given through milk centers, clinics, literacy centers, vocational training, loans, and clothing distributions.

A recent project was the rebuilding of houses in a border village, Beit Surik, adjoining Emmaus, which was practically demolished during the fighting in 1948. Using the stones and whatever else can be salvaged, church workers are helping the villagers to restore at least one good room for each family.

The International Christian Committee, which is the area committee of the NECC, operates food centers feeding 2,000 children daily. In cooperation with the Luth-

eran World Federation, pregnant women are given supplementary nourishment. Supplies of powdered milk and other available foods are given to institutions which care for children and for sick and aged people.

Health service is given through clinics in all areas. In cooperation with UNRWA and the government, three clinics are conducted in the Samaria district, giving 52,000 treatments yearly. Recently three clinics have been opened in the Hebron area, served by a young American doctor from the Mennonite Central Committee, which also provides the team leaders for this area. Assistance is given to the Lutheran World Federation for four clinics in the Central area, where some 68,000 cases are treated annually. Special grants made for hospitalization are limited to extremely needy cases.

Funds from churches in the United States have provided 2,000 trees and vines for farmers who are trying to put under cultivation some of the stony hills left to them; goats and sheep to start new herds; wheat to plant (accepted as a loan so that others might be helped); and the means of repairing cisterns.

Frontier farmers now landless have been given loans to help rehabilitate themselves in some other means of livelihood. In the Jerusalem neighborhood a large number of small businesses and trades have been started through small loans. In the Samaria District, as many grants as possible are made for the training of apprentices in such trades as tailoring, shoemaking, carpentry, and mechanics. Through a special gift a weaving center has recently been enlarged to train 24 weavers. There is a ready market for their goods. Girls are taught dress-making in a border village as they learn the three R's.

This report gives only a partial idea of the problem and of the efforts made possible because you in the West, touched by this great human need, have given generously. The want continues, and the Christian testimony is needed more than ever. If people are hungry, they cannot wait until a settlement is reached to be fed; if they are cold, they are cold today and not months hence. The need is immediate.

An Indian Prayer

O H, Father, whose voice I hear in the winds and whose breath gives life to all the world, hear me. I am a man before you, one of your many children. I am small and weak. I need your strength and wisdom. Let me walk in beauty, and make my eyes ever behold the red and purple sunsets. Make my hands respect the things you have made, my ears sharp to hear your voice. Make me wise, so that I may know the things you have taught my people, the lessons you have hidden in every leaf and rock. I seek strength, Father, not to be superior to my brothers, but to be able to fight my greatest enemy, myself. Make me ever ready to come to you with clean hands and straight eye, so that when life fades as the fading sunset, my spirit may come to you without shame.

—TOM WHITECLOUD, Chippewa

The Tenth U.N. Assembly

By ESTHER HOLMES JONES

THE place which the United Nations holds today is apparent not only when we look at the major items placed on the agenda of the General Assembly, but also when we look at its other organs and when we consider the universal desire for membership.

The Tenth Assembly opened, to the great relief of all, in the "spirit of Geneva." This is reflected in the actual words used in the debate and the marked absence of bitter ones. The issue of colonialism came rapidly forward and is bound to have an impact on following Assemblies.

This recent Assembly will be notable for three historic developments, (1) channeling atomic energy for peace and welfare, (2) the entrance of 16 new members, (3) accent on technical assistance and more support for U.N. aid. This report will consider briefly these three items.

Atomic Energy for Peace and Welfare

The Political Committee discussion of atomic energy in October followed, of course, the Geneva technical conference of last August. That conference, attended by 1,260 representatives and advisers from 72 countries, has been designated "The Conference of the Twentieth Century." It demonstrated in many ways, through remarkable exhibits and papers by the master builders of nuclear energy, the implications and impact of this energy when put to peaceful uses. Fear, created by the frightful weapons of the big powers, diminished when new sources of hope were evident. With minds working on human welfare, a new pattern of struggle appeared—a struggle for the onward progress of man in unpredictable frontiers of promise.

The Political Committee appeared to be a scientific conference. These were days of accelerating change, of constructively channeling the forces of science for mankind. All of this had great political implications; people could work together with full cooperation. This reasonable atmosphere is essential for the debate of all basic problems.

The Committee discussion resulted in a resolution calling for a second international technical conference on atomic energy in two or three years, and continuing the Advisory Committee which had so effectively assisted the Secretary-General in arranging the first conference. The Committee also requested the advisory group to

study the actual type of relationship which the new International Atomic Energy Agency proposed at the Ninth Assembly will have with the United Nations. It is not thought that it will be a "Specialized Agency," of which there are ten now coordinated under the Economic and Social Council, but a new pattern will be devised, possibly linking it with the General Assembly. This new organization will deal with the sinews of the development of a new age, a struggle of the spirit and the mind. It must not be dictatorial, but considerable control is needed. Here in this scientific area, as in others, we find that for the purposes of human welfare sovereignty is gradually transferred in order to serve better its proper functions of security and liberty.

India and the United States brought the question of the effects of atomic radiation to the Assembly. After discussion, largely scientific, a resolution was adopted establishing a Scientific Committee. It asked 15 member nations and Japan each to designate a scientist and alternate to serve on it. Their work will be to assemble radiological information about observed levels of ionizing radiation upon man and his environment, and to submit reports from time to time for dissemination. Prominent scientists as members of this standing Committee of the General Assembly will, therefore, be keeping this subject in continual review.

New Members

The admission of 16 new members at this session, breaking the long deadlock at last, means, of course, that the United Nations is much more representative of the peoples of the world. These new members are six western and four eastern European nations, two Arab, and four Asian nations. Sudan, to be approved at the opening of the next Assembly, will make the total membership 77. This development was a drama which took place in the Assembly's closing hours, and, after all the tense moments of debate and diplomatic maneuvering, in the end the spirit of the United Nations won. It had been aided by the leadership of Canada's distinguished delegate, Paul Martin, whose resolution in the *ad hoc* Political Committee on December 1 sponsored by 29 countries proposed a method of breaking the impasse. And so it was an historic Assembly.

The effect on the organization of this increase in membership is being studied by the Secretariat. It will probably result in the necessity of enlarging the membership of the three Councils. This will call for Charter revision and will take at least a year. The Security Council now has eleven member nations, and it might have two or four added, giving it wider representation, an addition which would be healthy.

Esther Holmes Jones is accredited observer at the United Nations for Friends General Conference and vice chairman of the Pennsylvania Committee for UNICEF.

The length of the Assembly sessions may necessarily be longer, though there has always been division of thought on this, some nations desiring no limitation on periods of debate while others would limit it. Research is going on, but in the end the majority vote of the members will decide. Most agree that there should be more foreign ministers present in order to facilitate consideration and maintain a level of discussion.

Some wonder about the balance of influences in this larger U. N., but power balances may not be due to numbers but to intelligent leadership, or it may be affected by the lack of convincing leadership. Old members might be less influential. In any case, the U.N. now comes closer to universality, representing more nearly the total of the human race. Membership in the United Nations gives stability in the development of the governments at home, and thus it assists these new member countries.

Economic and Social Progress

The multilateral program of technical assistance and various forms of aid to improve the standards of living in the underdeveloped countries is in growing demand. In 1955 some 92 countries and territories were recipients. Observing this aid in action in Latin America has shown this reporter the importance and the enthusiastic acceptance of this new spirit in the world, that we are our brothers' keeper, that we can mutually share and learn. UNICEF and UNESCO are conspicuous examples of efficient administration with ongoing programs. U.N.T.A. (technical assistance), especially the Community Development program, is receiving much support.

The proposed Special U.N. Fund for Economic Development (SUNFED) has been debated in several Assemblies. It needs substantial contributions, money that is now being spent on armaments. The resolution adopted by the Economic Committee expressed the hope "that savings from internationally supervised world-wide disarmament will provide additional means for financing the economic development of underdeveloped countries." Thus we find in consideration of this Fund a frontal attack on the economic waste of armaments and an urgent need for its funds. What our country does to support this effort is critical for its success, and for our prestige.

A new age is dawning for many peoples whose ancestors were never touched by science. The inhabitants of former colonies are not expected to remain uneducated, sick, and poor. The Charter points to a future for them. The United Nations has become during these first ten years an anvil on which the conflicting forces in the world can hammer out their sharp edges and mold a pattern for human progress and welfare.

King David and the Borrowed Egg

(Continued from page 178)

The youth quickly followed this advice by scattering his strange seed over the furrows. When the soldiers passed by, they asked, "What are you doing here?" He replied, "I want to grow beans from these cooked beans." The warriors said, "Has anyone ever heard that anything will grow from cooked beans?" Each troop of soldiers asked the same question and received the same reply. Finally, the matter came to the knowledge of King David.

The King saw the boy again and asked him, "Who told you to do all this?" The page replied, "It was my own idea." But David said, "I seem to see the hand of Solomon in all this." The boy confessed the truth by admitting, "Indeed, my Lord and King, your son Solomon thought up this counsel from beginning to end." Thereupon the King asked Prince Solomon, "What is your judgment in this case?" Solomon's reply was, "Why should the boy have to pay for things which cannot exist? No egg boiled in water can ever be regarded as a future chicken." Whereupon King David ordered the boy as follows, "Return to your debtor only one egg." That is why the Scriptures say, "Give the King thy justice, God, and thy righteousness to the royal son" (Psalm 72:1).

Friends and Their Friends

Five Quaker organizations are cooperating to provide personnel for the new work camp project in Kenya, at Kisumu, where cottages are to be built for the use of convalescing patients and their families in connection with the Friends Tuberculosis Rehabilitation Settlement Plan, and agricultural development is to be carried on. The five are the Friends Service Council of London, the American Friends Service Committee, the American Friends Board of Missions, East Africa Yearly Meeting, and the Friends Africa Mission.

Cathedral of Compassion, an interpretation of Jane Addams, written and illustrated by Violet Oakley, speaks to the condition of Friends and of all lovers of those who have striven bravely and sacrificially for justice and peace. Whether read aloud or in the quiet of one's own thoughts, the little volume is an inspiration and a challenge. It was presented by Miss Oakley in commemoration of the 40th anniversary of the Women's International League for Peace and Freedom, of which Jane Addams was the first president, and may be purchased at the office of that organization, 2006 Walnut Street, Philadelphia 3, Pa. The price of the book is \$3.00 a volume, with an addition of 50 cents per copy for mailing.

The appointment of Roy McCorkel, former director for CARE in Europe and India, as director of the Commission on Religious Organizations of the National Conference of Christians and Jews, has been announced by Dr. Everett R. Clinchy, president of the organization. Before his association with CARE, Roy McCorkel was with the American Friends Service Committee as director of its educational program in the field of international relations. Earlier, from 1937-41, he was the national secretary of the Inter-Seminary movement, which represented the ecumenical emphasis in the theological schools of the United States.

He spent several years overseas both in connection with his work with Friends and in relation to his work with CARE. He lived for two different periods in India and has traveled extensively in the Mediterranean basin and in Europe generally. He was a delegate to the provisional meeting of the World Council of Churches in Oxford in 1937 and to the World Conference of Christian Youth in Amsterdam, Holland, in 1939.

New England Yearly Meeting expects to observe its 300th anniversary at the Yearly Meeting sessions to be held at Lasell Junior College, Auburndale, Mass., June 19 to 24. Speakers who have accepted tentatively are Henry J. Cadbury, Harrop Freeman, Norman Whitney, Ira Reid, Samuel Levering, and Thomas S. Brown, who will have the Bible Half Hour. A pageant or "Quakerama" will be presented, to be called "The Business of Our Lives." Daisy Newman observes (as quoted in the January number of *The New England Friend*) that while she has the historical background in mind, she writes with present-day Quakers and Quakerism as her chief objective. The production is expected to be not so much historical pageant as "an inspirational service for worship," with a challenge for the future.

The Friends Service Council, London, at its February meeting decided to bring its clothing collection to a close by the end of next October. For some time the bulk of the clothing shipped abroad has gone to Germany, but it is now evident that the German people are able to meet the material needs of the refugees in their midst. A new emphasis has developed in Quaker relief in Germany, that of finding jobs for refugees who have been living in camps and of helping them resettle in more industrialized areas.

Eric B. Pollard is the new editor of the *Australian Friend*. His report on Australia General Meeting appeared in our issue for March 10, 1956.

Two traditional Easter programs of "The Greatest Story Ever Told" will be broadcast over the American Broadcasting Company network at 5:30 p.m., EST, on Palm Sunday, March 25 ("The Betrayal and the Crucifixion"); and on Easter Sunday, April 1 ("The Resurrection").

"Oliver Whiting," notes the February *Newsletter* of Purchase, N. Y., Meeting, "who introduced the Dale Carnegie courses to South Africa, has been appointed to take them to the British Isles. He leaves in March. Another of his many activities is the introduction to America of Gardens of Fragrance for the benefit of the blind. The entire \$125,000 for the garden planned for New York's Central Park was raised by Oliver Whiting."

Princeton University is having a series of television half-hour programs each Saturday evening at 6 p.m., NBC channel 4. On March 24, W. Taylor Thom, Jr., will have as his subject "Man's Dependence on Natural Resources."

Frederick B. Tolles, Howard M. Jenkins Professor of Quaker History and Research at Swarthmore College, delivered the annual Boyd Lee Spahr Lecture at Dickinson College, Carlisle, Pa., on March 9. There was a dinner before the lecture and a reception afterwards in his honor. His subject was "John Dickinson and the Quakers."

American discrimination in housing and race is "one of the most glaring liabilities delaying our goal of equal opportunity," the American Friends Service Committee says in a pamphlet recently released under the title *They Say That You Say*. It is subtitled "The Challenge of Houses and Race." The pamphlet was prepared by the Committee's Community Relations Program and is its first publication on race relations in housing. The Committee has housing programs in offices located at 3230 MacDonald Avenue, Richmond, Calif.; at 59 East Madison Street, Room 218, Chicago 2, Ill.; at 57 East Santa Clara Street, San Jose, Calif., and at 20 South 12th Street, Philadelphia, Pa. Information or copies of the pamphlet may be secured by writing to the American Friends Service Committee, 20 South Twelfth Street, Philadelphia 7, Pa., or to one of the offices listed above.

The last building constructed by Floyd Schmoe's Houses for Hiroshima project was a beautiful little Guest House, Japanese style, in the Ushita "village." Ushita Village is among the hills at the northern edge of the city just outside the blast area. The "village" or housing project is one of four built by Houses for Hiroshima during the years 1949 to 1952. A fifth "village" was built in Nagasaki, the second city to be destroyed by an atom bomb.

A young social worker, Hatsue Yamamoto, lives in the Guest House and is a most attractive hostess to visitors. This comfortable little house, which is about a mile from the Hiroshima railway station, is available at all times for the use of visitors to Hiroshima. It has during the past three years been used by many Americans and others visiting in Japan and by world travelers. It has been especially useful to Friends going and coming from relief and reconstruction work in Korea. The address is 299 Ushita-machi, Hiroshima.

The new *Faith and Practice* of Philadelphia Yearly Meeting has had a wide sale. All of the Monthly Meetings with the exception of five small ones have ordered a supply. Many individuals have purchased copies and a number of other Monthly Meetings, including six in Pacific Yearly Meeting, three in Illinois Yearly Meeting; unaffiliated Meetings in Florida, Kansas, Ohio, Oklahoma, Michigan; and Friends Centers in Mexico City, Honolulu, Richmond, Ind., Cambridge, Mass., and Washington, D. C.

The first printing of *Faith and Practice* was 8,000 copies. The 2,000 copies bound in heavy paper have moved slowly at eighty cents; of the 6,000 copies bound in cloth, approximately 4,500 copies were sold at one dollar prior to January 15. Orders are filled promptly by Friends Central Bureau, 1515 Cherry Street, Philadelphia 2, Pa.

Clive Sansom has made a selection from the best of his published works during the past twenty years in his latest collection, *The Witnesses and Other Poems* (Methuen, London, 8s. 6d.). One of the three long poems selected by the Arts Council of Great Britain for the 1951 Festival of Britain, "The Witnesses" occupies the first half of the volume.

A periodical rack, which was the gift of the Library Fund Committee of the Central Philadelphia Monthly Meeting, has been placed in the Cherry Street Room at 1515 Cherry Street, Philadelphia. The rack and its contents will help to make the room a more attractive place in which to linger, and Friends are invited to sit and browse among the periodicals placed there. Among the magazines they will enjoy examining page 43 of the February 1956 issue of *Coming Events in Britain*, which contains pictures and references to the "Mayflower" barn at Jordans, Jordans Meeting House and graveyard, and a paragraph on American associations with the village of Ringmer, Sussex.

During the past year the Poughkeepsie, N. Y., Meeting has had a coffee hour after the meeting for worship on the Sunday during spring and Christmas vacation, when our young people are home from school and college. Our older Friends thus keep in touch with the younger members of the Meeting, and the latter have an opportunity of exchanging greetings with those who like themselves are home for a short time. We feel this has been a profitable experience.

We are holding unprogrammed midweek meetings for worship on Wednesday evenings at 7:30. Such a meeting is always a high venture of faith, and it is to this venture that all are invited.

AGNES G. BADGLEY, *Correspondent*

Central Philadelphia Monthly Meeting of Friends

"Central Philadelphia Monthly Meeting of Friends" is the new name given to the newly merged and united Meeting in Philadelphia. The union took place as of the end of December in 1955 after the Monthly Meeting of Friends of Philadel-

phia for the Western District (usually called 12th Street Meeting) and the Monthly Meeting of Friends of Philadelphia (usually called Race Street Meeting) met separately for their concluding meetings for business.

In January 1956, the merged group met following the procedures in the new *Faith and Practice* and organized as a united group, the better to serve and accept responsibilities for a large urban Meeting. Named as the new clerk is David G. Paul; alternate clerk, Horace M. Burton; assistant clerk, Mary C. B. Hulme; treasurer, G. Norwood Comly; assistant treasurers, Katherine Griest and Arthur K. Hulme; recorders, Mabel H. Livezey and Alice L. Miller; and secretaries to the Meeting, Richmond P. Miller and Alice L. Miller. The membership of the Meeting is 698.

For the present, First-day school and meeting for worship are being held at the meeting house on Race Street west of 15th Street, while the monthly meeting is held following worship and supper together at the 20 South 12th Street Meeting House. In addition to these two properties, the merged Meeting also maintains the properties at 17th Street and Benjamin Franklin Parkway and on City Line used by Friends Select School, and the Friends Southwestern Burial Ground.

Friends of these two central city Meetings have long had many joint activities. They helped to operate the William C. Biddle Centre, a settlement later merged with the Friends Neighborhood Guild. For a number of years they have held joint meetings for worship in the summer months, first at one meeting house and then the other. They have shared in planning for the annual noon-hour series of addresses on Quakerism held prior to Yearly Meeting. The adult Conference Classes of their First-day schools have frequently been held as a joint enterprise.

There are more visitors and inquirers seeking out the Meeting today than in recent times and there are also more families with children coming to meeting in the central city. Meetings for worship are held at 10:30 a.m., with announcements of changes during the summer months noted in the regular listings to be found weekly on the advertising pages of *FRIENDS JOURNAL*, *The Philadelphia Inquirer* and *The Evening Bulletin*.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Millions of God's creatures are being brutally and inhumanely slaughtered daily by us, by you and me, not by commission but by omission to recognize this Dark-Ages practice and to put an end to it.

I quote from "A Report to Members and Contributors of the Illinois Citizens Animal Welfare League," 6224 South Wabash Avenue, Chicago 37, January 1956: "Of the 20,000,000 cattle killed annually, some are rendered unconscious by the first blow of an expert knocker, but others have an eye knocked out or a nose mashed to a pulp while still fully conscious. Of hogs, a U.S. Agriculture inspector of 25 years' experience states that these animals, after being strung up

by a chain attached to a hind leg (in itself very painful) have their throats cut, but not infrequently are dropped into vats of scalding water still alive. This same inspector states that in the plant where he is now working, sometimes the hind feet of calves are cut off while they are still alive 'and they come out on the floor by a moving chain, still kicking.'"

Senator Hubert H. Humphrey introduced a humane slaughter bill, S. 1636, in the last session. Write your support to Senator Humphrey; to your Senators; to your Congressmen; to Harold D. Cooley, chairman, House Committee on Agriculture; to Allen J. Ellender, chairman, Senate Committee on Agriculture and Forestry; to the Secretary of Agriculture, Ezra T. Benson. Incredible as it may seem, Secretary Benson is using his full influence to oppose a humane slaughter bill! Write your support, loyal and other if possible, to the National Humane Society, 733 15th Street, N.W., Washington 5, D. C., which is doing a mighty fine job.

Chicago, Illinois

IRENE KOCH

For some time I have wondered if the addition of some form of music before and after meetings for worship might help many toward a more responsive and reverent attitude. The age level of many of our Sunday meetings for worship would seem to indicate that, for the younger generation especially, something they need is missing.

Times do change. Perhaps some research and experimentation in the use of music would be worth while.

Wallingford, Pa.

EVELYN H. NICHOLSON

There is much being said, done, and written on segregation and desegregation at this time. I can forward desegregation only a little, but that little I wish to do. It is my great desire that the common joy in quiet and beauty rather than nationality, economic status, social prestige, or color shall decide who will share in some land in Vermont where I live and over which I have the right of sale and use. I beg of you to print this fact if it is within the province of your paper, for it seems only by making such facts known that those who find it very hard to gain access to homes in many desirable spots can with assurance look over those that may be available and welcoming.

Keuka Park, N. Y.

BERTA HAMILTON

It has been considerably over a month since Henry Cadbury wrote concerning the case of the Plymouth Meeting Library, and it has been a considerably longer time since the incident occurred. Yet nothing has been said in Quaker journals or in Meetings pertaining to this most important concern.

I feel that Quakers and Meetings should speak to this matter. The facts present a complex picture, but have not Friends always with the practices of love and understanding sustained controversy as part of their way of life? The path is never easy, and decisions need great meditation, especially

when we are emotionally involved. If other Friends who are distant from the scene and impact of the situation were to comment, a spirit might be felt by the members of Plymouth Meeting that is not present now.

I feel that we who feel that issue is vital should write epistles to Plymouth Meeting to help in this deep search to find a way. There is no need to enter the controversy; our messages should bring understanding. The answers will not come easily, but petitioning for or against hinders those trying to find a solution when love is the way.

Hicksville, N. Y.

GEORGE RUBIN, M.D.

Coming Events

MARCH

22 to 28—Philadelphia Yearly Meeting at Arch Street Meeting House, Philadelphia.

23, 24—Meeting of the 16th Annual Rural Life Association Conference on the campus of Earlham College, Richmond, Indiana.

23 to 25—High School Students' Conference at Asilomar, Calif., sponsored by the American Friends Service Committee. Theme, "Our American Heritage—Freedom for All." Speakers, Paul Hoffman, Ralph Bunche.

24—Shrewsbury and Plainfield Half-Yearly Meeting at the Plainfield, N. J., Meeting House, 10:30 a.m., 2:30 p.m., and 8 p.m. Children's program, Y.W.C.A., East Front Street, 2 to 5:30 p.m.

24—Meeting of the Continuing Committee of the Lake Erie Association at Yellow Springs, Ohio, 1 p.m.

24—Concert by the Guilford College A Cappella Choir at Florida Avenue Meeting House, Washington, D. C., 8 p.m.

25—Farewell Tea for Herbert and Ruthanna Hadley and their children at Florida Avenue Meeting House, Washington, D. C., 4 to 6 p.m. On April 11 the Hadleys will sail for England, where Herbert Hadley will take up his duties as general secretary of the Friends World Committee.

26—Address at Plainfield, N. J., Meeting House, 8:15 p.m.: Dr. William E. H. Howard, "On the Verge of a New Age—a Reinterpretation of Africa." Dr. Howard is a Negro who for six years was an educator and administrator in the Imperial Ethiopian Government's Ministry of Education; he has won both Fulbright and Ralph Bunche scholarships.

27—Special Meeting at Hartford Meeting House, 144 South Quaker Lane, West Hartford, Conn., 8 p.m.: Amiya Chakravarty, professor of comparative Oriental religions at Boston University, "The African Scene." Fellowship supper, 6:15 p.m.; for reservations call Zora Roberts, ADams 3-1750 by March 25.

28 to April 1—Baltimore Yearly Meetings, Homewood and Stony Run, at Baltimore, Md.

30—Good Friday Pilgrimage and Week-end Retreat planned by the Young Friends Movement, Philadelphia Yearly Meeting. For details, see page 156 of our issue for March 10, 1956.

30 to April 1—Easter Conference at Montreal Monthly Meeting, Canada, on an examination of the Quaker faith and implications. Leaders, John and Enid Hobart. For details, see page 141 of our issue for March 3, 1956.

APRIL

1—Friends meeting for worship at Huntington Meeting House, York Springs, R.D., Pa., 3 p.m.

1—Concert by the Earlham College Concert Choir at Evanston, Illinois, Meeting House, 7:30 p.m. Sacred and secular numbers. An offering will be taken to help defray travel expenses.

4 to 6—Near East Yearly Meeting at Brummana, Lebanon.

5—Lecture by Virginia Wireman Cute, silversmith and assistant director of the Philadelphia School of Occupational Therapy, at the Chestnut Hill Branch Library, 8711 Germantown Avenue, Philadelphia, 8:15 p.m., "Silver—Old and New." The event is sponsored by the Christian Hall Board and the Free Library of Philadelphia.

7—Ohio Valley Friends Conference at Hyland Creek Meeting House near Salem, Indiana, 10 a.m. to 4 p.m. Friends from Kentucky, Indiana, and Ohio are planning to attend.

Coming: Hershey Institute of International Relations at the Community Club, Hershey, Pa., one-day institute sponsored by the American Friends Service Committee, April 28. Theme, "The Individual and Foreign Policy."

Coming: Annual Conference of the Friends Conference on Religion and Psychology at Haverford Meeting House, Buck Lane, Haverford, Pa., April 27 to 29. Program: Friday, registration, 7 p.m.; 8 p.m., opening comments by Calvin Keene, chairman of the Executive Committee, and address by Irene Pickard, formerly of Geneva, "Sexual Differences in Relation to Wholeness," followed by questions and discussion. Saturday, worship, 9 a.m., followed by annual meeting for business; 10:30 a.m., address by Albert T. Mollegen of Alexandria Episcopal Seminary, "Male and Female Created He Them," in relation to Christian thought and its application to modern times, followed by general discussion guided by Irene Pickard and Albert T. Mollegen; 1:45 p.m., interest groups on "Creative Writing," "Creative Painting," "Dish Gardens," "Breathing and Meditation," "Music and Movement"; tea, 3:30 p.m.; small discussion groups, 4:15 p.m.; panel discussion, 8:15 p.m. Sunday, 9:30 a.m., open discussion of the relation of the lectures and discussion groups to the Religious Society of Friends; meeting for worship with Haverford Friends, 11 a.m.; Sunday dinner.

Fees, \$2.75 for the whole week end, \$1.50 after Saturday afternoon; overnight hospitality will be provided for those coming from a distance. Corresponding secretary, Elizabeth Kirkwood, 4405 Marble Hall Road, Baltimore, Md.

BIRTHS

BUZBY—On March 6, to Wilbur H. and Elizabeth Buzzell Buzby, a daughter named HANNAH JOAN BUSBY. Her father and grandparents, Albert F. and Doris H. Buzby, are members of Woodstown Monthly Meeting, N. J.

COMLY—On March 4, to Daniel L. and Georgina M. Comly of Ivyland, Pa., a daughter named DEBORAH COMLY. Both parents are members of Horsham Monthly Meeting, Pa.

SCHWANTES—On February 20, to John P. and Jane Spencer Schwantes, a son named JOHN PAUL DE GROFF SCHWANTES, JR. The father is a member of Purchase Meeting, N. Y.

SWEENEY—On January 6, in Salem, N. J., to Leo Joseph and Norma Walton Sweeney, a son named BERNERD THAYNE SWEENEY. The mother is a member of Salem Monthly Meeting, N. J.

DEATHS

HICKS—On February 27, WILLIAM JOHNSON HICKS of Lansdowne, Pa., in his 80th year, a member of Lansdowne Monthly Meeting, Pa. He is survived by his wife, Elizabeth W. Levick Hicks, four children, and seven grandchildren.

MESSENGER—On March 12, suddenly, Donald J. Messenger of Vernon Lane, Rose Valley, Pa., aged 58 years, writer in the Information Service of the American Friends Service Committee, 20 South 12th Street, Philadelphia, since October 1, 1955.

Donald Messenger was born in Bridgeton, Nova Scotia. He attended Sidcot School, England, and took his undergraduate degree at Friends University and his master's degree at Haverford College. During World War I he served in the Friends War Victims Relief work abroad. Before coming to the A.F.S.C. he had been employed by a Philadelphia advertising agency and had served as a writer for the *Wichita Eagle*, *The Christian Science Monitor*, and other publications. A release from the A.F.S.C. says in part: "Don's hard work and creativeness as peace education writer, photographer, and pro-tem director of visual aids touched nearly every program of the Service Committee."

A memorial service was held at Twelfth Street Meeting, Philadelphia, on March 14 and at Cambridge, Mass., Meeting on March 17. Interment was at Bridgeton, Nova Scotia.

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REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

IOWA

DES MOINES—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

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FRIENDS JOURNAL

A Quaker Weekly

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PEOPLE sometimes refer to higher education as the higher learning, but colleges and universities are much more than knowledge factories; they are testaments to man's perennial struggle to make a better world for himself, his children, and his children's children. This, indeed, is their sovereign purpose. They are great fortifications against ignorance and irrationality; but they are more than places of the higher learning — they are centers and symbols of man's higher yearning.

—W. H. COWLEY

SPRING EDUCATION ISSUE

Can You See Your Way to Maturity?

. *by Thomas Ellison Purdy*

The Importance of Feelings in Learning

. *by Florence Paulmier*

Friends Education for 2000 A.D.

. *by Merrill E. Bush*

A World Affairs Program for High

School People . . . *by Norman Wilson*

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Editorial Comments

Pilate's Question

PILATE'S question "What is truth?" has been interpreted to mean that he cared nothing for truth because he dealt only in the so-called realities of life, like military power, politics, or money. We can also see in his remark a symbol of mankind's unending search for a higher reality. Asking the question, so it has been said, is already answering it in part. The search for truth is getting hold of at least one aspect of it: we are on the way toward it whenever we search. To be on the way is man's destiny. Man is *homo viator*, as a modern philosopher terms him. His attempt to find the totality of all being, the absolute origin and secret of existence, is bound to occur in slow stages and through an arduous effort.

Friends have never tired of stressing that this search must be a "way of life." The early Friends had mysterious "openings," sudden revelations and insights not to be attained by study alone or by logic. They dared to follow their inward promptings, to incur danger for the sake of their convictions, to take the "leap into the dark" of which modern theologians speak, one which Friends might well have called a "leap into the light." Each step closer to truth was a moral venture of uncertain and unpleasant proportions. They relived much of the gospel without copying or imitating its incidents. They translated its spirit into new situations. And in so doing, they were graced with "openings," unforgettable insights carrying a sense of authority. This breaking through of superhuman forces liberated dormant energies and made early Friends incomprehensible to many of their contemporaries.

It is almost uncanny to reflect on the tremendous unfulfilled potential that lies buried in our hearts. There we keep it imprisoned with our fear, our inertia, our lack of imagination. Or, like Pilate, we close our eyes to truth when we encounter it. At rare moments we are given an elusive glimpse of eternal life, but we seldom remember how such insights came about. They are like stars falling upon us at midnight, or a sudden floodlight mysteriously illumining on a dark night a panorama of undreamed beauty. Everything becomes transparent, meaningful, and whole, only to leave us

with wonder and longing. Like the apostles on the Mount of Transfiguration we want to enjoy this eternal moment forever. The birth of a great poem is akin to such an inward event, or a fleeting melody that haunts us beyond time and place. But such moments are not given for our pleasure. The religious visionary senses in them a confirmation of his search and a call to a new life.

We are secretly omniscient but flee from the touch of truth. We want the pearl but do not want to pay the great price. We want to arrive but shun the hazards of the road. We have a hankering to be a bit like the oriental gods, who have been represented as sitters in undisturbed contemplation, their eyes closed to the call of life around them. And when we get tired or listless, we act like Pontius Pilate by either not caring for truth or pretending not to know what it is. Yet we know. And this knowledge will not let us rest. It reminds us that we must remain on the road and that each of us is a *homo viator*.

The McCarran-Walter Immigration Act

In this election year, citizens should familiarize themselves with the McCarran-Walter Immigration Act, to which growing opposition is being expressed by religious and political leaders. We seek political allies in Asiatic nations, but our immigration policies discriminate against them by making eligible for immigration to the United States only a small quota. On behalf of the National Council of Churches, Walter W. Van Kirk accuses the Act of racial bias "utterly alien to our heritage as a free people and to that concept of human worth which provides incentive for creative endeavor in the search for world community." The coming election campaign will give us an opportunity to question candidates of both parties on their views as to our immigration policies. The Act deserves special attention because of the racial conflict in the South. It will easily aggravate the unfavorable impression abroad which our internal situation is creating. Material for information and distribution is available from the National Committee on Immigration and Citizenship, 270 Park Avenue, New York City.

Can You See Your Way to Maturity?

By THOMAS ELLISON PURDY

THE adolescent mind is being barraged by an ever increasing amount of pictorial material. The size of the barrage is attested by the bulging supplies of pictorial magazines on newsstands and in drugstore racks and by the increasing use of television in more and more homes and of visual aids in school classrooms. And, of course, the movies are still in business with new scopes and vistas.

Are these visual materials aiding the maturing process of the adolescent as a human personality? Certainly they present many possibilities. A young person travels via magazine, TV, or movie to any part of the globe. He takes an international holiday by Cinerama, and his living room becomes the Antarctic by the flick of a knob. Even a four-year-old watching the daily Mickey Mouse show notices a city with water and boats instead of paved streets. What glorious opportunities for pushing back one's horizons!

A student in school may watch films which are produced by industrial firms and which depict a wide variety of vocations and manufacturing techniques: a panorama of a busy nation at work to aid him in his choice of a field of enterprise. He may also see visual material for almost any subject he is studying.

Great works of literature are transferred to the film, TV stage, or comic strip medium. An eighth grader, after viewing *Richard the Third*, realizes that the King was "a mean old buzzard." With the *Classics Illustrated* editions a young student can untangle his reading of *The Lady of the Lake*, *David Copperfield*, or *Moby Dick*.

Yes, the adolescent has quick and easy access to a mass of information, ideas, and opinions. The various items of the potpourri, coming to his mind in pictorial form, may make a long-term impression on his *tabula rasa* and may even arouse his curiosity to the extent that he actually goes abroad into the world of books, people, and places, seeking and finding on his own initiative. Colleges and, indeed, the whole adult world need and want people who can think and express their own thoughts clearly. At a recent gathering in New York of the School and College Conference on English, the plea was for the use of words creatively and originally, not along conventional lines. The temptation in secondary education is to spoon-feed knowledge to the students and bestow the highest rewards on those who reciprocate in kind.

Thomas Ellison Purdy teaches English and Bible at Westtown School, Westtown, Pa.

Visual aids are tools helping to shape discoveries of the mind by illustration and example; they are not the discoveries themselves. The Antarctic is not really in the living room; the "See It Now" presentations of the farm problem and the Middle East conflict are only contributions which should inspire the viewer to further investigations; a pictorial strip version of *Moby Dick* can never take the place of Herman Melville's studies of monomania and fate.

Maturity, then, means independent yet responsible thoughts and expressions based on personal experience with many minds, places, and things. Maturity also means social relationships. The adolescent is struggling to make the change from a self-centered existence to one expressing good will to other people. His efforts are sometimes fiercely antagonistic; he clashes with rules and laws, with moral standards, with people.

For an adolescent too often anything goes as long as the letter of the law is not overstepped. At times he takes a calculated risk; he finds something he wants to do and ignores the law. He steals a car on a dare, throws firecrackers in a dormitory, or watches thievery in a school locker room, saying nothing. Usually as an adult he becomes a law-abiding citizen. But what is his attitude toward law? Listless acquiescence to the inevitable or active concern for the spirit behind all law?

The world of pictures may not be of much help to teen-agers deciding on social and moral norms of behavior. The ideal person to emulate, as splashed across movie and TV screens, is the man or woman, smartly dressed, who steps out of an expensive car, goes into a plush apartment, walks over to a cabinet and mixes a drink, and then picks up the telephone to further some illicit business. In comics, films, and TV dramas violence often predominates. The gun is life's greatest implement. It obtains for a person what he wants; it metes out quick justice to the evildoer. The murderers are caught; the innocent go free. The latter, however, are morally little better than the former. In one recent TV "Who-Done-It" a man was accused of murdering his former wife until proved innocent by the detectives with the help of his paramour, who found the true assassin. Justice, however, was not done, not for the discerning viewer; for the man and the two women left free by the law were all rotten morally and spiritually; they were guilty of divorce and intrigue and threat.

Some of the comic strips are wholesome, amusing family situations, as also some of the TV shows. Others are mysteries, and the reader finds himself, as in the case

of *Dick Tracy*, siding with the criminal and wondering how long he can outwit the detective. Many comic books display a preoccupation with the horrible and the fantastic, and one of them, *Mad*, satirizes with sadistic gruesomeness.

Many picture magazines, those that boys buy, borrow, or steal, exalt one product, sex. Most boys pass successfully through the stage when such publications hold fascination. But the appeal is to immature sexual urges, not for higher moral standards.

The picture arts are sometimes entertaining and diverting (television has been called a combination of radio and vaudeville), but those that are amoral greatly overshadow those few that give moral and social inspiration. The adolescent is in need of adult help in his struggle for social maturity. If he has demonstrated that he cannot abide by the rules of a particular society, his punishment must not be the end of the matter. The adult has the obligation to lead him one step deeper to his self-

ishness, which was probably the cause of his misconduct.

The adolescent will be well along the road to maturity when he realizes there is a righteousness of God apart from law. In the case of the Good Samaritan, the priest and the Levite were careful to observe the laws of their faith; yet they were not good citizens of a community. Laws do not create, but they set the scenes that make creative living possible.

Creative living, marked by acts of love and kindness, can best come when one exercises empathy or compassion, whereby one enters fully into the feelings of another. Such compassion the Good Samaritan had. Jesus had compassion for people and healed them or fed them. And once, with outreaching love, he stayed at the home of Zacchaeus, a lonely, sinful man shunned by society. With these examples of unselfish living and with the help of mature adults, the adolescent can bring to the fore spiritual and moral insights which have lain dormant within him, and he can achieve maturity.

A World Affairs Program for High School People

By NORMAN WILSON

"I WOULDN'T discuss the United Nations with my class," the junior high English teacher was saying. "Not that I have anything against the U.N. But some of the parents might get the wrong idea. I don't want to be considered a Communist." How many teachers share this fear is unknown, but that they are numerous is clear.

Increasing postwar pressures toward educational conformity have been evident throughout the country. Loyalty oaths for teachers, the establishment in many high schools of orientation films and discussions to promote adjustment to military service, the suspicion of teaching about the U.N. as symbolized by the Los Angeles controversy, and the attacks on "subversive" textbooks in our schools reduce the possibility of free inquiry into the present direction of United States foreign policy. The acceptance of violence or its threat as an instrument of our policy is correspondingly increased. How can young people grow able to grasp the moral implications and to think creatively about critical world affairs?

One of the steps Friends can take to offset the trend in education is to initiate a world affairs program for high school people in their own communities. In several

areas these programs have been enjoying considerable success through the efforts of regional A.F.S.C. offices. Areas affected by these programs include New England, the Mid-Atlantic states, Wisconsin-Illinois, and the Far West. But as the "black silence of fear" descends on our nation, those groups with a vital concern for the advancement of peaceful alternatives must be able to provide more opportunities for high school people to think in those terms.

Three Kinds of Activities

An example of the kind of program Friends might initiate can be found in the A.F.S.C.'s Chicago area. There are three aspects: International Student Nights, Tours of International Agencies, and World Affairs Week Ends.

The Student Nights have brought together "Chicagoland" teen-agers and foreign students four times this school year. In the intimate confines of a living room, small and large discussions on world affairs ebb and flow. For many high school people, this is the first time they have heard the reasons for India's neutralism or Kenya's anticolonialism. For our friends from other lands, this is usually the first and only time they encounter adolescents seriously considering problems in countries other than their own. Prejudices drop away, and new appreciations are formed in the give-and-take of informal discussion. An evening with such interaction

Norman Wilson teaches fourth grade at North School, Glencoe, Illinois. He is a member of Yellow Springs Monthly Meeting, Ohio.

has often revised the students' basic orientation toward international problems.

The Tours of International Agencies, held on four different Saturdays during the year, acquaint high school students with organizations and research centers on international problems, and with consulates of nations whose policies are crucial to the world. At the end of the tour the students are told of the Service Committee's historic concerns and pacifist approach to problems, and are asked to compare its approach with other agencies visited that day. Whose interests are these organizations primarily serving? What concerns have led the individuals with whom the students have talked into that particular endeavor? At what points would you agree or disagree with an organization visited that day? Discussion of these questions helps the student realize a significant point: individuals contribute heavily to the formation of and alternatives to United States foreign policy.

World Affairs Week Ends constitute the backbone of the program. From Friday evening to midmorning Sunday, students examine major aspects of United States foreign policy in relation to the needs of particular continents or regions. The six week ends have found students taking up topics ranging from "Stability in S.E. Asia: How?" to "What is the Role of Nonviolence in International Problems?" Resource people with specialized knowledge of the area under study are brought in, thus giving students another opportunity to learn firsthand about the needs of other countries. Competent teachers who have volunteered their services lead discussions involving the total group, while subdivided or "buzz" groups are usually led by a student with one resource person. Rarely do groups reach full agreement on solutions to international problems, but their understanding of the problems is heightened and their appreciation of the moral factors involved is deepened.

Three Assumptions

This program has been built on three major assumptions: (1) the worth and dignity of the individual, (2) the need for a widened sense of community among young people, and (3) the paramount importance of personal choice and individual responsibility. These assumptions theoretically are accepted in our society, but the complexity and scope of world problems lead all too readily to a sense of individual futility. The program is attempting to make these assumptions real in the lives of those participating in it.

Hence, attention should be focused on the concurrent values of such group experiences. Whenever students of varied backgrounds gather for constructive

purposes, a new appreciation of one's fellow man can be expected to emerge. Joe, a sports-minded lad from the tough West Side, encounters Jordan, a wealthy, intellectually inclined "brain" from a North Shore prep school. In the process of setting up the cots for the week end, they both discover anxieties about impending military service. Joe wonders what good the two or three years he has to put in will do him or anyone else. Jordan, reappraising his beliefs in the light of a religion course he's taking, can't accept casually the disparity between Christian teachings and dropping bombs on people. And so the earnest talking begins.

Fifteen-year-old Enid has come to the week end from a rural high school, worried by the prospect of weighty discussions where her ignorance might be revealed, but very eager to learn about world affairs. At the Sunday morning evaluation she shyly observes, "I'd expected to find everyone sort of cold, interested only in talking about their own ideas. But you know, I've found that kids can be serious and still be friendly." Her self-conscious laugh following this statement communicates the joy that she feels at her discovery. Diverse religious, racial, and cultural backgrounds are important qualities in any group examining world problems. Often the greater the diversity, the greater the appreciation of the other person's contributions.

Preparation

The foregoing indicates that a great deal of preparatory work is required for each event. That's true. Much of the coordinating is done through the A.F.S.C. office staff, with major assistance from a number of volunteers. The peace education secretary secures the aid of a public school teacher in planning the program, of a housewife in contacting youth group leaders to inform them about the forthcoming event. A young couple volunteer to chaperone the week-enders; a sociology major at the University agrees to cook. Through this kind of activity, a number of adults become as interested in world affairs as the students. The A.F.S.C. regional office also assists outlying communities that are undertaking similar programs for their own high school students.

To initiate a World Affairs Program for high school students, whether it be an evening meeting, an all-day conference, or a full week end, requires patience, planning, and help. The start may be small, perhaps a showing and discussion of the A.F.S.C.'s film "A Time for Greatness" or the U.N.'s "Fate of a Child." Perhaps a tour might be planned which would include visits with leading opinion-makers such as a representative from the League of Women Voters, a concerned

(Continued on page 203)

THE COURIER

A Publication of the Friends Council on Education

Spring 1956

Number 8

This publication is issued by the Friends Council on Education in an attempt to explore and help shed light on problems common to all who work in the field of education. It is our hope that schools will feel very free to communicate with each other should they seek further elaboration on any activity described.

The Editorial Staff comprises Howard G. Platt, David G. Paul, Rachel K. Letchworth, Isabel Randolph, Clayton L. Farraday, Jr., Helen B. Hole, and Mark F. Emerson.

The Courier comprises pages 199 to 202.

Friends Education for 2000 A.D.

By MERRILL E. BUSH

A Look Ahead

BY 2,000 A.D. the children now in our Friends schools will be at the height of their careers. What do we know about the kind of world in which they will be living? What are we doing to prepare them for that kind of world? Do Friends stand for social, ethical, or spiritual values which are of particular importance in a world of rapidly shrinking distances, growing varieties of contacts among peoples, technological miracles, militant nationalism, pressures for conformity, hungry masses, and lonely individuals? What should we teach these children? Does what we teach matter more than how it is taught? Does a Friends school have any special responsibility other than that of any good school as it looks toward the end of the century?

What Kind of World?

It is possible, of course, that the world as we know it may have ceased to exist by 2,000 A.D. Our marvelous technology provides us with tools of destruction quite adequate for the annihilation of anything we should recognize as civilization. Such survivors as might be left would be reduced to the most primitive means of survival—very likely in small, isolated groups of dazed, frightened, desperate men, women, and children. This is possible. If we were to take the possibility as our hypothesis, our task might consist primarily of concentrated training in the techniques of survival, plus intensive indoctrination in such value attitudes or beliefs as we might hope so to burn into the child's memory as

to survive the terrors of the holocaust. This would be the counsel of defeat, fear, and desperation. It would also be fatal, for this kind of education would bring on the very destruction it assumes.

By 2,000 A.D., the U.S. and the U.S.S.R. may, or may not, remain the two most powerful nations upon the earth. How rapidly is not yet clear, but power centers are developing in Asia, in Africa, and in parts of South America. Within the lifetime of our pupils, these areas may become increasingly hostile, or friendly, depending at least in part upon how we relate ourselves to them.

What Will Our Pupils Be Doing?

The boys and girls now in our schools will be taking vacations and looking for jobs in every corner of the earth. These pupils will be in close contact with people of widely varying standards of living, customs, ideals (and possibly aspirations). They are privileged children, privileged in educational opportunity and standard of living if not also in cultural and economic advantages. It is probable that many of them will be leaders. They will lead in many fields, including vocations and avocations as yet unknown. They will be in possession of incredible power for good or evil, not only the physical power of nuclear and solar energy, but the more important power over men's minds and hearts implicit in modern propaganda and advertising techniques as well as in the growing science of human relations.

What Should We Teach?

What, then, should we teach our pupils? Should they be learning Mandarin, Hindustani, and Swahili instead

Merrill E. Bush is headmaster of Friends Central School, Overbrook, Philadelphia.

of French, German, and Spanish? Should social studies place more emphasis upon the Orient and Africa at the expense of the United States and Europe? Should we include more of mathematics and science, or more of the humanities and of the world's religions? Are courses in preparation for marriage and family life mere "fads and frills," or more important than Latin conjugations or place locations in South America? Should "practical mechanics for the machine age" take precedence over familiarity with the United Nations or the appreciation of great works in art and literature (Oriental as well as Occidental)?

Is the Question What to Teach, or How?

In preparation for 2,000 A.D., however, the basic problem is not so much what to teach as how it should be taught. Whatever happens, children (and adults) must have facts with which to think if they are to think straight. But we couldn't teach our pupils all the facts they may need to know for life in 2,000 A.D. if we kept them in school for half their lifetime. Moreover, different children need to learn different facts, for they will be doing quite different things—many of which we cannot even predict! Indeed, no two children ever learn quite the same facts from taking the same course, as any teacher knows. What we should emphasize, then, is how to tell when you need information, how to find it when you need it, and how to use it after you find it. This is the reason there is increasing stress upon long-term assignments and individual projects as the child moves through school. We do much of this. Do we do nearly enough? Should we spend far more time upon teaching children how to learn, and less upon what to learn?

It is certain that our pupils will have to tackle many problems they never met in school, including problems for which we have no satisfactory solutions and problems we cannot even envision. Many good teachers use a "problem" approach to learning, encouraging children to work out their own solutions in consultation with the textbooks and with one another under the guidance of the teacher. Should we pay far more attention to helping children learn the techniques of problem solving, how to tackle a problem never met before, and what to do with a problem for which there are several possible solutions, none of them entirely satisfactory? Can we help them learn how to live with problems for which no one yet has a solution? The most vexing of the real life problems are of the last two kinds: too many choices, or not enough.

Is it dangerous to give children the impression that there is a "correct" answer to every question (by too much emphasis upon *the* correct answer)? Do we build

up an unreasonable fear of failure by greater rewards for "right answers" than for effort in obtaining answers? Is it realistic to teach that "70 per cent is passing"? In real life the business man who guesses correctly 51 per cent of the time is not doing too badly. A doctor, however, who is correct only 90 per cent may be a failure. An atomic scientist who finds the correct answer after 1,000 failures may deserve an "A" in life. Seventy per cent is seldom "passing."

Since we do not know the skills which will be required in 2,000 A.D., nor even what language John or Mary will need to know, could we devote more attention to the teaching of any skill as *a way of going about acquiring* a skill? Could we teach French (or German, or Latin) as an adventure in acquiring a facility in a language which is unfamiliar? Whatever the new century brings, the ability to acquire new skills will be in great demand. Is it possible to teach the skills required in reading, mathematics, the laboratory, on the athletic field, in student activities as ways of learning comparable skills which the pupil will have to learn later on as an adult for himself? If teachers conceive of their task as *the direction of learning activities*, can they teach children how to learn by themselves? Good teachers do much of this every day. Would it be desirable for teachers to go much further in assuming the role first of initiator and organizer, then increasingly that of guide, counselor, resource person, and consultant?

The Contribution of Friends Schools

Whatever the world of 2,000 A.D., it is essential that the nonauthoritarian, democratic, and spiritual values implicit in Friendly principles be kept alive. Herein lies the great contribution which can be made by Friends schools. They are freer than most to experiment, to consult with one another, to live by the values for which they stand. Their pupils are accustomed to an atmosphere of friendliness. Simplicity, directness, and concern for others in all human relations should characterize every aspect of the school community's daily living. Teachers can, and should, be encouraged to try new approaches to the old tasks of education, mindful of the challenge that we are preparing children for life in 2,000 A.D. The Friends' conviction that "there is that of God in every man" should find expression in providing a maximum opportunity for pupils to become acquainted with and to come to understand people with a great diversity of background and point of view.

The method of consensus or "sense of the meeting," respect for persons with whom one may not agree, a concept of religion as a guide to daily conduct rather than a mere profession of belief or acceptance of a creed, a

genuine concern for the welfare of one's fellows, a refusal to be overawed by the pretensions of self-styled authorities, an hospitable attitude toward new ideas, a reaction to disagreement as a challenge and an opportunity (rather than a calamity), a sense of mission combined with humility and of purpose tempered with an awareness of human fallibility—these are values which characterize Friends at their best. They are values not too much honored in today's world. They are desperately needed in the world of tomorrow.

At Friends Central, as in other Friends schools, children are urged to think for themselves. They find that

it is possible to disagree with the experts (teachers and textbooks), especially if one is polite and has good reasons for one's position. They discover that authority is relative to experience and that discipline is largely a matter of persuasion, with the emphasis upon growing responsibility and self-discipline.

Our schools are doing much, they are headed in the right direction, they are serious about their responsibilities, and they are blessed with dedicated teachers. Friends schools have tremendous potential as laboratories in which pupils can become ready for life in 2,000 A.D.

The Importance of Feelings in Learning

By FLORENCE PAULMIER

EVERYONE is questioning education these days. Those of us who are closely involved with the effort to evaluate our practices, in an effort to find solutions for learning difficulties, find many contradictions in the educational process. We see some students with favorable backgrounds and good minds unable to learn, and others with less ability achieving well. There are effective teachers, some strict, some permissive; some who have taken all possible courses, and some who have a minimum of formal training. In our conferences with teachers and parents sometimes the same words produce results, sometimes not.

What causes this difference? It has gradually become clear to me that there is a communication that takes place between people on a higher level, independent of and more powerful than speech. This communication is at the feeling level; it includes the spiritual and determines the effectiveness of the relationship between people. After much observation I have come to the conclusion that the factor which all good teachers have in common is intelligent feelings.

Feelings, the Most Powerful Motivation

This is one of the underdeveloped areas in education. We say that a smile is international, that music speaks a universal language; yet we emphasize the communicative arts of listening, speaking, reading, writing, and neglect the art of educating feeling. In fact, we spend great effort in learning to conceal real feeling. Young children have not learned how to do this; so here again a little child can lead us to see how much the feeling atmosphere promotes or hinders learning.

Feeling is not so much evident in words (which are used to conceal as often as to reveal) as in the tone of

voice, expression of the eyes or face, tilt of the head, touch of the hand, or even silence. Children have long antennae and catch feelings like the measles. We do not fool them, but we do confuse them when our words belie the feeling behind them. Take, for example, the mother who in the process of putting her child to bed became more and more impatient at the little fellow's attempt to delay. As she brought a final drink of water, the mother in controlled, but biting tones said, "Here you are, Darling!" The little fellow asked, "Why are you mad, Mommy?" "I'm *not* mad, Darling!" in the same determined voice. "But you *walk* mad, Mommy." Here, as in many cases, what is felt is so loud that the child cannot hear what is said.

We all shy away from admitting that feelings are the most powerful motivation in our behavior, because feelings are suspect in our culture. Physical facts can be measured and controlled, and both parents and teachers are convinced of their importance. But feelings, intangible and illusive—we don't know much about them, and we distrust and are uneasy in the presence of the unknown.

But there is now a large body of knowledge available about not only the effect of feelings on physical health but also the impact of feelings on learning. In dealing with children we must not make the fundamental error of thinking that because they do not know the words, or have not had the experience, they cannot understand our feelings. In my experience, feelings are the source of motivation and many times outweigh other factors in the education of children.

Truths Felt along the Heart

While none of us will say that facts are the sum of human knowledge, many people put the greatest emphasis here in teaching children. Are the goals of educa-

Florence Paulmier is headmistress of Media Friends School, Pa.

tion more facts, or more *awareness of the facts we have*, deeper understanding of their meaning? It is not more facts that are needed, but deeper insight, new vision and depth of purpose. We can teach a child an encyclopedia of facts and fail to achieve this greater goal. Through feelings of love, pity, and awe, we can find truths never discovered by the intellect alone. Children need contact with knowledge greater than facts, with truths "felt along the heart."

What are some of these other kinds of knowing? Knowledge of beauty is one. Does a railroad timetable, a piece of factual knowledge, communicate more than a painting? Do we not learn as much from a sunset or a sonata as from a book? Knowledge of religion also belongs to the "feeling intellect." All of us know that the stars, the mountain tops give us understanding beyond the power of any words. And the words that move us to action—are they not those that make us feel deeply? We hear talk about pure education, the objective attitude. Do we think we are reasonable only when we are neutral and uninvolved? This attitude of detachment is valuable temporarily as a pause to gather facts in the process of understanding. But learning demands involvement. You cannot read Shelley antiseptically, nor hear Beethoven detachedly if you are to receive the message. To learn the great truths of the spirit, it is not enough to know just the facts about religion; we must experience religious feeling. It is just as true about factual learning: unless we are involved through feelings of interest and caring, we do not learn effectively.

The Infinite Potential

Why are we all in such need to justify ourselves through our children? Are we saying, "I'm not much, but just look at my child"? And the child in the pitiless spotlight of adult concentration is under constant pressure to measure up to what are often impossible adult standards and expectations. This perfectionist attitude of adults, either of parent or teacher, even when unexpressed in words, is felt by the child. He *knows* when we are disappointed. He is so afraid of not pleasing us.

This fear of inadequacy, of not being able to do what is expected, is the *greatest block to learning we have*. It leads to fear of exploring and discovering what we can do, and we lose the possibility of finding that we can do some things that we did not realize we could do. The attendant anxiety and worry are usually subconscious, but they hamper our development. The child loses what most of us have lost, the area of freedom, that space between what we know we can do and the boundaries of what we might be able to do. As adults, we are

afraid to sing for fear we might not sound as good as another, afraid to paint, afraid to speak before people, sometimes tongue-tied with fear that we will not do a perfect job. The feeling of being unafraid—the ability to go forward in faith that that of God within is creative in each of us and *capable of infinite development*—is the *greatest learning potential* we have.

We want the child to be marked or judged for everything he does. We are afraid of the creative pause so necessary if true learning is to take place. The greater our own fears, the more children are used as pawns to compete for status in our society. We accept the idea that some adult Friends are "further in the Light" and have greater insight through their searching and experience. But many of us want all eight-year-old children to be at the same place, even the same page of a textbook, in education.

Such an attitude is inconsistent with the belief in that of the Creator in every child. As the seed has within itself the growth principle, so has every child. No matter how many mistakes we have made, this divine possibility of growth that exists in all—not measurable in I.Q.'s—can respond. Believing this, we can never give up on human beings, for the infinite potential is there, needing development. Thus in seeking teachers qualification is more important than certification. A sensitive, intuitive relationship with children is the first essential. We all know teachers with high training and state certificates who do not have this quality that includes warmth, naturalness, honesty, openness, unafraidness—in a word, faith.

All of us need to recognize that much of education is unconscious and concomitant with the obvious learning. Even the skills cannot be taught neutrally. While we are teaching a child to read, we are at the same time teaching him to like or to dislike reading, to respect and love the teacher, or to dislike and revolt against her, to work with enthusiasm, cooperatively, or the opposite. If we give attention to the surface conformity regardless of the inner feeling, we can never develop human beings whose inner, disguised beliefs are in harmony with outward actions. When we teach any subject, we cannot escape these parallel feeling-learnings, so potent in a human life. Nor is it desirable to do so, for the way the teacher feels about his work can awaken or kill off the child's innate ability, whether it be music or mathematics.

For all children we must provide a favorable feeling atmosphere and help them to develop constructive feelings in all their relationships. Such feeling not only effects learning; it is the catalyst that makes learning possible.

The Easter Cowards

By SJANNA SOLUM

The day that he was judged and crucified,
Where was the multitude his great love healed?
They disappeared, like fog, the day he died,
nor visited the tomb, securely sealed.
Only a few with love and gratitude
came to pay tribute with their sorrowful tears,
knowing his greatness, his great amplitude
to waft away afflicted suffering years.

Where were the ones with sight restored, with speech
corrected of impediments, the lame
regaining mobility, the wild reach
for succor from the ills of thoughts that maim?
The craven crowds remained content, concealed,
allowing the sacrifice of him who healed.

A World Affairs Program

(Continued from page 198)

adult recently returned from abroad, a social science teacher, a conscientious objector, the editor of the local paper, and a clergyman.

The important thing is to get started so that students can begin to have a series of experiences which will develop their own thinking about world affairs. Two or three concerned Friends, in conjunction with a youth group or youth leader, can make this start. High school people need to be better informed about critical world problems. Friends should provide opportunities for them to think creatively, responsibly, and morally as well.

DEATHS

BIDDLE—On March 16, **MARTHA McILVAIN BIDDLE**, of Riverton, N. J. For almost 85 years she had been a concerned member of the Society of Friends, always present at meeting as long as she was able. She served as one of the trustees of Westfield Monthly Meeting, N. J.

From the time of her graduation from Swarthmore College, Class of 1890, she was always busy pushing some worthy enterprise. Deeply interested in the settlement of difficulties by peaceful measures, she was appointed to attend the First Peace Conference in London after World War I. She watched the slow movement of the two Philadelphia Yearly Meetings in coming together and had the satisfaction of living to see this accomplished. Her influence was felt in all places where she was associated with other people.

GARRETT—On February 28, after a brief illness, **CLARA P. GARRETT**, daughter of the late George S. and Harriet M. Garrett, in her 90th year. She was a life member of Goshen Meeting near West Chester, Pa.

Friends and Their Friends

Our Neighbors in the Americas is the title of a 92-page booklet written by Leonard Kenworthy and issued in January by the Oxford Book Company in its Social Studies Pamphlet Series. The publication sells at 40 cents a copy.

Eugene Boardman, associate professor of history at the University of Wisconsin, will be on leave from his academic duties the coming year. He has been appointed a senior research fellow in the East Asian Institute of Columbia University for the 12-month period beginning July 1. Eugene, his wife Betty, and their children plan to leave for New York in June. Eugene Boardman, who has been serving as publisher of the quarterly newsletter of Illinois Yearly Meeting, *Among Friends*, is a member of Madison, Wisconsin, Meeting.

Baltimore Friends School is entering into an agreement with the Roland Park Civic League to build a swimming pool in the southwest corner of the property. This swimming pool will be built and managed by the Roland Park Civic League and open to families of the general area of Roland Park, Homeland, Tuxedo Park, and the Orchards. A pool costing \$60,000 is to be constructed.

In conjunction with the pool, Baltimore Friends School will establish either in the summer of 1956 or 1957 a summer day camp, using the present buildings of the school and the pool as well.

John F. Gummere, headmaster at Penn Charter School, was the main speaker at *The Philadelphia Inquirer's* 11th Annual Gold Basketball Awards Dinner at the Warwick Hotel, Philadelphia, on March 12. John Gummere spoke on "What to Look for in a College" in his address to members of the All-Catholic, All-Public, and All-Interacademic basketball teams, and assisted in presenting the awards.

The Chorus of Germantown Friends School, Philadelphia, which is going to Europe, has commissioned Allen Cooper, music teacher at Friends Neighborhood Guild, Philadelphia, to write an original composition for the Chorus. He has been asked also to write an original composition to be played by the Youth Orchestra of Philadelphia and to orchestrate for this orchestra the music of his two ballets, "Little Red Riding Hood" and "Shoe Shine Boy." Both ballets have been presented in recent months at George School and Haverford College, where audiences were enthusiastic.

The Burdicks of Lansdowne Meeting, Pa., Douglass, Marion, Bob, and Johnny, will leave on June 15 for two years in Egypt. Douglass Burdick will be granted a leave of absence from his professorial duties at the University of Pennsylvania

to work under the Egyptian dean of the new High Institute at Alexandria. His main objective will be the training of a teacher competent to expound on some phases of his specialty, statistics. Activity will be in the field of health and statistics related thereto, births, deaths, diseases, and evaluation of therapies. The over-all program is related to the World Health Organization, a U.N. subsidiary, and proceeds through our State Department under the Point Four Program.

Lincoln School, Providence, R. I., has announced that the ground-breaking ceremonies for the new Lower School Building are set for Saturday, May 12.

A special workshop on education for international understanding will be conducted at Pennsylvania State University this summer for elementary and secondary school teachers, librarians, and community workers from July 2 to August 11. Leonard Kenworthy of Brooklyn College will be the director. The workshop has been planned by a university committee on international relations, of which Elton Atwater of State College Meeting, Pa., is chairman. Inquiries should be addressed to Dr. Rose Cologne, Pennsylvania State University, University Park, Pa.

Students in four Friends schools in the Philadelphia area won awards at the Scholastic Art Awards Exhibition by high school students of eastern Pennsylvania and Delaware. The exhibit was on display in the Gimbel Brothers Auditorium, Philadelphia, from February 18 to March 3. Thousands of entries were submitted from public, private, parochial, and vocational high schools. Margery Stein of Friends Select School won honorable mention in opaque water color, Karen Rosenwald of Germantown Friends School won second mention in pastel as judged by a student jury, and John Milner of William Penn Charter School won third mention in sculpture. Five students at George School won awards, as follows: Karyn Weir, first mention, ceramics; Susan Trickle, first mention, mixed media, student jury; Bryant Lee, second mention, sculpture; Chris Bromberg, third mention, ceramics; and Sue Coerr, honorable mention, linoleum prints.

Coming Events

MARCH

28 to April 1—Baltimore Yearly Meetings, Homewood and Stony Run, at Baltimore, Md.

30 to April 1—Easter Conference at Montreal Monthly Meeting, Canada, on an examination of the Quaker faith and implications. Leaders, John and Enid Hobart. For details, see page 141 of our issue for March 3, 1956.

APRIL

1—Conference Class of Race Street First-day School, Philadelphia, 11:40 a.m.: "*Faith and Practice*—Meeting for Worship, Sacraments, Prayer." Leader, Catharine J. Cadbury.

1—Friends meeting for worship at Huntington Meeting House, York Springs, R.D., Pa., 3 p.m.

1—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., Mejdard Saquib Khan, vice consul of Pakistan, will give a talk about his country and show a movie, "Pakistan Panorama." All are cordially invited.

1—Concert by the Earlham College Concert Choir at Evanston, Illinois, Meeting House, 7:30 p.m. Sacred and secular numbers. An offering will be taken to help defray travel expenses.

2—"The Varieties of Religious Experience," first of a series of ten Monday evening lectures by Gilbert Kilpack at Pendle Hill, Wallingford, Pa., 8 p.m.

3—"The Thought and Teaching of Jesus—II," first of a series of ten Tuesday evening lectures by Henry J. Cadbury at Pendle Hill, Wallingford, Pa., 8 p.m.

4 to 6—Near East Yearly Meeting at Brummana, Lebanon.

5—"The Nature and Function of Religion," first of a series of ten Thursday evening lectures by Howard Brinton at Pendle Hill, Wallingford, Pa., 8 p.m.

5—Lecture by Virginia Wireman Cute, silversmith and assistant director of the Philadelphia School of Occupational Therapy, at the Chestnut Hill Branch Library, 8711 Germantown Avenue, Philadelphia, 8:15 p.m., "Silver—Old and New." The event is sponsored by the Christian Hall Board and the Free Library of Philadelphia.

7—Ohio Valley Friends Conference at Hyland Creek Meeting House near Salem, Indiana, 10 a.m. to 4 p.m. Friends from Kentucky, Indiana, and Ohio are planning to attend.

7—London Grove Forum at the London Grove Meeting House, Pa., 8 p.m.: M. Munzer Makansi, formerly from Syria, "The Religion of Islam." Discussion following. All welcome.

8—Conference Class of Race Street First-day School, Philadelphia, 11:40 a.m.: "*Faith and Practice*—Quaker Faith." Leader, Howard H. Brinton.

8—Appointed meeting for worship at Burlington, N. J., Meeting House, 3 p.m., followed by an address at 4 p.m.: Lawrence McK. Miller, Jr., general secretary, Friends General Conference, "Christian Resources for Today."

13—Open meeting of the Committee on Education of Philadelphia Yearly Meeting. Business meeting, 4:30 p.m., Room 1, 1515 Cherry Street, Philadelphia; dinner, 6 p.m., Friends Select School, 17th Street and Parkway; panel discussion, "Exploring New Dimensions," auditorium, Friends Select School, 7 to 9 p.m.: "Teaching with Television" by Burton P. Fowler, "What Will WHY? Mean to Us?" by Paul B. Blanshard, Jr., "Flannel Boards to Films" by George M. Miller, and "Leadership or Fellowship?" by Alexander M. MacColl, with E. Newbold Cooper as moderator.

14—Illustrated Lecture at Fair Hill Meeting House, Germantown and Cambria Street, Philadelphia, 7:30 p.m. H. Clifford Lester, chemical engineer with the Atlantic Refining Company, will talk about his experiences in rural Mexico in connection with the A.F.S.C. work project.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue.

ADVERTISING RATES: Display advertising—15¢ per agate line or \$2.10 per column inch; 10% discount for 6–24 insertions within six months; 15% discount for 25 or more insertions within one year. **Regular Meeting notices**—15¢ per agate line; no discount for repeated insertions. **Classified advertising**—7¢ per word, with a minimum charge of \$1.00; no discount for repeated insertions. A box number will be supplied if requested, and answers received at the FRIENDS JOURNAL office will be forwarded without charge. Advertising copy may be changed without extra charge. **FRIENDS JOURNAL, 1515 Cherry Street, Philadelphia 2, Pa. RI 6-7669.**

ENGINEER AVAILABLE

Friend desires employment consistent with Friends' principles. Present firm entering munitions field. Twelve years responsible experience in aircraft structural and stress analysis and as assistant professor of aeronautical and mechanical engineering at a large university. B.S., M.S., registered P.E. Philadelphia, Pa., area preferred. Box S87, Friends Journal.

CAMP CELO

Ages 6 to 10

A farm-home camp in the Black Mountains of North Carolina for 20 boys and girls. Full camp program of worship, work, and play under Quaker leadership.
Ernest Morgan, Yellow Spring, Ohio

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Long-fellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

APRIL 7, 1956

NUMBER 14

IN THIS ISSUE

UNLESS in humble dependence we can become channels for the will of God, our labors will assume the quality of mechanism and be largely in vain. It is the spirit which gives life, and the Kingdom of God is like a seed or a culture of yeast which properly nurtured is capable of enormous growth. The nurture must be our concern.—JAMES G. VAIL

The Meeting Secretary

. *by George A. Selleck*

The Living Word

. *by Luther A. Weigle*

Internationally Speaking

. *by Richard R. Wood*

Philadelphia Yearly Meeting

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JEANNE CAVIN
Advertisements
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RICHARD R. WOOD, Philadelphia

Africa.....Maurice Webb, Durban
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Internationally Speaking

The Death Penalty—a Correction

SYDNEY BAILEY of the A.F.S.C. Program at the U.N. writes that it is premature to speak of the "abolition" of the death penalty in England, as was done here a month ago. In a free vote, without obligation to follow party programs, a majority of the House of Commons voted against the death penalty. Abolition will require legislation introduced by the government in office and passed by both Houses of Parliament. This may take some time. There is even a possibility that it may not happen. The House of Commons has condemned the death penalty in a free vote before. It is true, however, that aroused public opinion, soundly informed, has won a victory, although the victory is not yet complete.

Refugee Assurances

The State Department is inviting assurances for those seeking to come to the United States under the Refugees Relief Act of 1953. This Act is due to expire at the end of this year. Because of the time required by U.S. officials to examine each case after an assurance is available, assurances should be offered by the first of July if they are to be useful. Church World Service, through which the A.F.S.C. works in refugee relief, now has about 2,000 cases for whom assurances are needed.

Friends should get in touch with Florine Miller at the A.F.S.C. It is simpler for a Monthly Meeting to give an assurance than for an individual. Givers of an assurance must indicate ability to provide employment and housing that will not displace a citizen, and to keep the refugee family from becoming a public charge. If a Meeting when it first offers an assurance will indicate the type of person for whom employment can be found, the procedure for admission can be speeded up.

Assurances are being received from Friends at an accelerated rate. The A.F.S.C. will be glad for Friends to do more than their minimum share in helping to carry out the Refugee Relief Program.

The Middle East

The United States has joined in inviting the United Nations to take steps to stop the danger of war in the Middle East. Premier Mollet of France hopes that the U.N. will place an embargo on arms to that part of the world. The United Kingdom seems to think that the Bagdad mutual defense pact, to which she is a party, offers a hope of exerting a moderating influence on the Arab states. It seems likely that no solution can be found now, nor for a long time to come, of the basic conflict between the Arab states and Israel. But it does seem pos-

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, APRIL 7, 1956

VOL. 2 — No. 14

Editorial Comments

Dual Membership

IN AT least one Monthly Meeting the question has been raised whether a Friend might hold membership not only in the Religious Society of Friends but also in another Christian church as well. Such considerations have at times occupied Friends also in other countries, notably in Europe when new Yearly Meetings were to be established. One argument favoring such dual membership points to the fact that a Friend might have to move to a neighborhood where no Meeting exists. He and his family have the understandable desire to participate in the religious life of the community; yet they do not want to sever their ties with Friends.

It seems that this problem touches upon the value we give to our primary loyalties. He who is a member of the Religious Society of Friends ought to decide whether this affiliation expresses the essence of his religious experience and conviction. Is this membership the answer to his specific religious predisposition? Does his sense of belonging to Friends nourish during his absence from the Meeting his spiritual life to such a degree that personal prayer, or family worship, the reading of the Scriptures or devotional literature, and information available from Quaker publications give him a sufficient and continuing contact with the faith and practice of Friends? He might try to find like-minded seekers and establish an informal study or reading group. Such a group may conceivably become a focus for a meeting later. Friends General Conference (1515 Cherry Street, Philadelphia 2, Pa.), the Friends World Committee, and the Wider Quaker Fellowship (both located at 20 South 12th Street, Philadelphia 7, Pa.) are endeavoring to keep in contact with such isolated individuals or groups. Literature is available.

Commitment

In many cases, a Friend will find contacts with other churches an enriching experience. It is entirely possible that participation in the life of another church clarifies some areas of his thinking that have been left unexplored in former years. Conversely, he may also discover that such contacts serve to strengthen the conviction that his

real spiritual home is Quakerism. If, however, such a "migrating" Friend experiences that he is growing gradually into the life of another church and wants to share in the full circle of its faith and practice by actually joining it, he is then confronted by the need of making a clear choice. Our position concerning the primacy of the inner light, the role of the Bible in Friends beliefs, the practice of partaking in outward sacraments, the ordaining of ministers, church government, and other important matters is supported by our history, tradition, and practice. Our inability to make concessions on these significant tenets of our faith implies no intolerance. But it requires an inward and outward decision of considerable consequence. A change in matters of faith and practice occurring in an individual will always be met with respect and the deference due to such a decision. There is always the possibility of remaining in contact with the life of the Society by becoming a member of the Wider Quaker Fellowship. Some Meetings may consider an affiliated membership, allowing closeness to a Meeting without actual membership. All churches recognize increasingly their mutual obligation of tolerance and Christian love. But membership in each family of faith includes privileges as well as duties of a kind that entail a full and undivided commitment. The Society of Friends is no exception.

The Meaning of Membership

The problem raises questions about our procedure in accepting applicants for membership in the Religious Society of Friends. We have at times criticized ourselves for being too casual in such admissions. The support of our service work, racial tolerance, pacifism, even religious pacifism, or the attractive international character of our Society, a vague fatigue with dogmas or ritual practices—such reasons alone are insufficient motives for seeking membership. Membership implies first and foremost the conviction that the religious testimonies of Friends answer our spiritual needs and will call forth from us a degree of creative faith and action that had remained undeveloped at an earlier time. The absence of a creed, a most cherished tenet, may become

a difficulty even though it represents a desirable liberality and broadness. Do Friends assist applicants in realizing such problems? Does the applicant realize that membership may not mean agreement with every detail of our testimonies? What do we do to assure the applicant as well as ourselves that he is familiar with some of our basic writings, especially the book of discipline accepted in his future Meeting? How long did we know the applicant? Does he realize the meaning of phrases such as "a way of life," or "a religion of experience," or "freedom from creeds and theological formulae"? Freedom should never be identified with a borderless

individualism. Does the newcomer appreciate the "sense of a meeting"? Does he value the power of communal worship? What has attracted him to the Meeting so that he came to consider it a congenial fellowship? There are many additional questions to be asked. They must not become hurdles to create unnecessary difficulties. They are, nevertheless, precautions to guard both sides from making a hasty decision. Did those contemplating dual membership receive sufficient help of this kind when joining? Membership is a declaration of faith even when no verbal affirmation is required. Once more, it implies duties as well as privileges.

The Meeting Secretary

By GEORGE A. SELLECK

IN theory I do not believe in Meeting secretaries. The Society of Friends is ideally a lay group in which the various responsibilities are carried and shared by the members of the Meeting without any appointed or employed officer to direct or coordinate them. Ever since I first became a meeting secretary 29 years ago, therefore, I have had the problem of reconciling theory with practice. What, then, is the justification for having a Meeting secretary or indeed of being one?

In a small Friends Meeting with a close fellowship a Meeting secretary should not be necessary. The various members could know one another well, could share their concerns, and could implement them by cooperative action. I can conceive of two occasions, however, when a Meeting secretary would be needed: (1) when the Meeting has a concern to make a greater impact upon the community than the members can make by themselves, especially if they are living in scattered communities, and (2) when the Meeting has grown sufficiently in numbers that someone is needed to coordinate the Meeting activities to help them function more effectively.

Coordinating Meeting Activities

The most important function of a Meeting secretary, I came to feel, is to serve in the capacity of what the chemist calls a "catalytic agent," making it easier for the various members and committees of the Meeting to function better in their various capacities. In practical terms it means that the Meeting secretary seeks to coordinate the various Meeting activities, to clear schedules, and to interpret one activity or committee and its work to another, so that all are working toward similar goals. He will also try to maintain communication

among the members of the Meeting through notices and newsletters, to keep the members informed about one another and about the Meeting activities. The Meeting secretary may also serve in the capacity of a resource person presenting ideas and concerns as suggestions for various committees to act upon. Being in a focal position in the Meeting, he may become aware of certain needs before others see them. But, remembering that he is working in a spiritual democracy, he should be concerned to offer these as suggestions and not as directives. If the committee or group does not share the concern he presents, he will wait for another time, for another group, or he may modify his concern.

In general this outlines what I have tried to do as Meeting secretary during the past year, doing a great many things to make it easier for the work of the Meeting to be done by the members themselves. There is one area, however, in which I have felt it is the wish of the Meeting that I should function as the arm of the Meeting in the community.

The Young Friends Fellowship

This area is in connection with the Young Friends Fellowship, for which the Meeting, I believe, has had a real concern. I have served as adviser to the young people, helping them carry out their own programs and activities. But here again I have tried to put the chief responsibilities on the Young Friends themselves, holding myself in the background ready to make suggestions, to be available for counsel when needed, and to be sensitive to changes that need to be made. This has been, as always, a very rewarding service. On the whole, the Young Friends Fellowship has had a very good year with the average attendance on Sunday evenings between 40 and 50.

The week-end workcamps conducted by the Fellow-

George A. Selleck is executive secretary of the Friends Meeting at Cambridge, Mass. The above article is the major part of a report he made to that Meeting in May of 1955.

ship have just completed an unusually successful year. Throughout the year 106 different young people have taken part in 17 week ends when they worked with some 20 different families in the vicinity of Norfolk House in Roxbury. Many of the young people have returned for more than one week end. Three times during the winter and spring the workcamps held Family Nights. On these occasions workcampers and families among whom they worked joined for a social evening of games, etc., at Norfolk House. As we were told recently by a social worker in the area, even more important than the painting or papering which has been done in the various homes has been the growth of a community spirit among these families living in a neighborhood where community spirit is conspicuously lacking.

A Deeper Spirit of Fellowship

As a Meeting secretary I have felt a responsibility for sharing in the creation of a deeper spirit of fellowship in our Meeting. In a small Meeting the spiritual nurture and care of the membership may be a mutual concern of the members, with no one person or group appointed for that purpose. But traditionally such pastoral care among Friends has been the concern of the Meeting on Ministry and Counsel.

In our Meeting, the Meeting on Ministry and Counsel has had a concern for this problem, and last year at my suggestion a special Committee on Pastoral Care was appointed by the Monthly Meeting to supplement the work of the Meeting on Ministry and Counsel. Both committees have carried out their tasks very conscientiously during the past year. Those who have been ill or who have had special problems have been of particular concern.

While the work of such committees is invaluable, I still feel that the mutual concern of Friends who know one another in small groups, who may meet together occasionally for worship and fellowship, is the most desirable. I am much interested in London Yearly Meeting's proposal for the organization of a number of small study-fellowships in each Friends Meeting for the double purpose of creating a close fellowship and nurturing the spiritual life of the Meeting through study and worship.

Recently I have been much interested and intrigued by the story of the successive rise and fall of Friends Meetings in Boston. Four times in the past 300 years the same pattern has been carried out. A Friends Meeting has been founded, it has grown, a meeting house has been built, the Meeting has flourished, then decayed, the meeting house has been sold, and the Meeting laid down. In a few years a new group of Friends would be gathered, and the same cycle would be re-enacted.

Why does a Meeting flourish, then decay? Why can it

not always be strong and vigorous? If our Meeting is strong today, is there any assurance that it will still be so 30 years hence? I cannot answer these questions, but I have a theory that is little more than a guess. Can it be that when a Meeting flourishes and becomes so large that a real spirit of fellowship and mutual concern is lost, then its spiritual power declines, and the members fall away? Does our Meeting have within it today the seeds of its own decay and decline? If my theory is true, the very existence and future of our Meeting is bound up with maintaining the fellowship and mutual concern of our members for one another, and any device for helping us do this should be welcomed. It is for this reason, I feel, that some thought should be given to the possibility of setting up small study-fellowship groups.

I am sure that these groups will not result in an exclusive, better-than-thou attitude, but rather that they will be the seedbeds for the generating and nourishing of Quaker concerns for the broader world and its problems.

In conclusion, let me say that I have felt there has been throughout the year a growth in the feeling of responsibility for the tasks of the Meeting. It has been gratifying that the development of the two First-day morning meetings for worship has been carried out so smoothly in such a good spirit of cooperation. I hope we may continue to meet future problems in the same spirit. If sometimes we feel that tasks to which we are called are beyond our strength and ability, let us remember the words of Isaac Penington:

For we can do nothing of ourselves; but being called, being drawn, being required to do that which is far beyond our strength, and giving up thereto; the life springs, the power appears, which does the work.

Meeting for Worship

By CARL F. WISE

Now gathers upon care and blare
The dew of quietness,
A hush on hush, a breathless voice,
Impalpable caress.

What is there in these unmarked walls,
This wood of ancient hue,
These usual, familiar friends
That makes so sweet a dew?

There needs no further miracle,
Nor burning bush nor rod,
Here in this peopled, public place,
Yet closeted with God.

Philadelphia Yearly Meeting

March 22 to 28, 1956

IN the spirit of the well-known quotation, "My peace I give unto you:" but "not as the world giveth," Philadelphia Yearly Meeting opened its 276th annual sessions as a reunited family. In a deeply moving hour of worship we were called to give freely of our best that the spirit of love might move among us, bringing growth to our fellowship.

The report of the Nominating Committee was approved, bringing to the desk Charles J. Darlington and Elizabeth B. Yarnall as presiding and recording clerks respectively. Visitors were welcomed and their minutes endorsed as presented. They included from abroad Ukio Irie of Tokyo and Lotte Rauff of Germany; several from other American Yearly Meetings included Thomas E. and Esther B. Jones of Earlham.

The clerk reported a request of the previous day from WCAU radio station for permission for unobtrusive picture-taking at the afternoon session. Mixed response resulted when it became known that the television program desiring the pictures had the dubious sponsorship of a beer company. It was later reported that the occasion for the pictures had passed due to the delay.

The Meeting then passed under the care of the Yearly Meeting on Worship and Ministry. Anna Brinton served as presiding clerk, and Wilmot R. Jones as recording clerk. The report of the Continuing Committee summarized the reports of Quarterly Meetings on Worship and Ministry (see page 73 of Reports of Committees booklet). This report mentioned a healthy increase in the frequency of holding local sessions of our subordinate Meetings as we work under the program of the new *Faith and Practice*. A deeper personal dedication appears to be the most deeply felt need among our Meetings. Underlying this problem is the one of adequate self-preparation through reading and private or family worship. The problem of fitting ourselves to foster the interest of attenders at our meetings and the primary concern for our younger members completed the major concerns of the report.

We were called to consider whether there has been a loss to the Society in the trend away from the early reliance upon a dedicated Eldership for the proper encouragement of personal faithfulness in the ministry, where the gift seems evident. Perhaps the negative aspect of the critical co-function has been allowed to outweigh the former to the loss of an important service as it becomes submerged in the busyness of modern Ministry and Worship functions. A few of our Meetings still follow the older procedure as provided for in *Faith and Practice*.

Much attention was given during the day to the subject of prayer. The theme was the important, but too infrequent, service of vocal prayer in meetings for worship; and the under-

lying necessity for an earnest and intimate personal prayer life was pointed to as an imperative for the quality of being which should be the Quaker avocation.

The meeting gave wholehearted encouragement to the Continuing Committee in its suggested program of service to the Yearly Meeting.

Supper Conference for Clerks

The clerks of the Monthly, Quarterly, and Yearly Meetings, together with their wives and husbands, met at the invitation of the Field Committee for supper on Thursday night. There were about 200 present, and the wide representation well covered the Yearly Meeting area. Judge Albert Maris, clerk of Lansdowne Meeting, Pa., spoke on the new *Faith and Practice* with penetration and humor. The Monthly Meeting is really the body in which basic business, particularly that having to do with membership, is transacted, and here all sorts of concerns originate. Our peculiar and precious way of proceeding, carried on under the guidance of the Spirit, puts a heavy responsibility on the clerk in recording in the minutes the judgment of the Meeting.

The use of time in the Meeting is the responsibility of the clerk. He must arrange to the best advantage the presentation of formal and membership business, the many communications, and the opening of new concerns. Too long a meeting brings into operation the law of diminishing returns, as the number of Friends diminishes.

Some parts of the *Faith and Practice* with variations from the practice of one or the other of the former Yearly Meetings were pointed out. The Queries have in the past played a vital part in developing and sustaining our testimonies. There was considerable discussion of various ways to use the Queries and Advices to best advantage. There was also discussion, with many good suggestions, of how a clerk can make the best use of the help, seldom fully used, that he has at hand in his assistant clerks. How a clerk should write his minutes and how much his minutes should concern themselves with the local Meeting and how much reflect the wider Quaker world were also among many matters considered.

The impressive gathering was useful in giving our clerks a wider insight into the good order used among us.

Epistles—Representative Meeting—Nominating Committee

The meeting welcomed Gilbert and Blanche Thomas of Stillwater Monthly Meeting, Ohio, introduced by a minute endorsed by Barnesville Yearly Meeting.

London Yearly Meeting's Epistle was read. Anne Wood, chairman of the Epistle Committee, told of the inspiration the Committee had gained from reading the greetings of other Yearly Meetings. In conclusion she read a second letter recently received from London Yearly Meeting, rejoicing at the reuniting of the two branches of Philadelphia Yearly Meeting. The Meeting recommended that, if possible, this letter be printed in the FRIENDS JOURNAL.

The story of Philadelphia Yearly Meeting was compiled from the reports of Henry Beck, Sarah P. Benson, Agnes W. Coggeshall, J. Russell Edgerton, Hannah Stapler, and Helen Williams. The editors wish to express their sincere appreciation for the skill and cooperation of these Friends.

The Meeting approved suggestions that Julia Branson, at present in Germany, and Margaret Moore, who will probably be in Copenhagen at the time of Denmark Yearly Meeting, be asked to represent Philadelphia Friends. It also directed the Epistle Committee to prepare an outgoing message to other Yearly Meetings.

Edith Reeves Solenberger of Lansdowne Monthly Meeting, Pa., reported on her inspiring visits to more than 30 Meetings in Western United States and Canada.

The wish was generally expressed that every adult member of the Yearly Meeting could read the Representative Meeting's report and so better understand the scope of the work of the Representative Meeting. Gordon Jones, clerk of the Representative Meeting, explained that the report in full will be published in the Yearly Meeting's minutes. The suggestion that future issues of *The Messenger* should report proceedings of the Representative Meeting gained general approval, as did the recommendation that members of Representative Meeting should tell their Monthly and Quarterly Meetings of Representative Meeting activities.

Alice Miller, chairman of the Nominating Committee, gave the report for this Committee.

Treasurers' Reports—Audit and Budget—Trustees—Friends Fiduciary Corporation—Friends Journal

The evening session brought a change of complexion with the presence of a large number of men friends. The two assistant clerks were the only women on the facing benches. Three treasurers' reports were presented, the two former Yearly Meetings keeping separate accounts until the last day of 1955, merging the two as of that date. There is now one treasury, with a balance at the beginning of the calendar year of \$42,548.93.

The Budget Committee recommended a total budget for the ensuing year of \$112,696, of which \$81,000 will be requested from the Quarterly Meetings, divided on the basis of adult membership as of December 31, 1954. A great number of problems are involved in merging the finances of the two former Yearly Meetings. There is general appreciation of the skill with which the merger has been accomplished.

The Incorporated Trustees now have invested or in cash the sum of \$7,929,720, which includes many funds in which the Yearly Meeting has no interest but which have been left with the Trustees for investment. Friends Fiduciary Corporation has in its care a total of \$1,421,428, much of which also belongs to various Friends groups and not to the Yearly Meeting. While the functions of the two Trustees groups are somewhat different, hope was expressed that a merger would be possible eventually.

Consolidation of the two Friends papers into the FRIENDS JOURNAL has been accomplished, and at the end of February there was a paid circulation of 5,100, less than half of which goes to Pennsylvania. Copies go to all of the states and into many foreign countries. Friends are reminded that articles must be of broad interest and that there must not be disappointment if the JOURNAL is not devoted to items of purely local interest. Satisfaction was expressed by many Friends with

the style and appearance of the magazine; sympathy was also voiced for the editors and the perpetual problem of pleasing all Friends in all places at all times.

A specific concern came to the Meeting for its interest in the Friends Suburban Housing Committee, which has been recently started for the purpose of helping achieve integrated suburban neighborhoods.

Committee on Education—Friends Education Fund—Religious Education

Following a period of worship, Rajan Davadas of India, who is now attending Pendle Hill, was introduced to the Meeting.

Robert W. Cope, chairman, introduced the report of the Education Committee. Our schools should be the deep concern of every member of the Yearly Meeting and not just those with children.

The Committee reported the retirement of Isabel Randolph as executive secretary. Isabel has been of inestimable value to the work with the schools. Mary Chapple has been appointed the new executive secretary.

Mary Chapple spoke to one phase of the Friends school program. In every school are "Adventures in Friendships" through community and international contacts. The schools work not only through the A.F.S.C. and the Social Order Committee but also through agencies not directly under the Society of Friends such as the "International Village."

The Friends Education Fund is closely allied to the Committee on Education. Its report was given by Paul Brown. It is hoped that scholarships will be available so that all Friends children will be financially able to attend our schools.

As Friends we are interested in the education of the whole person. We are interested in the quality of life, the spiritual atmosphere of our schools. We can make a vital contribution to the spiritual quality. One way to do this is by attending the schools' weekday meetings for worship.

There is a growing need of new teachers with the increasing number of students. The salaries in Friends schools run from \$1,000 to \$2,000 less than in public schools. Contributions from other Friends are needed as never before.

Dorcas Ensor, chairman, reported for the Religious Education Committee. This year the Curriculum Section has reissued *What Shall We Teach?* The Worship Section is arranging a Quiet Day for April 26, 1956. The Library Section regrets that fewer books have been borrowed this year and urges Friends to make use of our large loan library. The Adult Section has arranged two kits of materials, one "For Seekers" and one "For New Members." Three events are now being planned under the Teacher Training Section: a teachers' conference at Wrightstown on April 19; a conference at Woodstown on May 19; and the Fall Teacher Training School in Philadelphia, September 15 and 22. The theme of the Fall School will be "A Quaker Concept of God," and the principal speaker will be William Hubben.

Meetings are urged to provide channels of responsibilities for our young Friends. Look at our committees. Can we give the young people a share in the responsibilities of these concerns?

Young Friends—Westtown—George School

After the reading of the Norway Yearly Meeting Epistle, the clerk extended a word of welcome to W. Macy Lewis of Kansas Yearly Meeting. In reporting about the Young Friends Movement, Paul Lacey stressed that the age covered now is from 15 to 25 years, whereas it formerly had been from 18 to 35. The activities mentioned in the official report (Quaker Haven, Books for Africa, William Penn Lecture, etc.) find their most important supplement in cultivating the fellowship with young Friends in isolated localities and in visits to Meetings. Several Friends stressed the importance of local work. Military service laws are apt to influence the character of the Movement.

John W. Brown followed the reading of the official Westtown report by strongly emphasizing the importance of the religious life of the school for the life of the Society. The percentage of Friends children is increasing. The salary situation of the teachers needs serious study.

John S. Hollister informed the Yearly Meeting that the enlarged George School Committee includes now several members of the former Arch Street Yearly Meeting. William Cadwallader, a senior at George School, presented an impressive sketch of the school's student government, with its balance between freedom and responsibility. Walter H. Mohr and Richard H. McFeely reminded us of the close link between high teaching standards and the spiritual life of youth.

A special minute expressing gratitude for the outstanding service of retiring Board members was adopted for Richard M. Sutton and Horace Burton (Westtown), and Arthur C. Jackson and D. Watson Atkinson (George School). George A. Walton added a personal tribute to Arthur Jackson's statesmanlike leadership.

Daniel Test, Jr., headmaster of Westtown, addressed a moving appeal to Friends to support our system of private education. No child should be barred for financial reasons. The Yearly Meeting should realize its paramount duty to provide greater means for its schools and their eminent task in the religious training of the young people under their care.

Raymond Wilson expressed the hope that both schools will motivate young people to dedicate themselves to unpopular causes in public life, such as are implied in our testimonies.

The joint interests of both schools seemed at times to ignore boundary lines in the scheduled agenda. The discussion moved back and forth from one school to another in the spirit of fraternal closeness, truly a manifestation of fellowship in our newly found unity.

American Friends Service Committee—Friends Committee on National Legislation

M. Albert Linton presided at this special session held under the auspices of the American Friends Service Committee and the Friends Committee on National Legislation.

Edward Snyder of the F.C.N.L. and Kathleen Hanstein of the A.F.S.C. presented facts about the present immigration laws and recommended changes. At times our immigration policy may be an instrument of our foreign policy. In the McCarran-Walter Act the following changes are recommended:

allocation of new quotas without discrimination against nationality, race, or culture, and recognition of the right of peoples to move about freely and make their home anywhere in the world. The 1952 Refugee Relief Act expires December 31 of this year. Of the total of 209,000 persons allowed to come in under this Act, 154,000 assurances have been filed, but only 68,000 persons have arrived. Friends have done well in providing 228 assurances covering 748 persons. More needs to be done.

Samuel Marble, president of Wilmington College, and E. Raymond Wilson of the F.C.N.L. presented the current situation on disarmament. Since Friends have a long standing interest in disarmament, it is important they understand that (1) there is more flexibility on the international scene than there has been. There is a spirit of seeking. (2) Russia and the U.S.A. have been growing closer together on this issue. (3) There is considerable sentiment for disarmament in other parts of the world. (4) We need to recognize that there is no strong public opinion for disarmament in this country now. Americans need to face up to what disarmament would mean to them in terms of a major economic shift.

We need to work for total disarmament with an inspection system, realizing that it will not be perfect. In working for disarmament it was pointed out that we have to give people some positive program and a feeling of security. It was proposed that Friends make some further protest to the President regarding future atom bomb tests. It was approved that this be called to the attention of the Peace Committee in the hope that the Committee might bring this up in its report on the following Monday.

(To Be Continued)

The Living Word*When "prevent" means "precede"*

THE word "prevent" is used 15 times in the King James Version of the Old Testament and twice in the New Testament, but always in the now obsolete sense of "go before," "anticipate," or "precede" (a meaning immediately derived from the Latin *prae*, before, plus *venire*, to come). When the Psalmist says (119:147), "I prevented the dawning of the morning," the present-day reader of the King James Version is mystified. He may then consult the Revised Version of 1901, where he will read, "I anticipated the dawning of the morning," by which he will probably understand that the writer eagerly looked forward to the dawn. The Revised Standard Version expresses the meaning of the Hebrew clearly, "I rise before dawn." This is part of the description of the devotional habits of a pious Hebrew who rises before the dawn to begin the day with meditation and prayer. In the following verse 148, "Mine eyes prevent the night watches" is now translated "My eyes are awake before the watches of the night."

When Peter came to Jesus to report that they were asked to pay the half-shekel tax, (Matthew 17:25), the King James Version says that Jesus "prevented him." That does not mean that he kept Peter from speaking; it means simply that Jesus spoke to him first. When Paul tells the Thessalonians, anxious to know what will happen on the last great day, that "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep" (1 Thessalonians 4:15 KJ), he is not thinking of a possible attempt to keep the dead in their tombs; he is saying simply that those who are alive will not precede the dead to the triumphant meeting with the Lord.

In the other cases the Revised Standard Version replaces "prevent" with "meet" (Psalm 21:3; 59:10; Isaiah 21:14; Amos 9:10), "come to meet" (Job 30:27; Psalm 79:8), "come before" (Psalm 88:13), "come upon" (2 Samuel 22:19—Psalm 18:18), "confront" (2 Samuel 22:6—Psalm 18:5), "receive" (Job 3:12), and "has given to" (Job 41:11). The Hebrew word thus translated is *qadam*, the basic idea of which is to come or be in front or beforehand. The appropriate English word therefore depends upon the context. The King James Version translated *qadam* in eleven other instances by "meet," "come before," "go before," "disappoint," and "before." I will send a list of these instances, with chapter and verse numbers, to anyone who requests it.

LUTHER A. WEIGLE

Internationally Speaking

(Continued from page 210)

sible for the United Nations to find means of restraining both sides from fighting and to reduce frontier incidents. If fighting can be prevented, the healing effect of time and progress at economic development, reclamation of arid land and refugee settlement, together with reduction of tension between the United States and the Soviet Union, may have an opportunity to dissolve a conflict for which no immediate solution is possible. It is sometimes important to know how to live with problems not yet ripe for solution.

Other than Military Methods

President Gronchi of Italy during his recent visit to the United States took occasion to emphasize the fact that arms and alliances are not enough. He contemplates the growth of a system for the peaceful settlement of disputes and urges more stress on that aspect of NATO and the Atlantic Council, as well as on the Council of Europe and the United Nations. "Economic cooperation in an age like ours," he told Congress, "is not a burden or a mere act of generosity. It is a policy

consonant with the interest of each and all concerned."

Disarmament Subcommittee

The U.N. Disarmament Subcommittee now meeting in London has before it suggestions for gradually stopping the production of nuclear weapons as well as for "open skies" inspection and observation at ports and key mobilization centers. Both the Soviet Union and the United States are reported to be favorably impressed by a French suggestion that these arrangements be supplemented by moves for some immediate reduction of arms.

Et Cetera

Through the U.N. Food and Agriculture Organization, the Central American countries and Mexico have been successful in a joint program to check the ravages of locusts which began to devastate crops in 1945. Efforts by each nation separately had been much more expensive and largely ineffective. Through the U.N. Technical Assistance Program, the F.A.O. has been able to send a Greek and a Spaniard, experts who aided the research that made the joint program effective. Since 1951 there has been no large-scale devastation by locusts; the program seems able to prevent future outbreaks. Before the joint program was set up, the individual nations were spending millions of dollars each annually in ineffective separate efforts; the effective joint program arranged through F.A.O. costs altogether much less.

The week beginning May 20 has been designated by the President as World Trade Week. It will be a good opportunity for Monthly Meeting Peace Committees and other groups to call attention to the importance of reducing the obstacles to international trade, as a contribution to peace, welfare, and security.

March 24, 1956

RICHARD R. WOOD

Friends and Their Friends

The second in the 1956 series of Pendle Hill Pamphlets is *Blake's Fourfold Vision* by Harold C. Goddard. The pamphlet is available for 35 cents a copy from Pendle Hill or Friends bookstores.

"William and Mary Nute," notes the Cambridge, Mass., Meeting Newsletter for March, "plan shortly to return to Turkey, where, William will resume his work as a physician under the American Board of Missions."

The fifth anniversary of the death of Fred Barlow, formerly of Paris Meeting, was commemorated by the giving of a talk and a program of his chamber music on the French radio. His romantic ballet *Gladys* was presented at the Theatre in Mulhouse, his birthplace.

Dr. Henry Joel Cadbury, one of the country's best known Friends and Bible scholars, has been elected chairman of the Board of Directors of Bryn Mawr College. He fills the office held by Charles J. Rhoads, a trustee and director for 50 years, who died on January 2, 1956.

Dr. Cadbury has been a trustee of Bryn Mawr since 1948, when he was elected to succeed the late Rufus M. Jones. Since 1944 Dr. Cadbury has been chairman of the American Friends Service Committee and in 1947 represented the Committee in Stockholm to receive the Nobel Peace Prize. Dr. Cadbury was for 20 years on the faculty of Harvard University, where he was Hollis Professor of Divinity, the oldest endowed chair in the United States. He retired in 1954 and is now professor emeritus. He is the author of many books on biblical literature, his most recent being *The Book of Acts in History*. He is also a member of the committee that prepared the recent Revised Standard Bible.

Since his retirement from Harvard, Dr. Cadbury has been a lecturer at Bryn Mawr and Haverford Colleges, and at Pendle Hill, the Quaker study center at Wallingford, Pa., where he makes his home.

Also announced was the election of Thomas Raeburn White of Philadelphia as president of the trustees, a position which Charles J. Rhoads also held. Thomas R. White, a lawyer, has been a trustee of Bryn Mawr since 1907. Two trustees of the College, Elizabeth Gray Vining, the author, and J. Edgar Rhoads, a manufacturer of Wilmington, Del., were elected vice presidents.

Kermit and Mary Whitehead of New Providence, Iowa, have joined the staff of the American Friends Service Committee at Barpali, Orissa, India, where a village development program was started in 1952. The project's pattern is rather similar to the one recently interrupted by disturbances in Jordan, where Kermit Whitehead served for nearly a year as one of two American agriculturists on the staff. The goal of the program is to augment the work of technicians by encouraging the help of villagers in improving conditions of health, agriculture, local industry, education, and participation in self-government. At the present time 36 villages, with a total population of about 40,000, are being reached by the program.

Albert Buzby of Woodstown, N. J., Monthly Meeting is the new president of the Salem County, N. J., Board of Agriculture. Elected to office with him was David Grier, treasurer, also a member of Woodstown Meeting.

Derek Collier of Winchmore Hill Meeting, England, has been appointed leader of the Bournemouth Symphony Orchestra, England.

The Virginia Exiles by Elizabeth Gray Vining was reprinted in the *Bulletin Book of the Week*, Philadelphia, for Sunday, March 4, 1956.

The American Legion, Eddy Glover Post No. 6 has conferred its distinguished service citation on Joan Herman, a member of Hartford Monthly Meeting, Conn., for her unselfish efforts for years in behalf of the March of Dimes Program. Joan has also been one of the most active participants in the organization of New Horizons, an organization dedicated to adventuresome living of the physically handicapped, which is about to celebrate in April its first birthday. She is also editor of the bulletin *New Horizons, Inc.*, which appears three to four times a year.

St. Petersburg Meeting, Florida, was again host to the annual All-Florida Friends Conference, March 10 and 11, 1956. Perhaps this Seventh Conference might be thought of as the most significant and best attended. There is a definite inclination toward the organization of a Yearly Meeting in Florida. Quaker roots are growing deeper, and the local Meetings are growing in increased activity and in alertness to major concerns of our Society.

Reports were presented from the following areas: Miami, West Palm Beach, Daytona Beach, Jacksonville, Gainesville, Clearwater, Bradenton-Sarasota, St. Petersburg, and Orlando. There was also a report from Augusta, Ga., where the Meeting is small but increasingly active in the social and economic problems of that area.

Florida Friends have a special opportunity for contacts with Friends in Cuba and Jamaica.

The Conference appointed a committee, with Caroline N. Jacob as chairman, to study the matter of the growth of Quakerism toward a Yearly Meeting in Florida. There are four organized Monthly Meetings in the state, with the prospect of a fifth this year.

Alice Howland Macomber presented a summary of epistles from the Yearly Meetings around the world with the major concerns of such Meetings as New Zealand, Madagascar, Denmark, Jamaica, Philadelphia, Ohio, Indiana, New England, and Canada.

The Conference was especially favored in having William B. Edgerton as guest speaker for the afternoon. His subject was "A Quaker Visits Russia." With the aid of pictures he presented an excellent cross section of the intimate life of Russian folk.

The subject of integration was a major item in the hearts and minds of the Conference attenders. Aid and support are given the Council on Human Relations. Legislation is ahead of local performance as regards this issue. There is need for interpretation, along with compliance.

John and Charlotte Vaughan of Deland were again in attendance at the Conference after a year of travel and teaching in Pakistan.

The St. Petersburg Meeting urged the enactment of a bill which would prohibit the sale of alcoholic beverages on any plane in flight. It also urged that the atomic tests be suspended to ease world tensions, and that the production and testing of intercontinental missiles be banned.

ALEX. C. ROBINSON, *Recording Clerk*

Elias Hicks Memorial Celebration

On Sunday, March 18, when the sun rose with just a hint of spring in the air, Friends in Jericho, N. Y., relaxed after the near blizzard of the previous Friday and happily remarked how fortunate it was to have such a day for one of the most important and significant events in recent Quaker history, the première of the biography *Elias Hicks, Quaker Liberal* by Bliss Forbush, headmaster of Friends School, Baltimore, Md. Unfortunately their optimism was short-lived, for by mid-afternoon Long Island was again in the grip of even more severe snow, ice, and wintry gales. Nevertheless, it was a day to be long remembered.

Those who attended Jericho Meeting in the morning heard stimulating and inspiring messages from Kennedy Sinclair, Bliss Forbush, Marshall Taylor, George Hossfeld, and Frederick Tolles. At the close of meeting Friends gathered at the grave of Elias Hicks, where Marshall Taylor in a few well-chosen words paid tribute to his memory and quoted from Whittier, the Quaker poet.

In the afternoon, despite the weather, about 125 people attended a tea in honor of Bliss Forbush at the Friends Community Center, Westbury, N. Y. With delightful humor he reviewed the nine years spent in preparatory research for his book and the actual writing of it. He expressed his deep appreciation of the kindly and invaluable criticism of his wife, LaVerne Forbush, of Frederick B. Tolles, "godfather of the book," and many others. Quotations from the writings of Elias Hicks revealed him as a tender, loving husband and father, a good neighbor, a successful farmer (aided in no small degree by the competent management of his wife, Jemima); a useful citizen interested in social questions of his time, such as the abolition of slavery; an educator; a minister preaching the doctrine of the Inner Light; and a "Quaker liberal, who combined this teaching with the use of human reason." At the tea hour which followed, the eight hostesses at the tea tables were descendants of Elias Hicks.

MARION F. JACKSON

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

How to Become a Member of the Religious Society of Friends, published by Philadelphia Yearly Meeting, serves the purpose of the London Yearly Meeting's pamphlet mentioned in an editorial in the FRIENDS JOURNAL for March 17. Copies of the Philadelphia pamphlet are available at Friends Central Bureau, 1515 Cherry Street, Philadelphia 2, Pa.

Doylestown, Pa.

HELEN W. WILLIAMS

I am in complete accord with the views of Inga Bergman as expressed in her letter in FRIENDS JOURNAL, January 14. Her criticisms are fully justified. Why have we left so far behind the plainness of the early Friends?

Speaking of introductions, Rufus Jones once said he had suffered more from poor introductions than from lumbago.

Our New York Yearly Meeting Book of Discipline advised Friends to be guarded in their conduct and conversation (so much of what we say is unnecessary and unwise), to avoid the vain fashions of the world, and to observe simplicity in the furnishings of our homes and tables. We have thrown to the winds the sincerity, simplicity, and serenity of 300 years ago.

The last day of the Stockholm Yearly Meeting in 1954 at Per Sundberg School, friends of the Friends were invited. I noticed that a few wore earrings, but I think they were the Friends, not Friends.

Man looketh on the outward appearance, but the Lord looketh on the heart.

Mattapoisett, Mass.

HELEN M. HILLER

Palmer R. Huey's letter (March 10) says that we should "employ psychological methods in our religious education enterprise." I feel that psychology is as complicated and potentially dangerous as medicine. To continue his simile of the teaching of medicine and religion, I should hate to be treated by a doctor whose medical training had been given by amateur volunteers one hour a week.

I agree that our children must have the teaching which will "train the individual to cultivate wholesome mental and emotional habits." But this kind of training is too deep-seated to be given during the brief contacts of our First-day schools; it must be lived, either in the family or in a full-time school.

If an individual teacher is qualified, he will inevitably use the psychological methods with which he is familiar, but we should not urge all our teachers to do so.

Belmont, Mass.

NORA GLADWIN FAIRBANK

Coming Events

APRIL

7—Ohio Valley Friends Conference at Hyland Creek Meeting House near Salem, Indiana, 10 a.m. to 4 p.m. Friends from Kentucky, Indiana, and Ohio are planning to attend.

7—London Grove Forum at the London Grove Meeting House, Pa., 8 p.m.: M. Munzer Makansi, formerly from Syria, "The Religion of Islam." Discussion following. All welcome.

8—Conference Class of Race Street First-day School, Philadelphia, 11:40 a.m.: "Faith and Practice—Quaker Faith." Leader, Howard H. Brinton.

8—Appointed meeting for worship at Burlington, N. J., Meeting House, 3 p.m., followed by an address at 4 p.m.: Lawrence McK. Miller, Jr., general secretary, Friends General Conference, "Christian Resources for Today."

13—Open meeting of the Committee on Education of Philadelphia Yearly Meeting. Business meeting, 4:30 p.m., Room 1, 1515 Cherry Street, Philadelphia; dinner, 6 p.m., Friends Select School, 17th Street and Parkway; panel discussion, "Exploring New Dimensions," auditorium, Friends Select School, 7 to 9 p.m.: "Teaching with Television" by Burton P. Fowler, "What Will WHYY Mean to Us?" by Paul B. Blanshard, Jr., "Flannel Boards to Films" by George M. Miller, and "Leadership or Fellowship?" by Alexander M.

MacColl, with E. Newbold Cooper, chairman of the Friends Council on Education, as moderator.

13—Meeting of the Friends Council on Education with the Philadelphia Yearly Meeting Committee on Education, 7 to 9 p.m., Friends Select School, 17th Street and Parkway, Philadelphia. Note change of date from April 12. There will be no business meeting of the Council at this time.

14—Illustrated Lecture at Fair Hill Meeting House, Germantown and Cambria Street, Philadelphia, 7:30 p.m. H. Clifford Lester, chemical engineer with the Atlantic Refining Company, will talk about his experiences in rural Mexico in connection with the A.F.S.C. work project.

15—Conference Class of Race Street First-day School, Philadelphia, 11:40 a.m.: "Faith and Practice—Education, Social Customs, God and Human Diversity." Leader, William Eves, 3rd.

19—Friends Forum at the Chester, Pa., Meeting House, 24th and Chestnut Streets, 8 p.m.: Gilbert Kilpack, "The Holy Spirit and the Inner Light."

21—Western Quarterly Meeting at London Grove, Pa., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m. Richmond P. Miller will speak in the afternoon on the work of Overseers. Lunch will be served.

21, 22—Northwest Half-Yearly Meeting at the Victoria, B. C., Meeting House, 1831 Fern Street. Saturday, business meeting, 3:30 p.m.; supper, 5:30 p.m.; evening session, 7 p.m.: special speaker, Eubanks Carsner of Riverside, Calif., "The World Conference and Committee for Consultation." Sunday, meeting for worship, 11 a.m.; light luncheon, 12:30 p.m.

22—Chester Quarterly Meeting on Worship and Ministry at Springfield, Pa., Meeting House, 3 p.m. The Second Query will be discussed.

BIRTHS

COPPOCK—On February 16, in Indianapolis, to Paul and Anne Crosman Coppock, a son named JAMES CROSMAN COPPOCK. The father is a member of West Newton Monthly Meeting, Indiana; the mother, of Media Monthly Meeting, Pa. The grandparents are A. Hurford and Alice F. Crosman of Media Monthly Meeting and Paul and Gladys Coppock of Memphis, Tenn. Homer and Mabel Coppock of North Main Street, Richmond, Indiana, are the great-grandparents; he was former head of the A.F.S.C. offices in Richmond.

LACEY—On March 21, to Philip G. and Diane Elizabeth Lacey of Scotia, N. Y., a son named JAMES ALLEN LACEY. He is the grandson of Stanley H. and Florence Cocks Daniels of

Madison, N. J., and the second great-grandson of Isaac M. Cocks of Cornwall-on-Hudson, N. Y.

LANGWORTHY—On January 13, at Charlotte, Vermont, to Garfield S. and Frances Jean Langworthy, a daughter named KATHERINE FRANCES LANGWORTHY. The mother and grandparents, Charles L. and Mary Emma McVaugh, are members of Newtown, Pa., Monthly Meeting.

THATCHER—On March 3, to Edward and Monette Thatcher of Eugene, Oregon, a son named JAY WARREN THATCHER, a birthright member of Eugene Preparative Meeting, Oregon. He is a grandson of Charles and Angeline Thatcher of Swarthmore, Pa.

MARRIAGE

HOUSER-AYRES—On March 24, at Stout Memorial Meeting House, Earlham College, Richmond, Indiana, and under the care of Clear Creek Meeting, CAROLYN ISOBEL AYRES, daughter of John U. and Alice Hutchinson Ayres of Westfield, N. J., and ARGYL CLARK HOUSER, son of Reverend and Mrs. Argyl Clark of Rochelle, Illinois. The bride is a member of Summit, N. J., Monthly Meeting.

DEATH

SMITH—On March 16, in an automobile accident, WILLIAM THOMAS SMITH of Lincoln, Va., aged 77 years, a member of Goose Creek United Monthly Meeting, Va. He was a prominent dairy farmer and a leader in Loudoun County school and community affairs.

William Smith was born in Lincoln, Va., the son of Edward J. and Mary Hannah Brown Smith. He graduated from George School in 1898 and attended Swarthmore College and Cornell University. His first wife, Bertha Pancoast Smith, died in 1953. He is survived by his second wife, Lillian Piggott Smith, four daughters and a son, a sister, nine grandchildren, and three step-children.

At a service in Goose Creek Meeting House on March 19, Theodate Wilson Souder, one of the several Friends who spoke, said in part: "Somehow he lent a special quality to any group or meeting where he was. Quietly, unhurriedly, considerately, and thoughtfully he could be counted on to contribute his own thinking and to listen with interest and respect to others. He had faith in himself, in his associates, in life, in God—a dynamic faith which always entailed action. When it seemed that something needed doing, he was ready to take it on."

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, William Allen Longshore, Jr.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

IOWA

DES MOINES—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone BE 7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Long-fellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

ST. LOUIS—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

THOUGHTFUL FRIENDS who have found value in the NEWSLETTER BETWEEN THE LINES

urge that other Friends become acquainted with this authoritative information service. The editor, Charles A. Wells, is a Friend. Write for a sample copy or send \$1.50 for a year's subscription. 29 PARK STREET, DEMAREST, NEW JERSEY

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th Street May—September: 144 E. 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., Williams Y.M.C.A. Telephone JE 1-4984.

PENNSYLVANIA

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

MERION—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m., unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

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Committee on Family Relationships Counseling Service for Friends

For appointments in Philadelphia telephone John Charles Wynn, MADison 3-8069, in the evening.

For appointments with Dr. Lovett Dewees write him at Glen Mills, Pa., or telephone Valleybrook 2474.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

READING—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

APRIL 14, 1956

NUMBER 15

*S*OMEWHERE in the past you made a wrong turn. As you faced a situation, you erred in judgment. It is all clear now, and if you had the same decision to make again, it would be a different choice. Because you erred in that judgment, you are too disposed to brood over past failure. Do the best you can with life. When was an oak tree ever made without storms? When was the tone of a violin ever sweet without the pressing of the strings? When was perfume ever fragrant without the crushing of the rose? When was there a rainbow without a cloud, a resurrection without a Calvary?

—JOSEPH R. SIZOO,
On Guard, 1951

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Philadelphia Yearly Meeting

Letters to the Editor—Books

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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

Books

ELIZABETH CADBURY, 1858-1951. By RICHENDA SCOTT Harrap and Co., Ltd., London, 1955. 200 pages. 12 shillings, 6 pence; \$2.50.

Dame Elizabeth Cadbury was born on Midsummer Day in London, and her birthdays became the annual Bournville Village Festival, to which she invited all of the families who attended Bournville Meeting on the outskirts of Birmingham where she lived at The Manor House in Northfield.

We were privileged to attend the first of these gathering after World War II. Although it was held on a somewhat reduced scale because rationing was still in effect, one could imagine what festive occasions these were during happy peacetime periods. After tea by the lake and a walk through the rose gardens, everyone gathered in the Oak Room to sing hymns accompanied by the organ and listen to an address on a topic usually assigned by the hostess.

From the beginning to the end of her life, Elizabeth Taylor Cadbury was "a match for every occasion," whether it was serving as president of the Birmingham Symphony orchestra at her usual place in Meeting for Sufferings, the head of a full household of children, stepchildren, and grandchildren on the tennis courts with her husband, presiding over a great variety of charitable, civic, religious, and educational groups or suggesting in Bournville Meeting that now was the time to join in hymn singing.

Richenda Scott has given a remarkably interesting picture of British Quaker life in the recent past which will help Americans to understand the quality and the significance of Quakerism in Britain. For surely there were a goodly number of Friends among the eminent Victorians, and they have left their residue in the British Quakerism of today.

In addition to the fascinating pen pictures of the life of Elizabeth Cadbury, sixteen well-chosen illustrations carry the reader right over into Britain and add much to the value of this first-rate record of a first-rate Christian life.

RICHMOND P. MILLER

New Publications

Bouregy and Curl, Inc., 22 East 60th Street, New York 22, N. Y., has just published *Joshua Doan*, a novel based on the Duncombe Rising of 1837 in Ontario, Canada (319 pages \$3.50). Gladys Francis Lewis has portrayed the dilemma of Joshua Doan, his family, and other members of the Spartan Friends Meeting who have been active in the movement for needed political reform but who are torn between their religious convictions and the armed revolt advocated by others.

Elizabeth Fox Howard, English Quaker whose strong concern for Germany led her several times into unusual situations, has published memoirs of her Quaker work there in an 86-page book entitled *Downstream, Records of Several Generations*. The small book was published by the Friend Home Service Committee, Friends House, Euston Road, London, N.W. 1 (price, four shillings; \$1.00).

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FRIENDS JOURNAL

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Editorial Comments

Silence by Telephone?

SOMETIME ago we read in a foreign-language magazine a beautifully told story which recounted the trials of the director of a literary radio program. A famous novelist had spoken two lectures on the tape recorder, but before they were put on the program, his religious philosophy underwent a sudden change. He demanded that the word "God" be replaced by the phrase "the higher being whom we all revere." The director had to cut out of the ribbon the word "God" no fewer than 27 times, and the famous novelist had to dictate 27 times the phrase "the higher being whom we all revere." Since some of the phrases demanded different grammatical cases, he had at times to say "of the higher being" or "to the higher being," and some confusion also arose in regard to the larger number of seconds and minutes which this vague theological phrase required in contrast to "God."

The program director had a peculiar way of relaxing at home from the endless river of words which flowed over his tired ears all day: he asked his friends to sit with him in silence, and this silence he recorded on his private tape recorder. When alone, he then played off these long periods of silence to himself.

We were reminded of this suggestive story when silence was recommended for the religious telephone services dispensing prayers of inspirational messages that are becoming increasingly popular in some cities (see "In Brief" below). Would it work? Would any listener be satisfied to receive—nothing? Or would this "nothing" be appreciated as meaningful? Quaker silence is more than ordinary absence of speech. It arises out of group worship and religious concentration, togetherness in adoration, and, at its best, out of wordless awe before the mystery of God's presence. Silence may mean many things, and some of our thoughts or emotions producing silence are not necessarily religious or pleasant at all. We have no first-hand knowledge of the British experiment in reproducing a Friends meeting over the radio, but not all British Friends were happy over this attempt. The living presence of worshipers seems indispensable to create worshipful silence. Silence as fatigue from the

chatter of words is desirable. Silence at moments of sorrow or great joy is natural. Silence as a response to an insult is heroic. But the living silence which Friends experience and love as sacramental, transforming, and transcendent is hardly communicable through the impersonal media of modern technology.

U. S. Students Abroad

In 1954-55, 9,262 American students studied abroad in 47 countries. Almost 59 per cent attended European schools, 15 per cent were in Mexico, and 14.8 per cent in Canada. Six hundred and twenty-four students went to the Far East, 112 of them to Japan. African institutions listed 31 students, and 85 students were in Australia and New Zealand. The majority of the students worked in the following fields: liberal arts, medicine, theology, social sciences, creative arts, and natural and physical sciences. The greatest number of the liberal arts students were in the United Kingdom. Switzerland and Italy attracted the most medical students. Creative arts students preferred Europe, but a sizeable minority went to Mexico.

Potentially every student working abroad not only can be an ambassador of good will but also may correct some of the erroneous impressions about American cultural and political life. Conversely, these students on their return will enrich our own cultural heritage by sharing some of the skills and traditions of foreign nations with their fellow students and communities.

In Brief

Dial-A-Prayer and other inspirational telephone services are now available in many churches and Y.M.C.A.'s from California to New York. An automatic answering set developed by the Bell System serves the public to an increasing degree. Two units in the Baltimore Y handle about 4,000 calls daily. Seven units in the Chicago Central Y dispense 7,000 devotional messages a day. The A.F.S.C. *Information Service Newsletter* (February 1956) asks the question, "How about Dial-A-Moment-of-Silence from Quakers?"

Heifer Project, New Windsor, Maryland, has sent its 53rd shipment to Germany. It consisted of 63 heifers.

The Joy That Is Set before Us

By ELISE BOULDING

FOR most of us, the great enemy of the Kingdom is *today*. The trap of dailiness catches us, and makes cowards of us all. For the train leaves for the office in five minutes; if the beds aren't made and the dishes washed *now*, the house will be a mess all day. The baby is crying for his bottle, nobody can find any clean underwear this morning, and within an hour the editor of the Meeting's Monthly Bulletin must have information about all the committee meetings to take place next month. It is not only that these things can't wait today; it is that the same things recur with the same immediate urgency day after day after day. It is not as if we could work up an extra burst of speed, finish our tasks for once and all, and then be free to do "God's work." The more we long to be doing other work, the more overwhelming the tasks of the present seem, until they sap our courage and our strength. Or we may respond to the pressure by a complete about-face, and come to feel that these tasks are, after all, the *only* ones that matter. Then we are in danger of finding all our security in our daily routine, and will fear anything that might change it.

Should we leave our daily tasks then? Should we leave the plow standing in the middle of the furrow to follow Him? There are some people whose special gifts require them to do just this, and no man should hinder them. But God does not call most of us away from the plow; He would rather have us shift bosses, since it is, after all, His acre, and start plowing the field for Him. St. Francis heard a voice before the crucifix at St. Damian's saying, "Francis, go, repair my house that thou seest is all in ruins"—and he walked out of the shop where he had been selling cloth for his father, never to return. Brother Lawrence saw a vision of God's Providence in a monastery kitchen washing dishes—in the presence of God. Each man, through the strength of his vision, was living as if the Kingdom were already here. Some men must change their work, like St. Francis; others must do for God's sake what they formerly did for their own, like Brother Lawrence. Many of us will find that we are called to one kind of service at one time of

life, and another at a later time. Washing diapers and feeding young children commands by far the largest share of my life right now, but I know it will not always be so.

For those of us who know that it is right for us to stay where we are, is it possible to avoid the trap of dailiness? Can we transform our homes and offices into advance outposts of the Kingdom? In the moments of exaltation that come to us all, certainly. But day after day? You may say, "But that is expecting too much! These are very fine words, and we have used them ourselves occasionally, especially on Sunday morning in meeting for worship, but we can't really *do this*!" Friends, I have shared this reaction with you. But I have been having some "close, plain work" with myself in recent weeks on just this subject. I have gradually come to realize that I have been expecting far too little of myself. With the coming of the fifth baby, the usual sicknesses in the other children, and a major operation for one of them, all in one month, I have been getting more and more adept at making excuses for myself. I am too tired to be patient, too tired to pray, too tired to make our home "a place of friendliness, refreshment, and peace, where God becomes more real to all who dwell there and to those who visit it." And all the time that I have been telling myself this, I have been turning my back on the one Source of refreshment that I needed! If we keep our backs turned to God, His Kingdom gets to seem more and more unreal and impossible, and we come to expect less and less of ourselves in the way of service.

The One Thing Needful

I trust that I will never again be able to persuade myself that I am too tired to pray. For this, *this* is the one thing needful. We like to think of prayer as a free overflowing of the spirit, but there are times when it must be undertaken as an act of the will, a discipline in the strictest sense of the word. Religious temperaments differ, and I am not one of those who place great reliance on specific procedures and "steps" in the religious life. But turning to God in prayer is the one indispensable step. Only through prayer can our vision of His Kingdom come clear. The clearer it comes, the greater the strength, the greater the joy, the greater the spiritual release which will enable us to live here and now in such a way that the Kingdom can come to all mankind.

If there are things inside us that block our sight so that we cannot look upon the joy that God has set before us, it is through prayer that we can examine and gradually dissolve these obstacles, for God is the First and

The article above is the conclusion to the 1956 William Penn Lecture, given on March 25 during Philadelphia Yearly Meeting by Elise Boulding. The sonnet at the end is taken from *The Naylor Sonnets* by Kenneth Boulding, her husband, professor of economics at the University of Michigan. Elise Boulding is the author of *My Part in the Quaker Adventure*, a study leaflet for Junior High classes in First-day school, and other pamphlets.

The complete text of the William Penn Lecture for 1956, *The Joy that Is Set before Us*, is available for 50 cents a copy (reductions of 20 per cent for ten or more copies) from the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

Last Counselor. Earthly counselors have their important place, too, but it is my experience that insights from the psychiatrist's couch still have to be offered up to God in prayer before the real liberation of the imprisoned spirit can take place. In spite of all that can be said about the "God above God" and the ultimate impersonality of the universe, it is the God of the divine encounter, the personal God we meet in prayer, who touches, transforms, and liberates us. It is in Him that we must put our trust.

But we must also trust ourselves. In a world that specializes in props and supports, physical, psychological, and spiritual, and devices to make life easier, let us not be fooled into expecting too little of ourselves. If we keep our eyes turned toward the Kingdom, we will know that all things are possible in God's sight. Paradoxically, we must not expect too much, either. For even though we are faithful in prayer, there are periods of spiritual dryness which come to us all, periods when the inward obstacles loom very large indeed, and the Kingdom seems to recede. Madame Guyon experienced seven years of such dryness, when God seemed to withdraw His presence from her entirely. "But taught by the great inward Teacher, she was enabled to perceive from the first, that it would not be safe for her to estimate either the reality or the degree of her religion by the amount of her happiness. . . . She did not seek joy, but God. God first, and what God sees fit to give, afterwards."

We must not *depend* on joy, then. It is set before us, as a fruit of the spirit, but we must *first seek the Kingdom*. When we are spiritually liberated to live as if the Kingdom were already here, as we surely will be if we are faithful in prayer and seeking, it will slowly move in upon us from the horizon. Our brothers who now stand frozen before the abyss will look up, and see the Kingdom coming, and they will start to build a bridge across the abyss—in joy.

While yet we see with eyes, must we be blind?
Is lonely mortal death the only gate
To holy life eternal—must we wait
Until the dark portcullis clangs behind
Our hesitating steps, before we find
Abiding good? Ah, no, not that our fate;
Our time-bound cry "too early" or "too late"
Can have no meaning in the Eternal Mind.

The door is open, and the Kingdom here—
Yet Death indeed upon the threshold stands
To bar our way—unless into his hands
We give our self, our will, our heart, our fear.
And then—strange resurrection!—from above
Is poured upon us life, will, heart, and love.

John Woolman Speaking

WE who call ourselves Friends need a revisitation by George Fox or John Woolman. We need the kind of firm but gentle reproach they brought to slaveholders who practiced in the economic world patterns foreign to their religious professions.

We can have such a revisitation. For we know the quality of their thinking and feeling and can fairly surmise what their reactions would be to problems that perplex us. We would have to expect some painful awakenings. And we would have to take on ourselves the discomforts they bore in standing witness against the evils of their time. How hard it must have been for Woolman to offend a host who believed himself a follower of Fox and who yet had invited Woolman to sleep in a slave-made bed; how hard, to offend even with the gentleness of going out to sleep under a tree, to be discovered or not to be discovered there. Since they will not come in person to visit us, we must invite a return of their devoted spirits and do for ourselves the pricking of our own conscience.

They would speak to each of us according to our hearing, even if they were here in person, the more so since we must not only hear but interpret for ourselves.

For my part, I hear John Woolman saying: "You often keep the letter well and in some matters, the spirit, too. But evil changes guise. And human exploitation has by imperceptible degrees assumed, since I was here, new forms."

I think I hear him analyzing the consequences of the industrial revolution, perceiving against a background of human concern the unguided appetites of machines for raw materials, for markets, and space for population increase.

I hear him asking us to reckon our responsibility in the consequent development of colonial empires, we of New England having ours ready made in the wide plains of the West, in the colony of the South. Would he not question our trafficking with the prime movers in such exploitative economy, our foreign policies that align us too often with the ultraconservative as defense against those who have risen in revolt and are still rising against the world's inequalities?

I think I hear Woolman saying: "How far have you strayed in your economic developments from a spirit of generosity, of interdependence and neighborly warmth, in your devotion to what you call the profit system? For I must say to you that profits are no part of morality but may be the unquestioned essence of error in a sick society and a divided world. Generosity you have shown and often do show. But are you simply enjoying being

generous to those who would not need your generosity if you were to establish a social and economic order firmly grounded in service and love?

"Right you are in prizing freedom. Your democratic ideals are clearly sound. But won't you in groups together and in your own meditations challenge all that you have believed, if necessary, in seeking your way toward an even better order that will be founded on service and yet will provide the optimum of freedom and regard for the dignity and beauty of all human beings? You do not need to waste your substance and dwarf your spirit by hating those who have risen against you and your friends. There are bridges to be found that will be as acceptable to them as to you, because based in abiding truth."

MORRIS R. MITCHELL

Our London Letter

COMMENT in the FRIENDS JOURNAL some weeks ago on religious broadcasting in the U.S.A. led me to investigate the position over here. Choosing at random one week in December, I was rather pained to find that the Third Program of the British Broadcasting Corporation (our highbrow service) gave no place at all to religion that week. I hope that this does not indicate that our best thinkers have no use for religion. I prefer to assume that listeners to the Third are selective and, while occasionally enjoying somewhat erudite fare, turn also to the other programs for more popular and, at times, quite solid diet. More recently I have been glad to find that the Third does not bar religion. Last month it gave us a program with religious implications when it broadcast a "mediaeval disputation" on "The Morality of Nuclear War." The disputation was carried on by three Benedictines and sponsored by our National Peace Council, to which Friends Peace Committee is affiliated and of which the secretary is a Friend. The disputants set out to deal with their theme on purely logical grounds and presented their arguments with cold formality. Their conclusion was that nuclear warfare let loose such unpredictable consequences that it was morally indefensible. After the Benedictines had had their say, they dealt with questions. One of these came from Kathleen Lonsdale, Quaker scientist, who, as we should expect of her, avoided arguments of expediency and brought her hearers down to basic religious principles.

Returning to other B.B.C. programs, I found that television gave no place to religion in the week under review except on the Sunday, and then only 20 minutes. At the moment it is running a series on "Jesus of Nazareth," ostensibly for children but worthy of the

attention of grown-ups. I thought the first of the series which dealt with Jesus as a boy, most convincing and calculated to make the Gospel stories come alive to all who saw and heard it.

Five minutes a day is the Light Program's usual ration to religion, with about 1.15 hours on Sunday. Religion comes off best in the Home Service, the most nationally important of our services. It gets about two hours on Sundays and 20 to 45 minutes on weekdays. Every morning there is a five-minute "Lift up your hearts" program. John Woolman was the theme for that a short while ago, and the speaker, Reginald Reynold, the British Quaker author, traveler, and worker for peace. Although John Woolman is well loved by British Friends, he is probably almost unknown to others here.

Incidentally, the B.B.C. provides a useful vehicle for contributions to Quaker work. An appeal by the Friends Service Council for relief work brought in £5,023, a very useful sum of money.

Last year (or was it the year before?), Friends may remember, some British Friends formed Friends Fellowship of the Arts. This body now produces at intervals a small illustrated magazine entitled *Reynard*. "What 'Reynard'?" says the editorial. "Because . . . Reynard is the little brother of Fox," it continues. "He therefore symbolizes Friends in their wildwood aspect. . . . Every artist must accept the little fox in himself, the elusive unexpected, wilful impulse from the sacred grove, coming not because we ask him, but when we leave the gate in our protective fence open." There follows in the first issue an article on "Art and Religion" by Laurence Housman, the playwright whose *Little Plays of St. Francis* and scenes from the life of Queen Victoria are favorites of the British public. Although not a member of the Fellowship, Laurence Housman has, in his eighties, joined the Society of Friends. He gives his blessing to the Fellowship in its "desire to demonstrate that art and religion cannot be separated without loss to both alike." Many of us would support him in this.

To the joy, I imagine, of most Friends, and to the surprise of many of us, the House of Commons has voted with a majority of 31 to abolish or suspend capital punishment. On the day of the debate several Meetings, I understand, held special meetings for worship. When the subject came up last year, there was a majority of 3 against abolition and a number of abstentions. For years Friends Committee on Penal Reform has been working for abolition, and it seems that at last its effort and those of like-minded people are bearing fruit. They have been helped by the fact that public opinion has been influenced against the death penalty in several cases lately in which, although the law was faithfully adminis-

tered, there seemed to be a miscarriage of justice. In spite of this favorable vote, abolition has not yet been obtained. The House of Lords can hold it up for a time, but the outcome seems certain even if delayed. The great question remains: What shall be done with the murderers? Are they to be let loose on the public again and, if so, how are they to be turned into worthy and reliable citizens? It would be good if Friends could take a lead in thinking on this subject.

JOAN HEWITT

Philadelphia Yearly Meeting

March 22 to 28, 1956

(Concluded)

The William Penn Lecture

In recent years the annual William Penn Lecture, sponsored by the Young Friends Movement, has been given at the fall General Meeting. However, with the uniting of the two Philadelphia Yearly Meetings, it returned as part of the 1956 Yearly Meeting sessions.

Elise Boulding spoke to a large gathering of Friends on "The Joy That Is Set before Us." This was an historic moment as well as a time for sharing together a message of supreme importance. This marked the first time in the history of the William Penn Lecture that a husband and wife have been asked to speak. Kenneth Boulding spoke on "The Practice of The Love of God" in 1942.

We all long for happiness, but usually consider that "Christian joy is the province of the saints and mystics." It is, however, only in joy that the human spirit finds its liberation. "The real difference between happiness and joy is that one is grounded in this world, and the other in eternity. Happiness cannot encompass suffering and evil. Joy can. Happiness depends on the present. Joy leaps into the future and triumphantly creates a new present of it. It is a fruit of the spirit, a gift of God—no man can own it." The closing part of the address is published on pages 228 and 229.

*Social Service—Elderly Friends—Family Relationships—
Joseph Jeanes Fund*

After a worship period memorial minutes were read for Samuel W. Jones and Howard W. Elkinton. The Epistle from France was read. Russell E. Rees, secretary of the Board of Christian Education of the Five Years Meeting, was welcomed.

The Social Service Committee has just completed a survey of the needs and care of Friends over 60. Of our membership of 17,272, approximately 3,881 are over 60. Of these, 241 are in Friends Boarding Homes. (There are 347 guests in the Homes, but 106 of them are not Friends.) There are no accurate sta-

tistics to indicate how many of our older Friends in need of care away from their own homes are in some institution other than a Friends Boarding Home. Overseers should be aware of the problems which face most people as they grow older.

The Committee on Elderly Friends has received a second offer from Dr. Everett S. Barr for the use of his Marshall Square Sanitarium. A tentative agreement is being prepared for the decision of the Representative Meeting. The Committee now has \$149,359 at its disposal; \$61,000 of this is the Mary K. Comly fund.

The Family Relationships Committee maintains in the Library at 1515 Cherry Street books dealing with family life and also publishes a list of recommended reading. In the spring of 1954, it established a counseling service; and in a year and a half, 52 members had 152 interviews dealing with a wide range of subjects. There are no fees, but many people seem to want to make a contribution. This service is only for exceptional cases and is not intended to take the place of the loving pastoral care of the Overseers. It can be used as a resource by Overseers.

The Joseph Jeanes Committee reported that it had distributed its funds to the Boarding Homes. Most of the Homes are carrying on programs of modernizing and improving in order to make their guests more comfortable.

Peace and Freedom

Following a period of worship the Epistle and accompanying letter from Iowa Yearly Meeting, Conservative, was read. The clerk introduced Irene Pickard from England and Iwao and Tomiko Ayusawa of Japan. Iwao Ayusawa was former clerk of Japan Yearly Meeting.

Emerson L. Darnell, chairman, presented the report of the Peace Committee. Three suggested messages were presented for approval by this meeting:

(1) A message to be sent to the mayor of Montgomery, Alabama, and Dr. Martin Luther King, Jr., the Negro leader; (2) a draft of a message to Harold E. Stassen in London attending the U.N. Disarmament Conference, urging a more constructive approach to total disarmament; and (3) the concern presented by Falls Monthly Meeting to the Friends Peace Committee that the people of the world join the U.N. in a "prayer for peace" at the opening of the next General Assembly.

The Meeting felt that it would be unwise to send the message to Montgomery, Alabama, without some editing. The suggestion was made that two concerned Friends be sent with this revised message. These suggestions were referred to the Peace Committee to make definite recommendations at a later session. There was general agreement expressed to sending the message to Harold E. Stassen. This, too, was referred to the Peace Committee to prepare and bring to a later session. The Peace Committee was given authority to forward the Falls Meeting concern to whatever channel seemed right.

A. Burns Chalmers, chairman, introduced the Civil Liberties Committee report by calling attention to the ancient testimony of our Society as shown in the establishment of the Meeting for Sufferings. "We must obey God rather than man" is central to our faith.

This concluding part of the story of Philadelphia Yearly Meeting was compiled from the reports of Josephine M. Benton, Elwood Cronk, Jane B. Dye, Anna H. Jones, Eleanor B. Prettyman, Lydia B. Stokes, and Susan V. Worrell. The editors are grateful for the skill and cooperation of these Friends.

Henry Cadbury spoke on our Quaker heritage, Clarence Pickett on the urgency of the situation and the need of such a committee, and Walter Longstreth on freedom of expression.

The 1955 minute was read, stating that this Committee had been established for only one year. The Meeting enthusiastically approved continuance of the Civil Liberties Committee.

Quarterly Meetings

The meeting for worship laid the basis of our search for the right balance between mystic contemplation and implementation of our testimonies through our social program. The Epistle from New York Yearly Meeting reminded us that unity meant not lack of differences but a deepening of testimony through these differences.

The Yearly Meeting agreed that the Religious Life Committee should be laid down and responsibility for spiritual fellowship carried on the Quarterly Meeting level, provided the Continuing Committee on Worship and Ministry should help the Quarterly Meetings when necessary.

The statistical report gave the membership on December 31, 1954, as 17,309, and on December 31, 1955, as 17,272; but in the intervening time Orange Grove Monthly Meeting had transferred its 211 members to Pacific Yearly Meeting, so that actually there was a gain of 174 members. Haverford Quarter had the largest increase; Bucks, the next.

The answers to supplementary Queries were read. Hadonfield Quarterly Meeting asked that the eighth supplementary Query be changed to read, "Were representatives appointed to the Yearly Meeting session last year and were they in attendance?" The Yearly Meeting approved. It was also decided that the third supplementary Query needed clarification, and the Representative Meeting was asked to study this. Albert Maris pointed out that where a lack is shown in the Monthly Meeting, the Quarterly Meeting should give help.

In the summary of the Quarterly Meeting reports, satisfaction was widely expressed with the organic union and the reorganization of the Quarterly Meetings. Most Meetings expressed pride in their First-day schools, forums, or study groups. There seemed to be widespread work with young people and with groups both outside and in the Society. The problem most universally recognized was the need for spiritual growth. The next seemed to be that Friends' actual practices so often fall short of their intellectual acceptance.

Ecumenical Relationships—World Committee— Friends General Conference—Church Unity

This was the longest session of the Yearly Meeting, not closing until 5:20 p.m. Three factors played into this; too much was crowded into one afternoon, each report was spoken to by two people, and some felt the weight of their committee so heavily upon them that brevity was lacking.

Ralph Rose, speaking of the Friends World Committee, was disturbed to find that our reputation, which is so high, is unwarranted because of the superficiality of our spiritual life. Because Friends in this country know only the problems of their own area, true unity is a far-off realization. During the year the Committee gave recognition to eight unaffiliated Meetings as having full Monthly Meeting status. Because of

the Five Years Meeting Conference, 25 Friends from overseas circulated among us.

There is a growing interest in Friends General Conference. The establishment of the Meeting House Fund, from which grants and loans are made to Meetings requiring new or additional facilities, was completed. During this year a loan was made to Ann Arbor, Michigan, and a grant to Lancaster Meeting, Pa., and for the coming year a program of promotion is being initiated. The Cape May Conference, June 22 to 29, with the theme "Growing in Love and Unity," will be a cementing experience in which the whole family is included. Arch Street Friends were especially urged to attend.

The Religious Education Committee has printed so much material for adults and First-day schools, including the Religious Education *Bulletin*, which is mailed to 1,700 First-day school teachers, that it is remarkable that time could be found to publish the new edition of *A Hymnal for Friends*, along with a most informative guide. A full-time religious education secretary and an office assistant are planned for 1956.

Not only was a most vivid description of the setting of the Five Years Meeting Conference given, but the plan of the Conference was presented. The evening meetings were discussed in small groups the following mornings, thus giving all a chance to share.

J. Bernard Haviland, who represents Friends on the World Council of Churches, reminded us that the ecumenical movement is responsible for the restatement of the Gospel in the Revised Standard Version of the Bible. We know there is normal diversity among the churches, but he asked, "Why can't we all find more joy in one another as we have a common Lord?" The first nation-wide interdenominational conference on the common faith of the churches will be held at Oberlin, Ohio, September 3 to 10, 1957. The theme will be "The Nature of the Unity We Seek." One of the proposals of the Committee is that the Yearly Meeting encourage Monthly and/or Quarterly Meetings to form or join already existing interdenominational study groups to discuss the theme of the 1957 Oberlin interchurch conference. The second proposal is that the Yearly Meeting encourage Monthly Meetings to join local church councils or, if they do not exist, to unite with local churches to form them.

World-wide Kinship—Race Relations—Japan Committee

As the Meeting convened for the afternoon session, we were reminded that during the hour from 2 to 3 people all over America were uniting in prayer for our Negro brethren in the South. We joined with them in spirit.

The Race Relations Committee spoke of present tensions in the South and of the problems of integrated housing in this area. Wilmer Young, telling of the experience of living in the South, pointed out that the growth of mutual understanding comes slowly, but that it proceeds at about the same rate in the South as in the North. It was ten years after the concern for integration at Westtown was broached before it became a reality. We do not fully comprehend the problems which Southerners face. In one community there were 700

Negro children and 40 white. This was not an isolated case. Even in Philadelphia some schools are still all colored and others all white because housing and integration are closely allied. There should be an attempt to integrate the faculties. There are often more qualified Negro teachers available for vacancies than there are white.

Anna Brinton introduced the report of the Japan Committee. Tokyo Friends are this year celebrating the 70th anniversary of the starting of Friends work in Japan. Seven of our members are now there in the Girls' School and Friends Centers. The interchange of visitors between Japanese and American Friends has been mutually beneficial. Dr. Iwao Ayusawa and Yukio Irie brought us helpful messages. Howard Brinton, following an appreciative statement about his services in Japan, said that he had gained much more than he had given.

The actions of our government in forcing rearmament upon Japan, keeping soldiers quartered amongst them, and troubling them with atomic tests brought expressions of shame and regret.

Closing Session—Epistle—Closing Minute

Both the joy of achievement and the urgency of tasks yet to be accomplished were expressed in the period of worship. After the Epistle from Illinois Yearly Meeting was read, the clerk announced that there were eight pieces of unfinished business.

Douglas V. Steere said that too many people still think of the Friends World Committee as an interim committee for the next World Conference. There is a world task to be done that cannot be fulfilled by any separate Yearly Meeting. Barnard Walton said that Friends must continue to be inclusive on two levels, on a world scale and in each neighborhood.

George Hardin reported that he had talked by telephone with the Reverend Martin Luther King and with Mayor Gale of Montgomery, Alabama. Both expressed a willingness to have two or three Friends visit as emissaries of good will. The concern that such a delegation be sent had grown out of the Peace Committee's report on March 26. The Yearly Meeting "released for service" Clarence E. Pickett and one or two others to go as soon as possible. That a Southerner might be included was more than once suggested. It was felt they would go in the spirit of John Woolman identifying himself with the oppressor as well as the oppressed.

It was agreed to refer to the Representative Meeting Claude Smith's concern that there be prepared a statement which might promote reconciliation, might bridge the gap between North and South. Ruth Maris hoped Claude Smith himself would help draft such a statement.

Two letters previously requested were read and approved with slight corrections. One was to the President asking that nuclear tests be abandoned. One was to Harold Stassen asking that disarmament be accelerated.

Katharine Paton, Anna Cope Evans, Marie Emlen, a Westtown student, Wilmer Young, and William Pothier testified to the great importance of work camps in the educa-

tion of young people and the revitalization of older people. To go and cook all afternoon and then sit in on the supper discussion is almost as inspiring as to go and paint. Friends were encouraged to go home and arrange to stay with the children so that young couples also might enjoy this experience of applied Christianity. Many new members have been brought into the Society by this means of outreach.

The General Epistle was read and commended. Thanks were expressed for the service of the clerks and for the service of those who cooked, waited tables, parked cars, and ministered in various fashions to the welfare of all.

The 276th Yearly Meeting closed with a time of deep worship.

Friends and Their Friends

Dorothy M. Steere, Clarence E. Pickett, and George C. Hardin arrived in Montgomery, Alabama, on April 13 on a mission of love and good will in the current difficulties there. Their journey was the outgrowth of a concern that developed during the sessions of Philadelphia Yearly Meeting, which approved the sending of a delegation. It is the intention of the members of the group to proceed as way opens under the leading of the Spirit. They expect to call on the leaders of both parties. Both Reverend Martin Luther King and Mayor Gale had earlier expressed, in a telephone conversation, their willingness to meet with Friends who were emissaries of good will.

A. Douglas Oliver, son of the late Daniel Oliver, founder of the Daniel and Emily Oliver Orphanages in Lebanon, has received a cablegram from Ras-el-Metn reading as follows: "Severe earthquake rendered whole building uninhabitable. Everybody evacuated—no casualties. Consulting engineers—report following."

Many Friends in Canada and the United States have in the past shown an active interest in the Orphanage. Douglas Oliver hopes to fly to Lebanon to inspect the damage and report to those interested. His address is c/o Girard Trust Corn Exchange Bank, Philadelphia 2, Pa.

On March 15 the U. S. Committee for UNICEF, of which Clarence Pickett is vice president, held its first dinner at the United Nations. Leaders in community life, representatives of health and welfare organizations, and their guests turned out to give expression to their support for so important a cause. Maurice Pate, administrative director of UNICEF, received the first award of the Committee, "Friend of the World's Children," which *The New York Times* applauded the following morning on the editorial page.

Jeanne Summer Newman of Baltimore has become the part-time secretary of the new College Park Meeting, according to the February issue of *Interchange*, newsletter of the two Baltimore Yearly Meetings.

Friends in Berkeley, Calif., continue to express their conscientious opposition to the loyalty declaration as required by the State of California from religious groups. On behalf of the Monthly Meeting, William James, chairman of the trustees, has voiced a protest against the law by quoting in a letter to the City Assessor the following passages from the 1953 Epistle of Pacific Yearly Meeting: "The spirit of Christ, by which we are guided, leads us to stand for religious freedom and obligates us to pursue truth wherever it may lead."

"We regard the current restrictions on liberty of thought and speech—as evidenced by the abuse of legislative investigations and laws requiring declarations of nondisloyalty to the State—as a danger to our basic freedom to differ and to explore the truth.

"Neither these efforts to enforce loyalty, nor the weapons of armed might, will bring security or peace to this or any other nation. Only reliance on the power of love and good will can bring true peace and freedom from fear.

"We affirm our unchanging conviction that our first allegiance is to God. And if this conflicts with any compulsion of the State, we serve our country best by remaining true to our higher loyalty."

Stanley M. Cherim, a member of Merion Monthly Meeting, Pa., who is a C.O., is serving his term of alternative service as a science teacher in Tarsus, Turkey. He was married on July 16, 1955, to Solveig Gregersen in Copenhagen. Friends writing to him should use the following address: American College, Tarsus, Turkey.

Betty Lehmann, associate member of 57th Street Meeting, Chicago, is the spelling champion of Mokena, Illinois, Public School.

On Wednesday, March 28, 1956, at 8 p.m., Orange Grove, Calif., Friends Meeting, 526 East Orange Grove Avenue, joined with many churches across the nation in holding a meeting for worship in behalf of the clergymen and laymen who were arrested in the bus boycott in Montgomery, Ala. This meeting was held in the hope that the spirit of love and understanding would prevail and that our nation might find peaceful and nonviolent ways of solving our present racial tensions. The public was invited to join in this expression of sympathy and in the discussion which followed.

E. Raymond Wilson, executive secretary of the Friends Committee on National Legislation, in a letter to President Eisenhower has urged opposition to the adoption of the Dirksen-Bricker Amendment, S. J. Res. 1, as reported from the Senate Judiciary Committee. Opposition was urged on the grounds that the latest version of the Amendment would create uncertainty in the crucial field of foreign relations and would hamper the implementation of a disarmament agreement now being sought by the major powers at the United Nations Disarmament Subcommittee meetings in London.

Anna F. Moore is director of occupational therapy at Friends Hospital, Philadelphia. She is a member of Lansdowne, Pa., Meeting.

Middle West Friends Visit United Nations

Forty-four Friends from Iowa, Kansas, and Nebraska were in New York recently attending a United Nations Seminar planned by the staff of the Quaker program at the U.N. Two groups, 24 teen-agers and 20 adults, made the 1,100-mile journey by bus and station wagon. Among the teen-agers was the senior class of Scattergood School, West Branch, Iowa.

Spahr Hull, high school secretary of the Middle Atlantic Regional Office, directed the seminar for teen-agers. The group attended meetings of the Trusteeship Council and the Human Rights Commission at the U.N. and visited the Pakistan, New Zealand, and Austrian delegations. Elmore Jackson, director of the Quaker program at the U.N., and other members of the staff spoke to the visitors. They joined the adult groups for a meeting when Mrs. Eleanor Roosevelt was guest speaker.

The adults heard Sydney Bailey of the New York staff speak on "The United Nations Today." Other speakers were Richard F. Pederson of the United States Mission, a member of the Wider Quaker Fellowship; Mrs. Else Lindt of the United Nations Children's Fund; and Ludwig Sternback of the U.N. Secretariat, who talked on the Trusteeship Council. The group spent an hour one morning at the headquarters of the Soviet delegation and heard one of its members talk on technical assistance.

Elmore Jackson reviewed the history of the Quaker program at the U.N. At the final session of the visit, Colin Bell, associate secretary of the American Friends Service Committee, discussed the religious implications of the program at the U.N. Samuel Marble, on special assignment at the Quaker U.N. program, chaired the meeting.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

The printer reprinted my recent article, "A Stumbling Block to the Weak," without waiting for the corrections and improvement which I had prepared with some effort.

First of all was the inadvertent omission of "adult" in the annual consumption of alcoholic beverages. "Adult" Americans consumed 1.7 gallons of distilled spirits and wine in 1935 and 3.3 gallons in 1950. In the same year, adults drank about 26.6 gallons of beer. Some Friends follow the line of the breweries and discount the consumption of beer. Most authorities, however, say that alcohol in any form is our problem.

The National Safety Council stated in its bulletin, *Accident Facts*: "There are about 55 accidents to drivers under the influence of alcohol for 1 accident among nondrinking drivers of automobiles."

There is a good deal of controversy over the nature of

alcohol. Dr. Haven Emerson, professor of Public Health Administration at Columbia University, has said: "Alcohol is not a food or a stimulant. As commonly used today, alcohol causes more diseases, disability, and death than any other cause of ill health which it is in the power of the individual to prevent." Walter Kahoe, a Friend who publishes the National Formulary, states that alcohol is a superficial (surface) stimulant, but a central (inside) depressant.

Dr. Robert V. Seliger, psychiatrist at Johns Hopkins, writes: "Too many business executives and professional men are in the social drinking bracket. Bourbonized judgment causes a loss in millions of dollars to investing stockholders."

In conclusion, Walter Kahoe points out, whiskey is still listed as a medicine in the National Formulary although it has been removed from the U.S.P., as we stated before.

Swarthmore, Pa.

WILLARD TOMLINSON

I really do not see that Sidney M. Ostrow and Howard Hayes, who have answered Willard Tomlinson's articles on "A Stumbling Block to the Weak," in the issue of March 3, have raised any valuable point as an argument in favor of drinking. I see no "holier than thou" attitude in either of Willard Tomlinson's articles. He has stated facts which cannot be gainsaid,—as also has David Binder. They are in position to know without prejudice.

Why is it so difficult to get help and advice when so many people are giving their lives to the cause? Because those who want to sell it for money will do anything to get their money!

Heavy drinking on the part of one parent, usually the father, or worse yet if it is both parents, is usually the cause of suffering for children—cold, no love or sympathy, ridicule from other children, lack of food, lack of everything which makes a home a home!

How can we be "misled by the large numbers of the discouraging statistics" when they are so true? No one denies that the drinker may need love and sympathy to help him take the true path of life and to learn the better way to live.

No one is "proud of the fact that he does not drink," but he may be deeply thankful that his parents led him away from it and taught him the better way to live.

Waynesville, Ohio

EMMA G. HOLLOWAY, M.D.

In a recent issue of the FRIENDS JOURNAL I read an article which used certain statistics of alcohol consumption. My memory of events, confirmed by two minutes spent with the *World Almanac*, was that the earlier year of consumption used was one in which legal sales, except by prescription, were permitted for less than one month. A misuse of statistics of this proportion is indistinguishable from deliberate falsehood.

Your filler quoted Methodist Bishop John Wesley Lord as stating that there are more barmaids than college girls. The fall enrollment of women in higher educational institutions in 1954 was 897,766 (*World Almanac*, 1956, page 255).

The Bishop is asserting that there are 900,000 or more barmaids in the United States. In the week of July 10 to 16, 1955, there were, according to the Bureau of the Census, 2,725,000 female service workers, except private household. The claim that one out of three salesladies, beauty parlor workers, laundry workers, waitresses, and other female service workers is a barmaid cannot be seriously entertained.

The Bishop's claim that there are 7,000,000 problem drinkers and alcoholics must be entirely unprovable.

New York, N. Y.

JOHN HINKLE.

Horace M. Lippincott's letter expressed the opinion that the trouble with the Roman Catholic Church is "racial not religious." My own life has been enriched by associations and friendships with Roman Catholics of Irish, Negro, Italian, French, Mexican, Polish, Hungarian, and other national or racial backgrounds.

I agree that we should not deride Roman Catholics for their religious ritual, nor for their national origin or race. This need not mean to gloss over considerable religious differences between the Society of Friends, as a part of Protestantism, and the Roman Catholic Church. The FRIENDS JOURNAL well expressed the strength of Protestantism as lying in "the inner resources of a faith that teaches its adherents to seek religious truth in freedom of inquiry and obedience to the individual's Christian conscience."

Your editorial advised an open mind and religiously inspired optimism toward family life, industrial, racial, and social tensions, and the problems of international peace, with the finding of "convincing solutions to the many ills of our time." This can serve to win a greater respect and increasing cooperation with a considerable body of Roman Catholics.

Philadelphia, Pa.

WILLIAM HOOD

Coming Events

APRIL

14—Illustrated Lecture at Fair Hill Meeting House, Germantown and Cambria Street, Philadelphia, 7:30 p.m. H. Clifford Lester, chemical engineer with the Atlantic Refining Company, will talk about his experiences in rural Mexico in connection with the A.F.S.C. work project.

14—Dramatic reading by the Vox Poetica Company of New York of T. S. Eliot's *Murder in the Cathedral* at Roberts Hall, Haverford College, Haverford, Pa., 8:30 p.m. The event is sponsored by the English department of Haverford College under the auspices of the Shipley Fund. Admission is free.

15—Addresses at Newtown Square Meeting, Pa., 11:15 a.m.: Dr. Dale Saunders, instructor in Japanese at the University of Pennsylvania, "Buddhism in the Far East," and Miss Indira Nalin, graduate student at the University of Pennsylvania, "Indian Religion."

15—Conference Class of Race Street First-day School, Philadelphia, 11:40 a.m.: "Faith and Practice—Education, Social Customs, God and Human Diversity." Leader, William Eves, 3rd.

17—Forum at the Ethical Society, 1906 Rittenhouse Square,

Philadelphia, 8:15 p.m.: Merrill E. Bush, headmaster of Friends Central School, "Education 2000 A.D."

19—Religious Education Conference at Wrightstown, Pa., 10 a.m. to 3 p.m. Three sections: preschool and primary, upper elementary, junior and senior high school. Worship, round tables, browsing with books and materials. Leaders, Murry Engle, Amelia W. Swayne, Agnes W. Coggeshall. For lunch, please notify Mrs. Sol Jacobson, New Hope, Pa., before April 16.

19—Friends Forum at the Chester, Pa., Meeting House, 24th and Chestnut Streets, 8 p.m.: Gilbert Kilpack, "The Holy Spirit and the Inner Light."

20 to 22—Fellowship Week End in the Germantown-Chestnut Hill Area, Philadelphia. Saturday, 7:30 p.m., discussion meeting at Coulter Street Meeting House on "How Schools Can Help Communities with Youth Problems"; leaders, Ruth Hayre and Eric Johnson. Sunday, meeting for worship, 10:30 a.m., at Coulter Street Meeting and Chestnut Hill Meeting, followed by lunch at Chestnut Hill Meeting. All welcome.

21—Western Quarterly Meeting at London Grove, Pa., 10 a.m. and 1:30 p.m. Worship and Ministry, 9 a.m. Richmond P. Miller will speak in the afternoon on the work of Overseers. Lunch will be served.

21, 22—Northwest Half-Yearly Meeting at the Victoria, B. C., Meeting House, 1831 Fern Street. Saturday, business meeting, 3:30 p.m.; supper, 5:30 p.m.; evening session, 7 p.m.; special speaker, Eubanks Carsner of Riverside, Calif., "The World Conference and Committee for Consultation." Sunday, meeting for worship, 11 a.m.; light luncheon, 12:30 p.m.

21, 22—United Nations Day at Yardley, Pa. Members of the U.N. Secretariat will be guests. Sponsors, Yardley Methodist Church, the League of Women Voters, St. Andrews Episcopal Church, Yardley Meeting. On April 22, luncheon in the Lower Makefield School; brief musical program.

22—Connecticut Valley Quarterly Meeting in Connecticut Hall, Old Campus, Yale University, New Haven, Conn. Ministry and Counsel (for members), Room 80; Young Friends discussion, 9:45 a.m., Room 78; meeting for worship, 11 a.m., Faculty Room, second floor, followed by business meeting; cafeteria lunch, 1 p.m., Yale Buttery, basement; at 2:15 p.m., business and discussion: "The Spiritual Condition of Our Meetings," centered on the 1955 Monthly Meeting reports.

22—Conference Class of Race Street First-day School, Philadelphia, 11:40 a.m.: "Faith and Practice—Committees, Judicial Oaths, Recreation." Leader, M. Annie Archer.

22—Chester Quarterly Meeting on Worship and Ministry at Springfield, Pa., Meeting House, 2 p.m. The Second Query will be discussed.

22—Showing of a new set of pictures of Latin America taken last summer, by Esther Holmes Jones, at Green Street Meeting House, 45 West School House Lane, Germantown, Philadelphia, 7:30 p.m.

27—Illustrated Lecture at High Street Meeting House, West Chester, Pa., 8 p.m.: Esther Holmes Jones, "The United Nations Agencies at Work in Latin America."

27 to 29—Annual Conference of the Friends Conference

on Religion and Psychology at Haverford Meeting House, Buck Lane, Haverford, Pa., beginning Friday at 7 p.m. For details see page 188 of our issue for March 24, 1956.

28—Hershey Institute of International Relations at the Community Club, Hershey, Pa., sponsored by the A.F.S.C. Theme, "The Individual and Foreign Policy."

28—Chester Quarterly Meeting at Lansdowne, Pa., 3 p.m. Agenda: budget for 1956, what to do about Chichester, increasing the worth of Quarterly Meetings, routine matters. At the evening session Gregory B. Votaw will talk about the work of Church World Service in Korea, from which he has recently returned.

Coming: Eighth Annual Fair of the Friends School, Buck Lane, Haverford, Pa., on the school grounds, May 12, 11 a.m. to 5 p.m., rain or shine. Theme, "Pennsylvania Dutch Fair." Official judge, Marian Kemp, home economist of the American Stores. Country auction; fire engine rides, pony rides. Featured: Uncle Pete Boyle, whose program "Fun House" is on WFIL-TV weekly; Pennsylvania State Troop Police Dogs in feats of obedience and training. Proceeds to be used for scholarships, teachers' salaries, school improvements.

BIRTHS

ARICO—On February 15, at Rochester, N. Y., to Frank and Carmella Arico, a daughter named LAURIE ANN ARICO. The parents are members of Rochester, N. Y., Monthly Meeting.

CARY—On March 16, to John and Catharine Brinton Cary of Haverford, Pa., a daughter named RUTH ANNA CARY.

COLLINS—On March 26, to Peter J. and Elizabeth Maule Collins, a son named BRADFORD MAULE COLLINS. The father is a member of Central Philadelphia Monthly Meeting and the mother of West Grove Monthly Meeting, Pa.

McDERMOTT—On January 20, to James and Eula Hoak McDermott, a son named PATRICK KELLER McDERMOTT.

STEWART—On March 6, at Rochester, N. Y., to Dr. David S. and Elizabeth Stewart, a son named ANDREW REED STEWART. Elizabeth Stewart is a member of Rochester, N. Y., Monthly Meeting.

WHITE—On March 29, to Barclay, Jr., and Margaret Harris White of Media, Pa., a son named BARCLAY WHITE, 3rd. He is a birthright member of Lansdowne, Pa., Meeting.

DEATHS

BARTRAM—On March 26, at the Friends Home, Kennett Square, Pa., FRANK M. BARTRAM, in his 86th year. He is survived by his sister, Mary S. Bartram.

BAYNES—On March 31, GEORGE BAYNES, aged 83 years, a member of Race Street Meeting, Philadelphia. He recently retired after farming near Woodstown, N. J., for many years. Burial was in the Friends Burial Grounds, Woodstown.

DICKESON—On March 21, suddenly, at the home of her daughter, Mrs. Gerald Montaigne, 2403 MacDonough Road, Wauwasatt Park, Wilmington, Del., ALDONA LIPPINCOTT DICKESON of Woodstown, N. J., wife of the late J. Hildreth Dickeson, in her 86th year. She was a member of Woodstown Monthly Meeting, N. J. Burial was in the Friends Burial

Grounds, Woodstown. Surviving besides her daughter are two brothers and four sisters.

HIRES—On March 23, CHARLES R. HIRES, aged 47 years, a member of Salem, N. J., Monthly Meeting. He is survived by his wife, Josephine Hires; two daughters, Josephine and Susannah; and a sister, Letitia H. Coombs.

JENKINS—On April 3, suddenly, at Gwynedd, Pa., ESTHER M. JENKINS, aged 64 years, a member of Gwynedd Meeting, Pa. She was the daughter of Walter H. Jenkins, clerk of Philadel-

phia Yearly Meeting and Abington Quarterly Meeting. A memorial service was held at Gwynedd Meeting on April 6.

KIRBY—On March 26, ALICE H. KIRBY of Woodstown, N. J. She was a birthright member of the Society of Friends and currently a member of Mullica Hill, N. J., Monthly Meeting. She was matron of the Friends Home in Woodstown. Surviving are her husband, Willis Kirby of Woodstown, and two daughters, Lucille Irish and Claire Shivers, both of Mullica Hill, N. J.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

INDIANA

INDIANAPOLIS—Independent Friends Meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNsend 5-4036.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th Street May—September: 144 E. 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., Williams Y.M.C.A. Telephone JE 1-4984.

PENNSYLVANIA

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

MERION—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rlttenhouse 6-3263.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 a.m.

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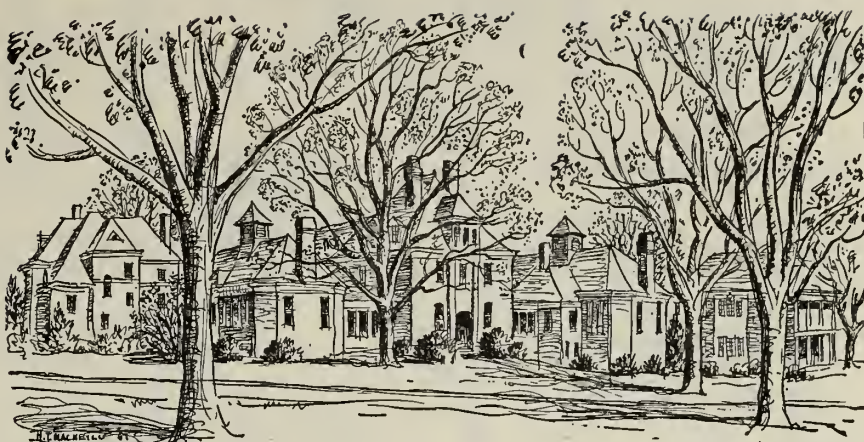
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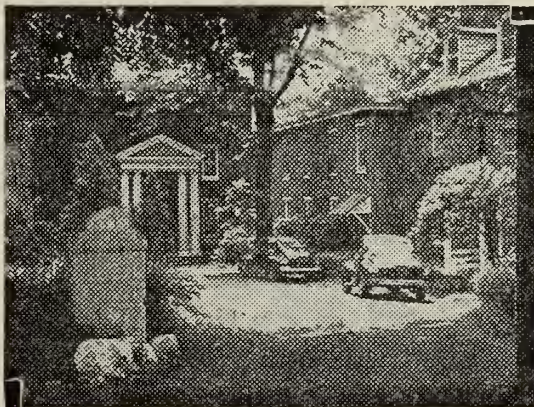
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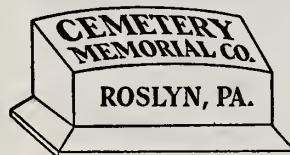
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

MAY 5, 1956

NUMBER 18

IN THIS ISSUE

*T*HE problem of darkness does not exist for a man gazing at the stars. No doubt the darkness is there, fundamental, pervasive, and unconquerable except at the pin-points where the stars twinkle; but the problem is not why there is such darkness, but what is the light that breaks through it so remarkably; and granting this light, why we have eyes to see it and hearts to be gladdened by it.—GEORGE SANTAYANA

Facing Bench Reflections

. by *Robert J. Leach*

Three Quakers in Montgomery

. by *Clarence E. Pickett,
Dorothy M. Steere, and George C. Hardin*

Letter from Jordan

. by *Graham Leonard*

Baltimore Yearly Meeting, Stony Run

Books—Letters to the Editor

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Books

GEORGE FOX ET LES QUAKERS. By HENRY VAN ETTEN.
Editions du Seuil, Paris, 1956. 192 pages. 80 cents

"Il y en a un, Jésus-Christ, qui peut répondre à tes besoins." So came the word of the Lord in French to George Fox in 1647. Or rather, so runs the familiar passage from the *Journal* in the French translation which Henry van Etten uses in his compact and lucid account of Fox and his "lengthened shadow," the Religious Society of Friends. It is curious what a different impression Fox makes when one reads his words in French, how much more restrained and rational he seems. Something of the crude vigor, the blunt, earthy power inevitably disappears when, for example, "Righteous Christer," the nickname of Fox's father, comes out "le Juste." But that is unavoidable when one translates from one language and culture into another.

This little book is part of a series devoted to "Maitres Spirituels" and places Fox—not inappropriately—in the company of Mahomet, St. Augustine, and John the Baptist. Henry van Etten contrives to pack a great deal of sound information into it, not only about Fox's career but about Quaker worship and social testimonies and about the history of the movement down to the present, with special attention, naturally, to French Quakerism. At the end is an excellent 30-page anthology of brief, illuminating passages (in French) by important Quaker writers from Fox to Howard Brinton. Perhaps the most notable feature of the book is the wealth of pictorial material—old prints, silhouettes, caricatures, maps, photographs. There are reproductions of several of the admirable etchings of Robert Spence, illustrating passages in Fox's life.

If your school or college French is a trifle rusty, this is a good chance to revive it—and to brush up your Quaker history in the bargain. If you don't read French, the pictures by themselves are worth the extremely modest price of the book.

FREDERICK B. TOLLES

The Interpreter's Bible. Volume 5: Ecclesiastes, Isaiah, Song of Songs, Jeremiah. Editorial Board: George A. Buttrick, Walter R. Bowie, Paul Scherer, John Knox, Samuel Terrien, and Nolan B. Harmon. Abingdon Press, New York and Nashville. 1,142 pages. \$8.75

This volume contains the complete texts and commentary of the four books listed in the title in both the King James and the Revised Standard Versions. As in the volumes published earlier, the explanations of the text (exegesis) probe back through changes in time and language to the original meaning of each biblical passage. An exposition which applies passages to life today is also given and contains many illustrative references to modern literature and contemporary events. A large number of general and introductory articles enrich the usefulness of this volume.

We warmly recommend this work to individuals, schools and colleges, and our Meeting libraries.

FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, MAY 5, 1956

VOL. 2—No. 18

Editorial Comments

Psychic Speculations

THE interest which the public takes in psychic phenomena, as evidenced in the sale of *The Search for Bridey Murphy*, is likely to arise whenever popular psychology and pseudoreligious movements flourish. The vast stores of Oriental wisdom and the traditional Hindu belief in reincarnation may have enhanced this interest. In some cases the need to fill an unspecified void in the minds of the many not caring to participate in a serious search for truth may contribute to these movements. Undeniably, there is a note of passivity or resignation in all such speculations about a second existence. The increasing record of scientific experiments in the field of psychic search may make us less inclined to reject it as quickly as we may have done at earlier times. Nevertheless, its uncritical acceptance easily favors a tropical growth of fashions that detract from disciplined thinking and living. Modern man is urged to consider these philosophies a permanent exhibition of exotic wares. The gates of this fair are wide open, and he may at his leisure climb on some metaphysical pony to undertake an exploratory ride in the picturesque landscape of Oriental fantasy. On such excursions the truth that we are creatures of two worlds gets easily distorted, and the effect of our becoming bewildered and passive onlookers in a maze of half-truths is apt to weaken our sense of discrimination, as it is also likely to lessen our desire for a positive religious commitment.

Dreams

This caution should be expressed in spite of the fact that some psychic occurrences deserve serious study. Dreams, for example, have occupied us long before the psychology of the subconscious mind attained its present deserved status. The Bible is a rich source for this ancient interest.

When the Lord is reported to have announced that "I speak with him [the prophet] in a dream" (Numbers 12:6), this passage reminds us of the tradition that dreams have frequently been considered the medium for divine revelations and guidance. The dreams of Abimelech (Genesis 20:2), Jacob (Genesis 28:16), Joseph (Genesis 37:3, 4, ff.), Solomon (1 Kings 3:5), Joseph's dreams in the New Testament, and others illustrate the keen in-

terest which Jews and Christians have always taken in this second reality of man's existence. We are informed that the subconscious mind continues to work in the dark of the night on problems occupying us in daytime, and there is every reason to take serious account of this fact. Peter's dream (Acts 10:9) is interpreted by Canon Streeter as having furthered the admission of gentiles to the early Christian community, a matter that had worried him intensely for some time.

But such experiences still leave room for error and fanciful speculations which already Jeremiah denounced as false prophecy (Jeremiah 22:25 and other passages). All through the history of Christianity the best minds have tried to explore the validity of dreams, from Tertullian to Augustine, Thomas of Aquinas, Pascal, Emerson, and others. Daniel Defoe's opinion that the devil as well as God speaks in dreams will please many observers even now. Pascal finds himself in the company of poets when he calls our whole life a dream and asks, "How can we tell that we are awake?" The witchcraft of dreams is, indeed, confusing.

Their Limited Importance

Some years ago, Howard H. Brinton extracted from the rich stores of Quaker journals a collection of dreams which earlier Friends had recorded. They, again, seem to substantiate the fact that during our sleep we continue to work on problems that occupy us seriously during the day; yet no valid, over-all conclusion could be drawn from this collection, either. The best minds have never been able to agree on the importance of dreams. Job (7:13) protests against his dreams because they terrified him. Cicero does not credit them with any "respect whatever." Calvin regards them as of possibly divine origin. Some thinkers hold us responsible for our dreams, while others continue to consider them senseless and useful only in part as hints for medical analysis.

The rational mind opposes instinctively the tendency to ascribe to dreams a directive purpose. Medical findings carry weight in favor of their occasional diagnostic use, and the sweeping suggestion of their being altogether senseless can no longer be upheld. Curiosity about dreams is natural. But that is a completely different matter from regarding them as keyholes through

which to gaze into the closed chambers of life and eternity in order to use them as guides for the shaping of our own destiny.

In Brief

Kiwanis International (520 North Michigan Avenue, Chicago 11, Illinois) sponsored a week of "Prayer for Permanent Peace" for April 8-15. Most of the 4,000 communities participated, where local clubs enlisted the support of churches, civic groups, schools, and individuals.

About 45 pupils of the Milford, Delaware, high school protested to the local Board of Education against the cancellation of football games with racially integrated teams. One of the questions which their letter of protest asked of the school board was, "How can our student body fulfill the principles of democracy which

teachers and parents are attempting to teach us?" Milford is the birthplace of the National Association for the Advancement of Colored People.

Public information about divorce is incomplete and misleading. It is estimated that in 1953 about 390,000 legal divorces were granted. In 1950-1953 there were fewer divorces than from 1944-1949. In the following countries the divorce rate has climbed since 1910 more than twice as fast as it has in the United States: Great Britain, Belgium, Holland, Sweden, and New Zealand. Egypt and Japan report higher rates than the United States.

Pastoral care for soldiers in the new German army will be civilian in character and remain entirely in the hands of the churches. Clergymen assigned to the chaplaincy will not wear uniform or insignia of rank.

Facing Bench Reflections

By ROBERT J. LEACH

FRANKLY, I like to sit on the facing bench. By this I mean I like it after I am already seated there, and of course if I'm not too conspicuously alone up front. The trouble is that most facing benches I know are markedly depopulated, and most people seem to accept an invitation to "go forward" with the alacrity with which they might catch the plague.

Under these circumstances what I usually do, even in a strange meeting house, is to steel myself against the surprised and annoyed stares of the body of the meeting and march myself up to a prominent seat. The ice once broken, a few more conscientious souls, half gently coerced, half pleasantly relieved, join me in the gallery, and the meeting begins. These companions of mine soon recognize (albeit sometimes only half consciously) that their vantage point is superior to that of any other seat in the house and—what is far more significant—carries with it a corresponding sense of responsibility for the spiritual welfare of that particular meeting for worship.

In the light of the almost universal aversion to sitting on the facing bench, one is impelled to seek motivation for the aversion. Could it be that most Friends are unwilling to assume an *unusual* sense of responsibility for the spiritual welfare of our meetings for worship? Probably!

Filled Facing Benches

Yet this situation must have been the case at almost any given point of 300 years of Quaker history. On the other hand, experience would tend to prove that until our generation the facing benches were generally well

filled, particularly at Quarterly and Yearly Meetings. For example, Bert Baily of Westtown once showed me a chart which his grandfather prepared, in which he noted who sat where on the five rows of double sets of raised seats in the ministers' gallery in the Men's Room at Arch Street a century ago. No place was left vacant. In fact, as death vacated the upper seats, everybody moved up, and new recruits were found for the lowest bench.

Under these circumstances no one man (or woman) appeared to be conspicuous. Those of us whose memories go back to the days of well filled facing seats remember that the invitation to "go forward" usually came from the top bench. Now that top benches are universally empty, one can hardly wait usefully any longer for more invitations from that quarter. Somewhere the escalator which carried our grandfathers upwards and forwards has broken down. And we feel conspicuously and inappropriately egotistical and self-assertive if we go forward unasked.

Newer Architectural Experiments

Some newer Meetings have attempted to solve the problem by abolishing the ministers' gallery and installing fireplaces, picture windows, or, as in the case of the Stockholm, Sweden, Meeting, a protochancel. None of these newer architectural experiments has proved entirely satisfactory. They lack that essential Quaker drama which is *Presence* at its best. And they fail, it seems, essentially to correspond in outward form to the inner reality of the divine-human society as envisaged by Fox and his associates.

Informality as a current Quaker practice tends, espe-

Robert J. Leach is a member of the faculty of the International School, Geneva, Switzerland.

cially in places where tradition is weak, to become vague formlessness, to be equated, in turn, with the well-intentioned good will that many confuse with Quakerism. And the proper use of the ministers' gallery becomes almost totally incomprehensible to such members. We who are members of traditional Meetings have not escaped modern Quaker formlessness entirely. For instance, how many of our newer members (50 per cent) of Philadelphia Yearly Meeting have developed a keen awareness of what the birthright Friend calls "good order"?

Authentic Atmosphere

One hitherto Race Street Friend observed to me the morning that our two branches of Philadelphia Quakerdom merged that until she saw the facing seats of the Arch Street Meeting House entirely filled she had missed the true beauty of that building.

It is no accident that the Quaker meeting houses of Philadelphia and vicinity are exquisitely proportioned and detailed. They are the outward shells of an inward approach to Christianity, of which we find ourselves the inheritors. Viewed thus, the responsibility to sit on the facing seats offers the opportunity to help recreate at least for one hour the life for which the structure was built. No less authorities than Paul the Apostle and Loyola the Jesuit have declared that perfection comes first by taking on the appearance of perfection.

Just as the truly prophetic ministry gives tincturing assurance of the presence of the Eternal Christ, so a fully filled facing bench gives authentic atmosphere for the exercise of a worship which is neither primarily ceremonial nor expository. Bearing these considerations in mind, I would like to lay my concern upon the hearts of Friends who take Yearly Meeting attendance seriously. I would hope that the Arrangements Committee and/or the Yearly Meeting of Worship and Ministry would regularly make practical plans whereby all facing benches will be fully occupied at each session of the Yearly Meeting. And I would hope that similar practical arrangements would follow at Quarterly and Monthly Meeting levels in the course of the ensuing year.

No outward arrangement can replace the life of God in

the heart. But I can envisage no better outward arrangement to encourage that life than the above concern. We should often remember that woman of whom our friend Rufus Jones liked to say, "She did what she couldn't."

The Living Word

"Admire" and "Admiration"

THE words "admire" and "admiration" were used in the seventeenth century simply to denote wonder or astonishment, without any implication of praise or approval. Thomas Fuller, the church historian, writing in 1639, said of Mohammedanism that it was "admirable how that senseless religion should gain so much ground on Christianity." He meant that this fact was amazing. He elsewhere told of Cardinal Pole delivering "a dry sermon . . . many much admiring the jejuneness of his discourse"—that is, they were astonished at its emptiness. In Milton's *Paradise Lost*, Satan was confronted at the gates of Hell by a monster Shape, and "the undaunted Fiend what this might be admired." In other words, Satan wondered what this might be (Book II, line 677).

In Shakespeare's *Hamlet* (1:2, 192), when Horatio tells Hamlet that he has seen the ghost of "the king your father," Hamlet responds with a startled exclamation of surprise, to which Horatio answers:

"Season your admiration for awhile
With an attent ear, till I may deliver,
Upon the witness of these gentlemen,
This marvel to you."

This evidence is enough to show that when the writer of Revelation 17:6, as reported in the King James Version, expressed "great admiration" for the woman arrayed in scarlet, "drunken with the blood of the saints and the blood of the martyrs of Jesus," he meant simply to declare his wonder and astonishment at her. The American Standard Version translates the statement: "When I saw her, I wondered with a great wonder." The Revised Standard Version has: "When I saw her I marveled greatly."

LUTHER A. WEIGLE

LOVE is the Christ of God; wherever it comes, it comes as the blessing and happiness of every natural life, as the restorer of every lost perfection, a redeemer from all evil, a fulfiller of all righteousness, and a peace of God which passeth all understanding. Through all the universe of things, nothing is uneasy, unsatisfied, or restless, but because it is not governed by love, or because its nature has not reached or attained the full birth of the spirit of love. For when that is done, every hunger is satisfied, and all complaining, murmuring, accusing, resenting, revenging, and striving are as totally suppressed and overcome as the coldness, thickness, and horror of darkness are suppressed and overcome by the breaking forth of the light.—WILLIAM LAW (1686-1761)

Letter from Jordan

February 29, 1956

TWO of the most interesting Dead Sea Scrolls (see the article by Edmund Wilson in *The New Yorker* for May 14, 1955) and easily the most controversial are the two copper rolls not yet opened. Until recently one of them was on view in the Palestine Archaeological Museum (Rockefeller) in Arab Jerusalem. This one is believed to be a text of Isaiah from the writing visible on the outside of the roll. It is about the size of a coke bottle and much the same color due to oxidation over the past 1,900 years or so when it lay buried in a cave near the Dead Sea.

For three years experts have worked to develop methods for unrolling and deciphering this brittle copper oxide. Early this year the two copper scrolls were quietly flown to England. (Cynics here predict they will never return from the omnivorous London Museum.)

One such copper scroll was recently unrolled and read one mile from the Rockefeller Museum, but that was in the Jewish-occupied quarter of Jerusalem. It turned out to be an ancient copy of Genesis with a few interesting additions and variations but nothing startling. Reports of that new biblical discovery reached us via Paris, London, or New York.

Only eight years ago no one dared to hope biblical manuscripts extant at the time of Jesus could still survive. Indeed until five years ago few competent scholars would accept the first of the Dead Sea Scrolls as genuine. Now every nomad in the region of the Dead Sea is an amateur archaeologist looking in caves for "old writings." On a recent visit we flushed dozens of them as we approached the cliffs. It was the guard's day off, and they were wasting no time.

Unfortunately, the tribe of that area, the Beni Tamr (Sons of Dates), are not a real tribe with law and honor. They are remnants and outcasts well known for smuggling and shady deals. One can still buy fragments in the markets of Old Jerusalem if one knows a bit of Arabic. Some are clearly forgeries; some, only a few hundreds of years old. But, unfortunately, many may be genuine. Curious but untrained tourists or pseudo-scholars may be carrying off crucial scraps of history to proud oblivion.

Tradition relates that the Bible editor Origen found scrolls in a jar near Jericho sometime in the first half of the third Christian century. Near the beginning of the ninth century a Patriarch of Seleucia learned that great numbers of Old Testament books had been found near Jericho. This discovery may account for the ancient

script of the Zadokite copies dating from that century. Found 60 years ago in Cairo, they were formerly the oldest extensive Hebrew writings. Writings and practices of an heretical Jewish sect of the ninth century in Iraq may have been founded on these same discovered manuscripts.

All the scrolls we know have been found, plus those that might have been discovered but not recorded, may still leave whole segments of the Dead Sea library as yet hidden. Well over 200 caves have been searched by the Department of Antiquities. Père de Vaux of the Dominican Ecole Biblique is again digging in the area of previous finds. He and the Antiquities Chief, Harding, consider this only a necessary precaution, for de Vaux says the present fragments cannot be fully read in less than ten years. The Beni Tamr are now beginning to dig, having learned by observation that all the scrolls are not simply in jars in unexplored caves. Indeed, there are not likely to be any visible caves left unexplored by the Beni Tamr!

Recently I spent the night in the cave where the copper scrolls were found. We cooked our meals in the hole where they had been concealed below the cave floor. This area near the ruins of what may have been the Essene monastery was once honeycombed with chalky cells. This one had been covered over by ruse or erosion. Perhaps others are likewise hidden.

The Isaiah scroll will be opened first, experimentally, because the Dead Sea Scrolls already gave us one whole copy that was likely contemporary. The second copper scroll now in London is hoped to contain a full list of the library of which the scrolls already found are only a fraction. This hope is based on the names of books resembling a bibliography seen from the outside of the scroll. It may even tell where they were hidden. The location and manner of storage of the scrolls clearly indicate that they were hidden from some impending danger, perhaps the Roman armies of Titus in 73 A.D.

If the second copper scroll proves to be an index to a whole library, we may begin to know what amazing additions to Old Testament resources may be expected. In any event, the presence of the scrolls already found proves that biblical manuscripts from even pre-Christian times still exist. Important as the specifics of the present discoveries may be, the hope of finding contemporary references to Jesus and early Christianity offers greater potential.

GRAHAM LEONARD

(Note: The reader is referred at this point to the second news item on page 137 of our issue for March 3, 1956. The badly oxydized scroll is undoubtedly "the second copper scroll" referred to above.)

Baltimore Yearly Meeting, Stony Run

March 28 to April 1, 1956

(Concluded)

Friday Evening, March 30

At a joint session held Friday evening at Stony Run Meeting House, Gilbert H. Kilpack of Pendle Hill gave a lecture. The speaker departed from his scheduled subject because of the imminence of Easter Sunday. He began by reading the biblical account of the crucifixion of Christ.

With the suffering and humiliation of Jesus as his theme, he enumerated various types of humiliation which a modern Christian should experience. There is the humiliation that is inflicted on others and harms the inflicter's humanity. Prayer is an act of humiliation through watching and waiting, since it is an humiliation not to know what to expect. The church can only win and hold people in freedom, and this slowness is an humiliation. The church must be a fool for Christ and not make it seem that success will come from church membership.

Gilbert Kilpack's talk was the sort of experience which could not be abstracted with any justice to the speaker or his subject.

Saturday Morning, March 31

After minutes of the second, third, and fourth sessions were read and approved, a special commendation was made of the panel-type presentation of the reports given in the fourth session.

It was felt that it would be more accurate and profitable to the Meeting if minutes were read back immediately at the close of the minuted session rather than at the beginning of a later one. This procedure would be especially helpful when there had been controversy and wide discussion before a sense of the meeting had been reached.

Friends commented that we criticize too much or too little speaking in meeting, while what we do personally and corporately in our worship needs to be rediscovered by each of us.

There was a feeling that the state of the Meeting reports do not adequately reflect many real problems which each Meeting has.

The meeting settled into a period of quiet worship.

Young Friends Day, March 31

Saturday, March 31, was Young Friends Day at the combined Yearly Meetings. We heard reports from the Primary Group, Junior Yearly Meeting, the Hi-Q's, and Young Friends. Young Friends had numerous get-togethers, including camping trips and conferences, but the vitality of the group is declining. There has been a big loss of active Young Friends in the Yearly Meetings during the year. Older Friends were appealed to for aid, leadership, and more positive direction of Young Friends activities.

Youth of today are a cautious generation. This is understandable in an age of changing mores. David Stanfield of North Carolina, the main speaker of the evening, urged that youth change from cautiousness to recklessness. Of course he

differentiated between reckless and foolish behavior. Verifying what one believes is the most difficult aspect of life, but once this is done, David Stanfield believes the way to live is to throw cautiousness to the wind and work with intense effort for the goals that follow from these truths.

Sunday Morning, April 1

Bliss Forbush led a round table, discussing his new book *Elias Hicks—Quaker Liberal*. This biography was written because Elias Hicks was a great Quaker who needed reinterpretation. There was no modern expression of the liberal view of the Separation.

Elias Hicks lived in a very exciting time in American history, 1748 to 1830. He lived through the Revolution in Tory territory, and he, as well as other Quakers of the time, would probably have voted Tory. The book depicts in lively fashion life, politics, and religion in America during his life. He followed the frontier as far as Indiana and knew and lived with the Indians. He lived while Wesley was at his prime; in fact, Wesley's evangelism and Hick's rationalism were part of the beginning of the schism in Quakerism.

Hicks traveled 40,000 miles by horseback and by carriage in his lifetime, taking such trips as that from Long Island to Canada by way of the Indian trails. He had many thrilling and harrowing experiences on these journeys, spreading the message. He visited every Meeting in large areas.

He was a deeply religious man. The Inward Light was always the keynote of his sermons. It gave a man power to be in harmony with God. His explanation of the personality of Jesus is the most perfect one by a liberal. He was one of the first to teach "continuing revelation."

His home life was superb. The greatest tragedies of his life were the deaths of four of his children.

Hicks advocated the boycott of all slave-manufactured products. He is given the credit for causing the freeing of all slaves in New York State. Several suggestions which he made, had they been carried out, might very possibly have prevented the Civil War.

Sunday Afternoon, April 1

At the final session of Baltimore Yearly Meeting, Stony Run, a minute was made in answer to a letter from Potomac Quarter, read Saturday, that the two Baltimore Yearly Meetings are not ready for organic union. We need to know one another better through having Yearly Meeting sessions in one location.

The following report by the chairman of Representatives for clerks for the ensuing year was accepted: presiding clerk, Edna P. Legg; alternate presiding clerk, C. Edward Behre; recording clerk, M. Elois Rogers; alternate recording clerk, Margaret H. Sanderson; reading clerk, J. Albert Blackburn; and alternate reading clerk, Dorothy B. Heacock.

The reports of the treasurer and the chairman of the Budget and Audit Committee were presented by J. Harold Passmore. Appreciation was expressed for the work of the Yearly Meeting treasurer, A. K. Taylor, Jr.

The Epistle was presented by the chairman of the Epistle

Committee, Sam Legg. After lengthy discussion it was accepted with thanks.

It was recommended that letters of greetings be sent to absent members usually present at our Yearly Meeting.

The Meeting heartily commended our able clerks, appreciating the particular ability of our presiding clerk, Edna Pusey Legg.

The closing minute indicated that we adjourn to meet at the same place on Wednesday, March 27, 1957, unless otherwise decided by the Yearly Meeting Executive Committee.

Three Quakers in Montgomery

WE are aware that there is no simple, easy answer to the problems with which you are faced. We come in humility, to learn as much as we can from both sides, and to give support and encouragement to the creative potentialities we believe exist in both groups toward bringing about a solution which does not compromise basic human dignity.

"We bring Christian greetings to both parties of this conflict, holding you in our hearts as you search for answers, and for that spirit of God which is in all men."

These two paragraphs were part of a written introductory note used by Clarence E. Pickett, Dorothy M. Steere, and George C. Hardin as they visited people representing both sides of the tragic segregation dispute centering in the bus boycott at Montgomery, Alabama.

For three days there we kept a busy schedule, calling on leaders of both groups and other citizens of this city of about 140,000, 51 per cent white and 49 per cent Negro. We watched the infrequent and almost empty buses and did not see a colored person on one. We rode in the free-ride cars which carried Negroes, cars ranging from an indigenous old jalopy to a handsome new Buick station wagon "on loan for the duration" from a Detroit family.

"Paternalism" and "gradualism" are common words in talk about race. Time has suddenly been jerked both forward and backward, and a new word, "nowism," has been coined.

You frequently hear comments like, "This has set us back 25 years," but our little band of three Quakers would challenge this and agree that this ferment period is all a part of the process. Generations of habits and training and culture patterns are not easily changed.

We had conversations with about 25 individuals, Negro and white, and with some small groups, and as so often happens in areas of controversy, it is not easy to be sure of the facts. However, we did not go to Montgomery with the hope of negotiating a settlement of the bus situation but with the hope that we might express Friends' concern that the controversy should be nonviolent and that those belonging to each side should be led to a deeper search for their responsibility in the light of their religious faith.

The controversy over segregation in buses is no longer of central importance. The Negro community announced while we were there that more than \$25,000 worth of church-purchased station wagons would augment the free transportation system for Negroes. The Negroes' real interest, as they put it,

is in freedom and full citizen rights. This probably means more specifically school integration and voting privileges. They have a strong sense that their cause is just and that God is on their side. There is, however, the inevitable sad feature to this emphasis that they are fighting for rights which, although approved by Supreme Court action, continue to be hindered by white resistance, and this tends toward separation between the two communities.

The central issue in this controversy is not unlike the one faced by Friends and others who did not believe in the use of violence during the period before the War between the States. They wanted both peace and abolition of slavery. Here both communities, and especially the Negro community, are concerned to carry forward their struggle in the spirit of their religious faith, but at the same time they resist any concessions which deny justice and rights of free citizens. This dilemma and the religious commitment of the Negro community make the struggle in Montgomery of crucial importance. We feel that Friends will want to hold the entire community of Montgomery in their affection and prayers.

The white community is made up of three groups: (1) the liberals who tend toward an accelerated schedule of steps to integration; (2) the moderates and liberals who are gradualists in the longer-term sense; and (3) the extreme segregationists. From the usual channels of communication one would gather that the White Citizens Council represents the prevalent deep-seated determination not to yield one bus seat lest this be the first step in a whole series of desegregating practices here and elsewhere in the South.

On April 16 there were 700 Negroes at a church mass meeting. More were in the basement and on the street listening by loudspeakers. This meeting helped us to realize how deeply involved the Montgomery Negro community is in this struggle for rights and what a thin line divides a constructive, non-violent protest from one which might have a very different outcome. There is a new driving emphasis on "first class citizenship" now. There is lack of training and preparation against rough situations, such as Gandhi prepared for. What will keep this movement moving in a direction that will work creatively on the whole community, whites and Negroes alike, is leadership. A person like the Reverend Martin Luther King, Jr. (Ph.D. from Boston University School of Theology), an able, quiet man, 27 years of age, inspires confidence.

No single group, no monolithic action by a mediating body will solve the short-range bus problem or the long-range segregation problem. But there are signs of hope in a number of small hammer-tap actions—the 39 young businessmen who call themselves Men of Montgomery, the little prayer groups of women, the meetings of the Fellowship of the Concerned, the level heads of a substantial number of moderates, the recently planned joint meeting of the two ministerial associations.

This is a moving and important experiment in America today. We have tried to do what Philadelphia Yearly Meeting asked us to do: to carry a message of love and good will to both sides, and to keep a balance of the two focal points of racial justice for both sides and nonviolent methods for all. We did our best to speak the truth in love at all times. In all

of this we avoided publicity. We feel that this journey was worth the time and money. We are all glad that we could be part of carrying this concern to Montgomery.

CLARENCE E. PICKETT
DOROTHY M. STEERE
GEORGE C. HARDIN

Friends and Their Friends

The Inn at Buck Hill Falls, Pa., was host to the U. S. Conference of the World Council of Churches, April 18 to 20, 1956. Dr. Henry Smith Leiper, the first secretary of the World Council organization, unveiled a bronze plaque in the library with the following inscription: "In this room, April 22-25, 1947, was held the first meeting in America of the Provisional Committee of the World Council of Churches, then in process of formation. In attendance were fifty-three distinguished church leaders of twenty-one communions from fifteen nations representing more than one hundred and fifty denominations in fifty nations, including the Friends. Here were drawn up final comprehensive plans for the official launching of the World Council of Churches at its first world assembly, in Amsterdam, Holland, August 22-September 4, 1948."

George A. Walton was standing under the picture of his father at the time of the unveiling. Alexander C. Purdy and Jeannette Purdy, Richmond P. Miller, J. Bernard Haviland, and Clifford R. Gillam were the other Friends present.

Charles Wetherill Hutton has been appointed principal of Oakwood School, Poughkeepsie, N. Y., effective September 1. A birthright Friend, 39 years of age, he is at present chairman of the science department at Moses Brown School, Providence, R. I. William W. Clark, who has been principal of Oakwood School for the past six years, will continue in office until August 1.

Dr. Earl A. Loomis, Jr., at present associated with the Western Psychiatric Institute and Clinic of the School of Medicine at the University of Pittsburgh, will give the evening address on Wednesday, June 27, at the Cape May conference. Dr. Loomis is a theologically trained psychiatrist and this coming autumn will be joining the faculty of Union Theological Seminary in New York City.

Meetings for worship are being held each Sunday at 9:30 a.m. in the Danforth Chapel on the campus of Kansas State College, Manhattan, Kansas. The clerk is Lloyd Hulbert, 1944 Hunting Avenue, Manhattan, Kansas. Visitors will be most welcome.

Richard Packer, a senior at Pennsylvania State University and a member of Newtown, Pa., Meeting, has been chosen to play on the United States soccer team for the Olympic Games to be held this fall at Melbourne, Australia. He is the only college student among the 15 players selected.

Stanley Potter of Swampscott, Mass., an active member of Lynn Meeting, Mass., with his partners, Dwight S. Simpson and John McArthur of Boston, designed the S.S. *Nantucket*, which was launched at the Mathis Shipyard, Camden, N. J., by Governor and Mrs. Christian Herter on March 23. At a cost to Massachusetts of more than \$2 million, it will provide ferry service from Wood's Hole to Martha's Vineyard and Nantucket, beginning this summer, for 60 cars and 1,200 people.

The Association of Woodbrookers in America is eager to have more Americans traveling abroad consider attending Woodbrooke. Loan scholarships are available to assist Friends with expenses at Woodbrooke, which is located in a beautiful spot on the outskirts of Birmingham, England. There are always students of varying ages and different nationalities in residence, together with a capable staff.

Scholarships are available on application from Anna Sayler Morris, 777 Gravel Hill Road, Southampton, Pa., the chairman of the Woodbrookers in America. Early applications and information about attendance at Woodbrooke, not only for the summer sessions but also for the usual terms in residence during the year, may be secured from Olive and William A. Comber, Wardens, Woodbrooke, Selly Oak, Birmingham 29, England.

The Barchem Movement of Friends in Holland (Woodbrookers' Association) will hold an international conference at Barchem from September 8 to 11, 1956. Herbert G. Wood of Selly Oak, England, will speak on "Woodbrooke's Contribution to Religious Life in and outside the Churches." Henry J. Cadbury's topic is "The Churches in the U.S.A. Today." Robert Davis of Woodbrooke, England, will speak on "The Quaker Contribution to Christian Life and Thought," and M. de Jonge on "Religion and Theology—Some Remarks by a Continental Theologian." Dirk and Tia Meynen will be hosts. For detailed information write to M. A. J. Kelling, Woodbrookershuis, Barchem, Gelderland, Holland.

Dr. Horace F. Darlington, president of the Board of Trustees of Jeanes Hospital, Philadelphia, has announced that the Board had approved a one-million dollar expansion program. The expansion program will include: (1) a new X-ray department for the new high voltage, deep therapy equipment so necessary in the modern treatment of certain malignant diseases; (2) a relocation and expansion of the present Out-Patient Department; (3) modernization and expansion of the present laboratory and operating room facilities. A new wing will also be added to the present hospital building to house the most modern and up-to-date maternity facilities.

The program of expansion is entirely in keeping with the Ford Foundation's intent to increase existing hospital facilities by giving aid to present institutions. Complete details of the program have been presented to the Foundation for approval, and it is anticipated that the Hospital will receive the entire amount of \$42,800 announced in the Ford program.

When Susan B. Anthony died fifty years ago March 13 (the day in 1906 was also a Tuesday), Friends in Rochester made this entry in their register: "13th 3rd mo. 1906. Susan Brownell Anthony died this morning in the 87th year of her age at her home 17 Madison Street at 12:40 o'clock. Pneumonia the cause." She had been attending William C. Gannett's Unitarian Church since 1891, but Rochester's largest church, the Central Presbyterian, was needed for the funeral service.

Susan Anthony's certificate of removal from the Monthly Meeting of Easton, New York, had been received 26th of 8th mo., 1853, by the Rochester Monthly Meeting of Women Friends, "men friends concurring therewith." It is the opinion of Katharine Anthony, Susan's most recent biographer, that concurrence of men Friends was noted to signify their acceptance of the bloomer dress which she was wearing at the time.

Writing in *New York State Education*, February 1956, Walter Ludwig of Scarsdale Meeting notes that it was also in August 1853 when Miss Anthony asked for women teachers the privilege of the floor at annual meetings of the New York State Teachers Association. "The Quaker tradition in which she had been reared led her to break the silence of her sex with an answer to the perennial question about teaching as a profession." The article, "Her Classroom Was the Nation," shows Miss Anthony also as a pioneer in behalf of equal educational opportunities for Negro youth "in public schools, academies, colleges, and universities."

Friends from three nations are contributing to the development of the International Christian University near Tokyo, Japan. Among them are five faculty members, Dr. Iwao Ayusawa, Dr. Elizabeth Babbott, Dr. Frederick Hung, Tane Takahashi, and Dr. Tatsunosuke Ueda.

Dr. Ayusawa, a leading Japanese Friend, is an expert in the field of labor-management relations. Elizabeth Babbott, who has taught at Westbrook Junior College and Harvard University, will join the faculty of I.C.U. as instructor of biology. She is a member of the Cambridge, Mass., Monthly Meeting. Dr. Hung, a Chinese scholar, is professor of geography. He is a member of the Hartford Friends Meeting in Connecticut. Tane Takahashi, who studied at Pendle Hill, is acting chief librarian and instructor of library science. She is widely known for her work with Elizabeth Gray Vining in the education of the Crown Prince of Japan. Dr. Ueda is part-time guest professor of economics. He is one of the best known Friends in Japan.

Sitting on the Board of Trustees of the International Christian University is Esther B. Rhoads, former principal, Friends School in Tokyo.

In the United States Dr. Hugh Borton, director, East Asian Institute of Columbia University, is vice president of the Japan International Christian University Foundation, Inc.

A member of the Women's Planning Committee of the Foundation is Jane Rittenhouse, who is teaching at the Friends Center in Tokyo. Esther B. Jones, wife of the presi-

dent of Earlham College, and Elizabeth G. Vining, author and former tutor of Prince Akihito of Japan, are sponsors of the same women's group.

Sponsors of the national I.C.U. Campaign drive in America include Thomas E. Jones, president, Earlham College; Clarence E. Pickett, honorary secretary, American Friends Service Committee; and D. Elton Trueblood, head of the department of religion and philosophy, Earlham College.

"Friends will await with interest the forthcoming publication of a book about Agatha Harrison's life and work which has been written by her sister, Irene Harrison," notes *The Friend*, London. "The book will be published by Allen and Unwin."

Scarsdale, N. Y., Meeting has mailed the following letter to the President: "We are deeply disturbed by the recent announcement that our government is planning nuclear bomb tests at Eniwetok atoll in the spring of 1956.

"Our country has already, in war time, used atomic weapons against the civilian population of Japan. Subsequent tests of such weapons since the war have deepened the fears of peoples whom we seek to win as friends.

"As a religious society dedicated to the search for an alternative to violence, we urge (1) that as commander-in-chief of the nation's armed forces, you order a suspension of the projected nuclear bomb tests, and, as a world leader in the search for peace, you call on other governments to follow this example; and (2) that the government of the United States, working through the United Nations, intensify its efforts to end the manufacture and use of nuclear weapons.

"Signed by direction and on behalf of Scarsdale Friends Meeting,

FRANCES B. COMPTER, *Clerk.*"

Ohio Valley Friends

Brenda Bailey of London described British Friends' activities in behalf of colored groups in England as well as in the rest of the Empire at the second annual spring get-together of Ohio Valley Friends, April 7, in the old Highland Creek Meeting House near Salem, Ind. She said a certain race consciousness, which is not yet, however, race prejudice, appears to be growing in England, perhaps as a result of a recent influx of dark-skinned persons from other parts of the Empire, especially Jamaica.

Besides Brenda Bailey, Friends of 13 Meetings in three states and a Formosa-born Japanese friend of Friends were present. Ying-yen Chang, a student now at Earlham College, spoke briefly about a Tokyo meeting he has attended.

Nonpastoral Meetings represented were Indiana: Indianapolis Independent, Indianapolis First Friends, Bloomington, Plainfield, West Lafayette, and the no-longer-functioning Highland Creek; Kentucky: Louisville and Berea; and Ohio: East Cincinnati, Waynesville, Wilmington, and Yellow Springs.

The only pastoral Meeting represented was Blue River, near Salem. Milea Graves represented the Meeting.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Two matters concerning the Society of Friends will not let me rest. One regards membership and the other I will call "unused power."

I feel there should be a tribunal in each Yearly Meeting composed of weighty Friends to judge those who apply for membership. Proper questions might be: Why do you wish to join our Meeting? What do you know about the history of our Society? What responsibility are you willing to assume? Can you plan a quiet time for prayer and meditation each day? If the applicant failed, a period of study and growth could be planned, and another test given.

There should be also in each Meeting a vital core of the membership whose roots go deep and whose vision reaches far. The responsibility of this group would be to solve the problems of the Meeting, individual members, and perhaps of people and situations outside the Meeting. This group should come together frequently for study, prayer, meditation, and guidance.

A problem might be a member who spoke unacceptably in meeting. The group could center their thoughts and prayers on him.

Some person in or out of Meeting might be ill, who could be cured this way. It seems to me that Friends are especially privileged with their dependence on silence and the belief in God's presence always about and within them, to make use of this power.

Mattapoisett, Mass.

HELEN M. HILLER

I have discovered that Christian Science and Quakerism have many similar points. Both services are extremely simple, free from ritualism and ceremony.

The fundamental faith of the Christian Scientist has as its realization the fact that God is Spirit, Love, Mind, Goodness, Truth.

We have all known Friends who have based their life decisions on guidance. They have always listened for the still, small voice, for the guidance of their Inner Light, which to them is the voice of God. So also the Christian Scientist believes that "In the ever present ability of Mind to control harmoniously *all human action*, we find a known solution—a sure answer to any problem that may appear in our ever changing horizon. When we decide to turn to God for solutions, then success is guaranteed."

In George Fox's *Journal* and the accounts of the early Quakers, we find that the belief in miracles was part of their faith and that healings were not uncommon. Vernon Noble in his *The Man in Leather Breeches*, referring to Fox, says, "At this time Fox was also beginning to get a reputation for healing, not only mental disorders but bodily complaints." Noble says further: "That people *were* healed, whatever the explanation, is borne out by testimonies other than Fox's."

New Rochelle, N. Y. MARJORIE HUGHAN ROCKWELL

The following reasons are alleged for the use of singular and not plural pronouns in addressing one individual:

(1) One person is not two persons.

(2) The singular pronoun to one person is used today by a majority of nations and individuals. So far as is known, only English, Americans, Spanish, French, Germans, Scandinavians, and Italians use the plural form. Also some of these use the singular in the circle of the family and familiar friends.

(3) The use of the plural form will not be lasting. Christ said, "Every plant which my heavenly Father hath not planted will be rooted up." The use of the plural form to one person was originated to flatter. God did not initiate it. It will one day be forgotten or smiled at.

(4) The use of "you" to one person can be confusing. Thus the invitation, "Will you come to dinner?" may be taken to mean that more than one individual is included.

(5) Recent translations of the Holy Scriptures present curious dilemmas. Should God be addressed as "Thou" or "You"? Some use the one, and some the other. Christ is usually addressed as "You," but there are occasional exceptions, as when voices came to him from heaven. Mortal men are usually addressed as "you," except in ancient prophecies, as when Abram may be given the singular, and again the plural. John the Baptist is distinguished by being addressed as "thou," while Satan is honored (?) with "You."

(6) At the present time in the prayers of both Roman Catholics and Protestants God is sometimes invoked as "Thou," and sometimes as "You." Here is a confusion which spells unsettlement.

(7) Some of our Friends will continue to use "thou," and "thine" among themselves, and to say "you" and "your" to outsiders. Thus they create a barrier between themselves and others. This gap can best be overcome by using the singular pronoun to everyone without respect of persons, as it is recommended in Scripture.

Haverford, Pa.

WILLIAM BACON EVANS

Coming Events

MAY

5—Joint sessions of Fox Valley Quarter (Illinois Yearly Meeting) and Chicago Quarter (Western Yearly Meeting) in Milwaukee at Friedens Church, 13th and Juneau Streets. Ministry and Counsel, 10:30 a.m., addressed by Ralph A. Rose on the lost art of eldering. After lunch Ralph Rose will present the concerns of the Friends World Committee, followed by a worship service and meeting for business. After 5:30 supper comes a symposium on "The Education of Friends."

5—Concord Quarterly Meeting at Concord, Pa., at 10:30 a.m.

5—Fritchley General Meeting, at Fritchley, near Derby, England.

6—Purchase Quarterly Meeting at Scarsdale, N. Y., Meeting House, 131 Popham Road. Presentation of "The Terrible Meek" by the Dramatic Club of Cooper Union, 10 a.m.; meeting for worship, 10:45 a.m.; business meeting, 11:45 a.m., fol-

lowed by basket lunch (dessert and beverage served by Scarsdale Friends). Juniors and Young Friends will meet at 10:45 a.m. at Scarsdale Congregational Church, Heathcote and Post Roads. Young Friends (teen-agers) will be led by Samuel Marble, president of Wilmington College; topic, "How Can We Find the Will of God in Our Lives?"

6—Race Street First-day School Adult Class, Philadelphia, 11:40 a.m.: "Queries 1 to 6." Leader, Lydia C. Cadbury.

6—Meeting for worship at Chichester Meeting House, Pa., 3 p.m. The meeting house is situated in Upper Chichester Township, Delaware County, three quarters of a mile north-east of Boothwyn.

6—Dedication of the new meeting house of Pittsburgh Meeting, 1353 Shady Avenue, Pittsburgh, Pa., 3 p.m. Speaker, James F. Walker, executive secretary of the American Section of the Friends World Committee. Worship, 10:30 a.m. Guests will be given lunch at homes of members of the Meeting.

6—Meeting for worship at Huntington Meeting, York Springs, R.D., Pa., 3 p.m.

6—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., illustrated talk by Curt Regen on his recent visit to Europe, "Curtains and Corridors: An Experiment in East-West Relations, as seen in Germany and Spain." All are invited.

6—Lecture at Activities Building, Merion Meeting, Montgomery Avenue and Haverford Road, Merion, Pa., 8 p.m.: Hugh Moore, finance secretary of the A.F.S.C., "The Good Will Trip to Russia of Six American Quakers Last Summer." This lecture was postponed from March 18.

7—Lecture by Muriel Lester, former international secretary, Fellowship of Reconciliation, and apostle of the Christian pacifist faith, "Walking with Vinoba Bhavé: Land Giving and Self-Judging in India," 8 p.m., at the First Baptist Church, 17th and Sansom Streets, Philadelphia. The event is sponsored by the F.O.R., Philadelphia Branch, Friends Peace Committee, W.I.L. (Pa.), and the Women's Problems Group.

10—Abington Quarterly Meeting at Abington Meeting House, Jenkintown, Pa. Meeting on Worship and Ministry, 3 p.m.; meeting for worship, 4 p.m., Second Query; "Purposes and Program of Pendle Hill," Dan Wilson, director; evening session, 7:30 p.m., Seventh Query; "Is Quakerism Relevant to the Poor Housing Community?" (with slides), James C. Kietzman, staff member of the Social Order Committee. For supper, accept by May 7 to Mrs. Jim Smith, Abington Friends Meeting, Jenkintown, Pa. (telephone, TUrner 4-2865).

10 to 14—New Zealand General Meeting at Wanganui, New Zealand.

12—Spring meeting of the American Friends Service Committee at Plymouth Meeting, Pa. (on Route 422). Worship, 11 a.m., followed by basket lunch (beverage and dessert supplied by local Friends). Reports, 2 p.m. This meeting will recognize 29 years of creative leadership given by Ray Newton. Reports will emphasize some of the activities which he was largely responsible for beginning, international student seminars, Mexico-El Salvador projects, high school and college work, institute of international relations, community peace

education, Friends Peace Service, work camps, peace education with special groups.

12—Eighth Annual Fair of the Friends School, Buck Lane, Haverford, Pa., on the school grounds, 11 a.m. to 5 p.m., rain or shine. Theme, "Pennsylvania Dutch Fair." For details see page 236 of our issue for April 14, 1956.

12—Ground-breaking ceremony for New Lower School Building on Field Day at Lincoln School, Providence, R. I., 12 noon, rain or shine.

12—Burlington Quarterly Meeting at Crosswicks, N. J. Meeting on Worship and Ministry, 2:30 p.m. (all interested are encouraged to attend); meeting for worship and business, 3:30 p.m.; supper served by Crosswicks Meeting, 6 p.m. Margaret E. Jones, who is associated with Quaker House, New York City, and the A.F.S.C. work with the U.N., is expected to be present.

12 to 14—Denmark Yearly Meeting at Danish Quaker-centre, Vendersgade 29, IV, Copenhagen Denmark.

13—Race Street First-day School Adult Class, Philadelphia, 11:40 a.m.: "Queries 7 to 12." Leader, Alfred Jacob.

17—Friends Forum at the Chester, Pa., Meeting House, 24th and Chestnut Streets, 8 p.m.: George A. Walton, "The Friendly Way of Doing Things."

18 to 24—London Yearly Meeting at Friends House, Euston Road, London, N.W. 1, England.

19—Meeting of the Friends Historical Association at Stony Brook Meeting House, Princeton, N. J., 4 p.m. The history of this meeting house will be given by Bruce French, president of the Princeton Historical Society. Bring a box supper; ice cream and coffee will be served. Suggested tours for earlier part of the day in Bucks County, Pa., Pennsbury (recreated home of William Penn), and Princeton; for details about these tours write Mary S. Patterson, 320 Maple Avenue, Swarthmore, Pa.

19 to 21—Switzerland Yearly Meeting at Schloss Hünigen, Stalden beim Konolfingen, Switzerland.

19 to 21—France Yearly Meeting at 12 rue Guy de la Brosse and 110 Avenue Mozart, Paris, France.

Coming: Meeting sponsored by the Friends Peace Committee and the Committee on Race Relations, on May 24, at the Race Street Meeting House, Philadelphia, 8 p.m. Clarence E. Pickett, Dorothy M. Steere, and George C. Hardin will talk about their experiences on the visit to Montgomery, Alabama, following Philadelphia Yearly Meeting.

DEATH

STOKES—On March 31, at Haddonfield, N. J., EMILY BRANSON STOKES, a member of Woodbury Meeting, N. J. She was born at Woodbury, N. J., September 18, 1868, the daughter of Dr. William C. and Elizabeth Branson Stokes. Nearly all her life she lived at Woodbury, only a few years ago transferring to Haddonfield. She graduated from Friends Select School in 1888. All her life she was interested in the temperance cause, gave active support to the W.C.T.U., and, like her mother before her, was devoted to the Friends mission in Japan.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

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WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

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MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

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SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

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BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

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SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances E. Compter, 17 Hazleton Drive, White Plains, N. Y.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

MAY 12, 1956

NUMBER 19

*S*OONER or later lost causes win. There is an eternal sense of justice in the heart of the world. Right does not always have a scaffold. One day it prevails. Like the mythological Greek character who was thrown down but each time came back, rising with new glory, so one day the defeated triumph and prevail. The progress of the world is the history of men who would not permit defeat to speak the final word. If you ask what is the meaning of defeat, I frankly say I do know, but I do know that through defeat life's values deepen and are enhanced.

—JOSEPH R. SIZOO,
On Guard, 1951

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Our Bodies—What Future Care?

. *by Henry Beck*

Our London Letter

. *by Horace B. Pointing*

Serving Japanese Immigrants to Brazil

Poetry—Books

Letters to the Editor

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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

Serving Japanese Immigrants to Brazil

EVERY forty days a shipload of five to six hundred Japanese immigrants on their way to Brazil stops at Los Angeles. Before the vessel leaves for the final 30-day leg of its journey southward, a gift package for every one of the men, women, and children making up the passenger list has been put aboard, together with several hundred bales of clothing, all bearing the familiar Church World Service insignia.

This newest experiment in international friendship, carried on at the request of Japan Church World Service, is a co-operative project of the Southern California Council of Churches and C.W.S., acting through its clothing center at Modesto. Local councils of churches and ministerial associations are helping to secure clothing and are contributing money for the parcels.

Each adult parcel contains a Japanese New Testament, candy, toilet articles, and a length of stout denim for dresses or trousers. In the children's packages are candy, picture books and crayons, notebooks, and pencils. But the most important articles are the pins and needles, scissors, thread, and buttons in the women's packages. The long trip provides them with the opportunity of outfitting their families, making selections from the large supplies of used clothing put aboard, and time and facilities to make the necessary alterations. With this important problem out of the way, as one grateful mother of three affirmed, they will be able to work with less worry in the new land.

Dock-side stevedores in each port have waived loading charges.

Not a Forgotten People

Immigration has been taking place for about two years, its purpose to provide a solution for the grave problems of poverty and overpopulation in the islands of Japan. Nine thousand people are migrating each year, five thousand selected by the government, three thousand at the invitation of relatives living in Brazil, and several hundred more returning for a second time.

To cope with the difficulty of learning a new language, Portuguese, which is so different from their own, the travelers attend daily classes aboard ship.

The interest and concern of the churches in the migration were aroused by presentation of the problem by Japanese churchmen at the meeting of the World Council of Churches in Evanston, Illinois, in 1954. Brazil was found to offer suitable areas for settlement, and a staff member of the World Council already in Rio de Janeiro began to make arrangements to welcome and quarter the newcomers. The Rev. Kentaro Buma, associate director of Japan Church World Service, went to Brazil also to assist in developing plans for their resettlement.

Not only have the emigrating bands expressed their joy and appreciation at realizing "we are not forgotten people," but Japanese officials have spoken profusely of their gratitude to Church World Service and to the World Council.—C.W.S.

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, MAY 12, 1956

VOL. 2 — No. 19

Editorial Comments

Conscientious Objection and German Protestantism

IN view of the German rearmament, it is interesting to observe the position of the German Protestant churches toward conscientious objectors. A newly published brochure of the Protestant churches entitled *Krieg und Kriegsdienstverweigerung* (*War and Conscientious Objection*) contains a thoroughly documented and carefully phrased expression of German Protestantism. Its subtitle marks it as a "counseling" brochure, but there is no doubt about its being an historic document of the first order, such as the country of Martin Luther has never seen. The German constitution provides for a safeguarding of the rights of C.O.'s, but details have yet to be worked out. It is at this point that the church voices its concern.

The demands made are briefly these: The church requests that regulations concerning this problem be made part of the military service laws. Administrative rules should be broad-minded and also cover nonreligious objectors. Courts deciding about the sincerity of an objector should consist not only of military officers but also of "independent personalities experienced in legal matters and of comprehensive human knowledge." An objector claiming exemption after having joined the army must receive the same consideration as one who raised his objections before joining. Provision should be made for civilian and noncombatant services as well as "for service in the church or other free organizations." The length and severity of these services should be equal to military demands. The C.O. must receive the same rights as the soldier regarding general care and other provisions. No disadvantages must ever result from his conscientious objection. His professional advancement or general civilian status must not suffer from his exemption from military duty.

This program testifies to a most encouraging development within German Protestantism, a church accused in the past of having served militarism to a disturbing degree. The Protestant manifesto makes it clear that the church is by no means accepting nonviolence as a general principle. But it reminds the state that its specific task is to secure "justice and peace." It calls it a "delusion" to believe that war can ever solve problems

and alleviate existing needs. If the demands of German Protestantism will ever become reality, a chance for a religious witness for peace will come in the very heart of Europe such as has never existed. Friends will do well to encourage Germany Yearly Meeting, the largest on the Continent, to establish work camps and other services. In such a new situation the experiences of American and British Friends will prove helpful to Friends abroad.

(The 63-page booklet has been published by Chr. Kaiser, Munich.)

Problems about the American Revival

The two most controversial figures in American religious life, Billy Graham and Norman Vincent Peale, have become objects of cynical criticism that extends to a condemnation of our current religious revival in general. Professor William R. Farmer of Drew Theological Seminary replies to these critics in the April 2 issue of *Christianity and Crisis* (537 West 121 Street, New York 27) by stressing that one does not need to accept the message of the two clergymen in their full scope. He believes, however, that they fill a widespread need and answer the call for evangelizing America that comes to all churches. John C. Bennett, one of the editors of *Christianity and Crisis*, regrets in his repartee to Dr. Farmer that too much of the goal of our American revival is religious complacency. Both these leaders, Billy Graham and Dr. Peale, either know or say very little about the perils of the religious complacency they foster.

If this is a valid criticism, it will refer to the strange tensions existing between public morality in family life, politics, and business and the rising statistics in church membership. It is undoubtedly unfair to see in the discrepancy between our moral standards on the one hand and our public religious confessions on the other a general symptom of hypocrisy. Insincerity may exist, as too much social conformity may be also a factor in this picture. But the surprising statistical growth might also be an expression of spiritual hunger and dissatisfaction. Our criticism ought to be directed against a ministry that fails to understand modern man's hidden spiritual needs. A standardized appeal to "return to Christ" is too convenient and general a formula. What does such a

"return" imply for the daily problems of the politician, the businessman, the housewife? Perhaps, then, our statistics should serve less as a reason for elation than as a

challenge to feed the hungry multitudes and lead those who are without a shepherd, although they may be members of a religious congregation.

Two Ways Up Mount Everest

By JOHN A. LESTER

TO Goethe the sense of the *daemonic* was the feeling of the external universe that he could not account for by understanding and reason. Daemonic experiences, he wrote, had often occurred to him; and when they did, he appeared to be under a higher influence (*Einwirkung*), "to which one pays adoration without attempting to explain it."

But theism entails some effort to explain, to formulate concepts of deity. After Fox's shattering experiences of God at first hand, he found it necessary to translate that experience into concepts and actions. When he declared in the steeple-house at Nottingham that the ultimate fountain of truth was not the scriptures but God who inspired them, he was formulating a concept of God.

Reason and Intuition

Among the countless ways in which men have found God, these two appear at first sight to be distinct—the path of reason and the path of intuition. In our Quaker meetings and forums they are often assumed to be so, as if one excludes the other. But it is not helpful to think of these two ways in terms of either-or. They merge, diverge, cross, recross. The scientist's experiences in the laboratory may bear a similarity to those of the mystic in his meditation. "In E.S.P.," writes Dr. Rhine of the parapsychological laboratory at Duke University, in his most recent book on extrasensory perception, "the subject gets knowledge he could not otherwise have got, and it is converted into other measurable responses." Jacob Boehme received knowledge that modified his responses for all the rest of his life. It came to him as he was dreamily gazing at a polished pewter dish reflecting the rays of the sun. We may welcome new knowledge whether it comes from observing the fall of cards and dice or from silent contemplation. What is important here is to recognize that the means of arriving at knowledge valuable in its results may be widely different.

Goethe has supplied the figure most helpful to those of us who are puzzled about the relationship of these two paths. This intuitive knowledge, he says, "intersects the world of rational moral concepts in such a way that the one might be taken for the warp and the other for the woof." They are woven together in the pattern of man's

nature. It is not one or the other; it is both. It becomes those of us who tend naturally to follow either path exclusively to tread it with humility. There are other ways up the massif. We are apt to think that ours is the only one. "If such a universal personality [as God] exists," writes Dr. Rhine, "those who believe the hypothesis can perfectly well, with proper thought and ingenuity, design a research program that would establish its presence and operation." Mystics of all ages, seekers handling other instruments in a different kind of laboratory all agree that this road leads to a dead end.

The Idea of the Holy

It was a German of our own time who has for me shed the clearest light on the two paths; and it is fitting that Rudolf Otto's great book, *The Idea of the Holy*, which ran through ten editions in six years, should have been translated by a Quaker, John W. Harvey. The subtitle of Dr. Otto's study is "An Inquiry into the non-rational factor in the idea of the divine, and its relation to the rational." Just as Fox found himself unable to describe his intuitions except through image, metaphor, and ideogram, so Otto has to abandon the language of concepts and indeed to invent and adapt words to suggest the results of his profound study.

The Idea of the Holy speaks to our condition as John Harvey found it did to his. It comes out of wide and deep learning, and from a constant awareness that the means of exploring the numinous are different from those employed in the psychological laboratory. Dr. Otto, who calls our form of worship "the most spiritual form of divine service that has ever been practiced," opens up its ancestry from the earliest stirrings in the heart of man. He brings fresh color to the faded connotations of the name "Quaker." He points the way to methods of awakening, evoking (not *inducing*) in children that sense of the spiritual essence of the universe which is already lying there latent within them. The book cannot fail to suggest to teachers of imagination new experimental approaches to what we call "religious education."

An Instinctive Numinous Feeling

Dr. Otto finds a feeling of the numinous as an inseparable part of primitive man. It is a sense of a *Something* external to him, primary, unique, underivable from

anything else. Man feels this "something" as a *mysterium tremendum*. "It is this feeling that forms the starting point of the entire religious development of history, and it is present even in the highest level of worship."

The sense of *tremor* in the *mysterium* runs all through the Old Testament. "How dreadful is this place; this is none other than the house of Elohim." It was a commonplace among the first Quakers. The five-page paper which Fox gave out in 1655 entitled "To those who make a scorn of Trembling and Quaking" is simply a catalog of biblical testimony to Otto's *tremendum*. But Fox's whole life illustrates that other element in the *mysterium* which Otto calls *fascinans*; it is something felt at once to be awe-ful and at the same time enchanting. Deep in the hearts of those who flee God, from the poet of the 139th psalm all the way down to Francis Thompson, is the desire to be caught. They are children playing hide and seek.

There is, then, within us an instinctive numinous feeling that is completely nonrational. We can observe signs of it in the behavior of animals, and each of us can recall moments when he felt it. The faithful are aware of it when the voice of the organ dies away in the cathedral, the host is elevated, and that tremendous silence rushes in to possess the soul. And in the New Testament we sense the aura of the numinous emanating from the figure of Jesus. "As the disciples followed him they were afraid." Here the numinous becomes permeated with ideas of purpose, morality, personality. Daemoniac power becomes divine power; dread goes over into worship; the *numen* becomes the God; the Holy attracts meanings from social ideals of obligation and justice. The theologians formulate concepts of the *vita religiosa* and pave the road for those who feel they need a rational way to the "knowledge of God."

The Eternal Paradox

Dr. Otto's thesis leads us to the eternal paradox. The roots of religion are natural in that they net the hearts of men from the beginning; they are supranatural in that they arise in the "wholly Other." God is invisible, yet nearer than breathing; incomprehensible, yet "I know in whom I have believed." This paradox is faced in the experience of worship; "there, and there only," says Dr. Otto, "it ceases to be a contradiction and becomes a harmony."

It is the *mysterium tremendum* that leads Quakers to the meeting for worship. There we feel the sacrament we cannot explain—the twofold communion—of fellowship with the invisible, and the mystical union with our fellow worshipers, rational and nonrational, warp and woof. Something in Bethlehem drew the wise men. But when they stood by the manger, the shepherds were already there, and the animals before the shepherds.

Science and planning indeed conquered the towering peak. But it was a simple, childlike, illiterate tribesman, who had lived above the clouds, who first stood on it. And the second was a beekeeper.

Target

By M. H. SNYDER

Brother, across the wide hill
Hating your way with a brute bayonet
Toward my marching heart,
You have lost your winning, wistful eyes
That maybe a wife or a mother
Once loved and will weeping remember.

I cannot see your eyes.

Brother, across the infinite gap,
My heart is a whole
Great pounding din of drums
That drowns out other hearts and hues.

I cannot hear your cries.

You are a round, black circle
Against the white, untrembling sky;
The widening pupil of a glaring eye
That I must straightway cut, and close.
Or die.

I cannot feel your death.

In Praise of Silence

By MARIE GILCHRIST

Touchstone of all honest things is silence;
Truth lives there, never much at home in words.
To silence come all strong and pure emotions,
Joy and love and grief, like homing birds.
It is the mother of adventurous thought,
The substance of enduring loyalties;
It is a somber pool that mirrors beauty
Clearer than all rippling ecstasies.

Silence is the deep, blue void that holds
This sun-hot star of life. It is the air
Blown from summits of eternity,
Cool on the blackened forests of despair.
Wherever silence is, courage is also,
Sandaling the foot, lifting the breath.
Silence is the gesture of God's sleeve
Flung from our eyes in the majesty of death.

Our London Letter

I SAW a newspaper article a few days ago which recorded the 200th anniversary of a great occasion. On a wet day in 1756 a man stepped out of his London house with an umbrella. It was the first ever seen in this country, and the user, regarded at once as a destroyer of the hackney coachmen's trade, was chased and mobbed. He persisted, and was soon imitated. The umbrellas were such obvious commonsense in English weather that eventually they triumphed. Our climate here still finds busy use for them. It is now *bon ton* for our bowler-hatted young men to roll them as tight as they will go, while our ladies match them carefully with ravishing ensembles, and use them like swords to stab into admiration the dull-eyed casual male.

Jonas Hanway was the daring experimenter who introduced the umbrella. He was a traveler, a philanthropist, a friend of poor children and chimney sweeps, who wrote on most things under the sun, including diet reform and Christianity.

* * *

Hanway in his Persian travels must have noticed the ceremonial umbrellas used out there, as they still are in the East. Our Queen, not long back from Nigeria, will have seen them. Perhaps they look best with dark skin and with gold, fine robes and other splendors. In England we can let ourselves go when it comes to pageantry, but we generally ignore umbrellas, though they were pretty conspicuous at the coronation. A British occasion sometimes succeeds in being impressive by virtue of its austerities. For example, the newspaper pictures of the Queen and Duke at Coventry last week show a young couple without grandeur of any kind, standing like ordinary observers among the ruins of the Cathedral. This with a large part of the city itself was smashed by bombing in 1940; but now, in the midst of some striking architectural surroundings, the new church is to rise. The Queen with simple ceremonial laid the foundation stone, and in five to seven years' time, the third Cathedral on this site will come to life. If it accords with what the plans and models indicate, it will be unlike anything we have had before, light, airy, modern, untied to the past. With the finest obtainable work in glass, sculpture, iron, wood, and paint, it will be a new way of expressing awareness of God dwelling among men, in church and market place and home—and in human hearts.

The desire has been that in the building itself and in some of the use made of it this Cathedral should stand for the religious faith of all Christians, Anglican and others. In design it will be exciting, yet related to

the city of the future which is coming into being; and because of that, people will not feel, when they enter it, that they are in a strange, uncomfortable, other world. Is it in such ways that a bridge will be made between religious practice and the mass of ordinary men and women who, in our generation at least, have kept away from churches?

* * *

These ordinary people are accused of many sins, of the sins of being ordinary and too easily satisfied, among them. If it is true to a degree that the church itself (I mean organized Christianity of every kind) has driven them away, religion in them is not altogether dead. Much religious feeling has become detached from its true objectives; that loss can be recovered.

I am prepared to believe today that more people think, and think for themselves, than in any former time. One piece of evidence comes in the history of a great idea to bring good books to the people at lowest cost. We are celebrating in quiet satisfaction the golden jubilee of Everyman's Library, which J. M. Dent began in 1906, and which Ernest Rhys edited with such distinction till his death. I can remember purchasing as a youth some of these astonishingly well-printed volumes at a shilling each. Among the great books included are Fox's *Journal*, Woolman's *Journal*, Penn's *Fruits of Solitude*, and a collection of religious verse which contains some of Whittier's poems.

The library, with sales that have gone beyond 42 millions, grows constantly, and the jubilee synchronizes with the publication of the thousandth volume. Aristotle's *Metaphysics* was chosen for this number by J. M. Dent and Sons in consultation with E. P. Dutton and Company of New York, who has been the American publisher since the beginning. It is interesting to note that in response to public demand the volume of *Everyman and Medieval Miracle Plays* has been reprinted to mark the jubilee; for the magic of these plays remains, and the modern sophisticated audience hearing *Everyman* is probably as much moved as were the people who first heard it hundreds of years ago.

I suppose that is only saying in another way that man's fundamental needs do not change. Today Knowledge is speaking to us as to those people of former times the message of the play: "Everyman, I will go with thee, and be thy guide, in thy most need, to go by thy side." It is not Knowledge of things that speaks, but Knowledge of self, of our obligation to look inwards, to confess, to be absolved, to seek salvation. Our generation is lost, but not hopelessly, I think; and while modern man nerves himself to face the realities of his position, the guide still waits, as patiently as ever.

HORACE B. POINTING

Our Bodies—What Future Care?

ANNA T. JEANES died in 1907, leaving a fund of \$20,000.00 in trust "to be used to encourage and aid in the practice of cremating the dead to be interred in Fair Hill Burial Grounds." It was impossible to use all of the income, so that the latter accumulated until there was another \$15,000.00, whereupon the trustees went into court for instructions. In 1926 it was ordered that any surplus be applied to the cremation of persons in other burying grounds within the jurisdiction of Philadelphia Yearly Meeting. In recent years cremation has become much more popular, and the income from the fund (principal now, \$36,000.00) is completely used, mostly by members of the Society of Friends.

Another form of disposition of our earthly residence is now receiving more attention, the giving of our bodies for scientific research. I am fully aware of the sentiments of respect and love that will exclude such a thought from the serious consideration of many a Friend. And I am the last not to respect such feelings. But I also know that some Friends are equally serious in considering such new thought.

Sometime ago in a conversation with my friend, Dean Johnson of Howard University Medical School, I was surprised to learn that qualified students were being turned away because the school did not have a sufficient number of bodies for study. While the situation is not as serious elsewhere, available bodies have been reduced by such innovations as social security, burial of veterans by various states free of cost, and various other social benefits. These, added to an improved economic condition, reduce greatly the number of unclaimed bodies which were formerly available for science.

The secretary of the Anatomical Board of the State of Pennsylvania states that the Board is primarily empowered by virtue of a state law to receive all bodies that remain unclaimed, for delivery to the Medical and Dental Schools located within the confines of the State of Pennsylvania for study in the furtherance of scientific medicine and in the training of doctors and students in the basic study of anatomy.

Last summer I saw European funerals with handsomely carved hearses, drawn by plumed horses, followed by long processions on foot. Now cremation has become generally accepted. Will the future eliminate funerals entirely? Very little gets into print on this subject, which, though it ultimately concerns every one of us, is so wrapped up in tradition that we tend to do what our forefathers have done. The medical schools are conscious of public opinion and will give little publicity to their need, no matter how urgent. Yet a half century ago cremation was also taboo.

I am not pleading for the donation of bodies for scientific purposes. There should, however, be opportunity of expression and education so that Friends who feel that they want to give their bodies to serve some useful purpose would be free to do so and would be restrained only by family wishes and not by social acceptance.

HENRY BECK

Books

OUT OF OUR WINTER. By E. MERRILL ROOT. The Golden Quill Press, Franconia, New Hampshire, 1956. 96 pages. \$2.50

E. Merrill Root has been called by Edwin Markham "one of the greatest poets in America." Greatness in a poet is among the hardest of all things to define, but all those for whom poetry releases a hidden spring of ecstatic joy know greatness when they encounter it. And it is here in Root.

In some of the poems in this latest collection there is a mysterious excitement, a sublimity of feeling, which at times recalls William Blake but most often is uniquely itself. This may be achieved by Root's intense awareness of the sensual aspect of things married to an equally intense insight into a dimension of being that is nonsensual. This fusion results in a unity of spirit with form that is extraordinarily beautiful and awesome. When this excitement becomes powerful enough, it explodes into fire. Root's poetry seems ringed about with flames.

Among those that have for me this transcendent quality are "The Secret War," "Reveille for Lightning," the love sonnets, and the exquisite poem "The Lake is a Fallen Moon."

Between the hills the lake is a fallen moon.

Come let us bathe in the moon, come let us bathe
In the fallen moon that glistens between the hills—
The white moon-water. All my life I have sought
To swim in light—in pure, in absolute light:
And here tonight is the moon between the hills.

In Root's poetry the clash and sparkle of words produces a kind of intoxication. In this state he can make us see physical reality as though he were himself inside the object and could experience its inner being: "The slow green bubble called a tree. . . ." Side by side with this exuberance there is a simplicity charged with inner tension:

Fossil floods, the glaciers pour
Southward out of Labrador:
I feel the onset of their shock
Grinding to my basic rock.

Because of my great love for Root's poetry I am sorry about the note of political bitterness which is present in one or two of these poems. Root at his best shows a quality of compassion and humanity which I would like to think of as universal in its compass.

WINIFRED RAWLINS

BLAKE'S FOURFOLD VISION. By HAROLD C. GODDARD. Pendle Hill Pamphlet No. 86. Wallingford, Pa., 1956. 39 pages, including a frontispiece drawing from Blake's *Book of Job*. 35 cents

This essay by the late chairman of the English Department at Swarthmore College is a distinct aid in opening up the rich, universal significance of Blake's intensely personal experience.

Blake's Fourfold Vision preserves much of the author's contagious oral quality. His introduction to Blake is indeed inspirational as well as interpretive: "Man has fallen from

Eternity, from Innocence. How shall he return? That, and that only in the end, is the question we want Blake to answer." Thus, after brief attention to earlier phases in Blake's life and to the well-known *Songs of Innocence* and *Songs of Experience*, the emphasis is deliberately on Blake's prophetic period, *The Marriage of Heaven and Hell* in particular, including a fine choice of excerpts. In the process some fifty other figures are referred to and quoted, with especially illuminating comments on Dante, Milton, and Shakespeare.

"I believe William Blake was one of the wisest men who ever lived," Harold Goddard explains. "I believe in him for what he thought, saw, wrote and designed, and for what he was. But I believe in him also because of the other men who confirm him." The result of such informed conviction makes highly rewarding and very pleasant reading.

GERHARD FRIEDRICH

THE ROOT OF THE MATTER. By MARGARET ISHERWOOD.

Foreword by Gerald Heard. Harper Brothers, New York. 227 pages. \$3.00

Here is a little book whose author frankly states that it "is not intended for the orthodox believer or the orthodox atheist." After a careful and deeply interested reading, it appears to this reviewer to be a useful, suggestive, and inspiring book for all those who are seeking new and better ways toward wholeness of life, toward the education of our children in spiritual values, and toward the understanding of the universal element in all religion.

Wide reading, rich experiences in teaching, close association with experts in the fields of education, psychology, and religion have prepared Margaret Isherwood to make statements and suggest direction for research with a high degree of authority.

With a quotation from Paul Tillich, "Twentieth-century man has lost a meaningful world, and a self that lives in meanings out of a spiritual center," the author introduces her book with a chapter on "how to avoid a breakdown of faith by a change of approach." She amplifies and clarifies this by chapters on experiences of love, of beauty, of joy and pain, of truth, and of goodness.

The final chapters "From the Authoritarian Approach to the Inward" in education, in religion, and in morality should appeal strongly to many members of the Society of Friends. Margaret Isherwood speaks a language understood and appreciated by the increasing number of Friends who are concerned with the bridging of the gaps between the spiritual, mental, and material; between the scientific and the religious.

You will mark your copy of this little book; many quotable phrases appear. You will want to refer to it often and use its valuable bibliography at the end.

RACHEL CADBURY

THE MEANING OF LIFE IN HINDUISM AND BUDDHISM. By FLOYD H. ROSS. The Beacon Press, Boston, 1953. 167 pages. \$2.75

In drawing a comparison between our Western religions

and those of the East, the author explains that the diversity of interpretation and the many errors in the translations of Eastern Scriptures, together with the tendency of our theologians to reject as anathema anything not in line with established dogma, have made it hard for us to come to a sympathetic understanding of them. The patience displayed by the East towards our missionaries has not helped them or us to realize our parochialism and our shallowness. The Quakers, who are more aware of the inwardness of spiritual life and have less forms and dogma to defend, are, of all Christians, best fitted to profit from a study of Eastern Scriptures.

At the heart of Oriental religions is man's question, "Who am I?" Lack of knowledge or "unawareness" (*Avidya*) is emphasized rather than sin; man needs enlightenment more than pardon, his predicament consisting in this, that being designed for knowledge of the Supreme he lives a life of distractedness, fooled by Maya, which is often translated as "illusion," but which is more correctly translated as "the world of reality seen from a finite point of view." Augustine came nearest to this concept when he said that man is trying to satisfy an infinite need with finite sops.

Our Western concepts of eternal punishment and the submission to God's will have no place in the Eastern religions. Man is destined to find his way to the Supreme eventually; his present condition is the result of his past deeds. Our emphasis is on glorifying God, while theirs is on realizing Him. People differ in temperaments and perspectives; the *Bhagavad Gita* teaches that Truth is one, but various are the paths that lead to it. One of the greatest lessons we can learn from the East is to substitute understanding for tolerance.

ADELE WEHMEYER

COINS OF BIBLE DAYS. By FLORENCE AIKEN BANDS. Macmillan Company, New York, 1955. 175 pages. \$4.50

Here is a refreshing survey of the Bible seen through the eyes of a coin collector.

Obviously Abraham possessed no billfold containing the equivalent of \$217 for the purchase of his burying ground; nor was Joseph betrayed by his brethren in exchange for \$11 in coins or currency. A hole scooped out of the ground was the bank of the patriarchs, and the precious metals carried on the backs of their camels served as the supply of traveler's checks.

In spite of the awkwardness of these methods, the earliest coins did not appear until 700 years before the birth of Christ in what is today the eastern end of Turkey. The Jews issued no coins of their own until the Maccabean period, and the Roman conquest of Palestine introduced the denarius as the standard medium of exchange.

Succeeding chapters are devoted to an account of the coins used during the life of Jesus and during the apostolic period. The richly illustrated book is designed to interest both the numismatologist and the general reader. It is complete with a glossary of technical terms and should prove particularly useful to the teacher searching for a fresh approach to Bible study.

CHARLES E. POLING

Friends and Their Friends

Southern Africa Yearly Meeting will be held June 30 to July 3, 1956, at Adams College, Adams Mission Station, Natal, South Africa. The clerk is George McNeillage, who may be reached at the same address. Visitors will be most welcome.

Guilford College, at Guilford College, North Carolina, has published a lecture by Frances Renfrow Doak entitled *Mary Mendenhall Hobbs*. The lecture was delivered at the college on Founders Day, 1955. Copies are available on request.

Delight Ansley, a member of Solebury Meeting, Pa., has been asked and has consented to index the book which *Life* will publish this spring on world religions, the several chapters of which have been running in the magazine.

Eight members of the Pacifist Youth Action Group, England, fasted 72 hours from March 28 to 31 in support of Negroes in Montgomery, Alabama, during their nonviolent struggle against racial segregation.

A collection of 14 biographical tales designed for children has been published under the title of *Lion-Hearted Quakers*. Marie Haines, the author, dedicates the book to "all children who ask, 'Why am I a Quaker?'" The illustrated book is available for \$2.00 from Oregon Yearly Meeting, 1611 S.E. 21st Avenue, Portland 15, Oregon.

The United States' contribution to UNICEF as proposed by the executive branch of the government is to be \$10,000,000.00 for the calendar year 1957. As H. R. 10082, it is before the House Foreign Affairs Committee, and concerned Friends should write now to their Congressmen and to Chairman James P. Richards.

H. Haines Turner of Wallingford, Pa., testified in support of Senate Joint Resolution 117 before the Subcommittee on Labor of the Senate Labor and Public Welfare Committee on April 27. He appeared under the auspices of the Friends Committee on National Legislation. S. J. Res. 117 is in regard to United States cooperation through the International Labor Organization (ILO) to abolish forced labor. Facts concerning forced labor in several countries have been substantiated by an investigation conducted by the ILO and the United Nations. "Friends cannot rest easy when they realize that such conditions exist," Haines Turner said in his testimony.

In testimony filed with the House Indian Affairs Subcommittee Theodore B. Hetzel of Haverford, Pa., urged that the House approve bills to provide for adult vocational training for Indians. He recommended further that provisions be added to the bills to provide that the subsistence paid be sufficient to care for the trainee's family as well as himself.

The poster for the 1956 Children's Spring Book Festival in New York has been designed by Fritz Eichenberg, famous artist and illustrator, who is a member of Scarsdale, N. Y., Monthly Meeting. This occasion is the 20th annual Herald Tribune Children's Book Festival to be held during the week of May 13. Forty-eight publishers will exhibit more than 300 titles of children's books to be judged.

Fritz Eichenberg's work is exhibited regularly at leading academies of art, the Library of Congress, and in many one-man shows. He has recently been appointed professor of art at Pratt Institute, Brooklyn, where he will be chairman of the illustration department of the Art School and director of the Graphic Arts Workshop.

Friends General Conference has just distributed copies of Esther Holmes Jones' 1955 report about her work as an accredited U.N. observer on behalf of Friends General Conference. She directed no fewer than 734 visitors to the U.N. who came in 20 civic, religious, or school groups. In addition, some individual Friends joined the groups in New York, making a total of 750 visitors. Of this number, 538 visited during the period when the Assembly was meeting.

Esther H. Jones also conducted illustrated lectures and discussion groups about a UNESCO project in Mexico and a U.N. project in South America with 22 civic groups, women's organizations, educational or Friends groups. Her U.N. activities include attendance at important U.N., UNICEF, and UNESCO sessions. From July 15 to September 15, 1955, she took an extensive trip through several South American countries in connection with her U.N. activities.

The total account of her work is, indeed, an impressive record of devotion to a great idea and her dedication in conveying its spirit to Friends and others.

The Friends Historical Association invites others to join them for the spring pilgrimage and address at Princeton, N. J., on Saturday, May 19. Much of the land around this university town was once owned by William Penn, who colonized a few Quaker families there in the 1690's. They established the Stony Brook Meeting and built a beautiful little stone meeting house in 1724. Now called Princeton Monthly Meeting, its grounds are at the intersection of Mercer Road and Quaker Lane. Bruce French, a member, and president of the Princeton Historical Society, will tell the story of those early colonizers at the meeting house at 4 p.m. (DST). Bring a box supper. Coffee and ice cream will be served. No acceptances are necessary.

The meeting will be preceded by a tour of some of the few remaining early Quaker homes in Princeton. For directions for the tour, come to Nassau Hall, oldest building on the Princeton campus, from 1:30 on. Those who wish to make an earlier start may visit Pennsbury Manor and the Fallsington Meetings in Bucks County, Pa., from 10 to 12 in the morning, then come on to Princeton to lunch. For further details and map contact Mary S. Patterson, chairman of Entertainment Committee, 320 Maple Avenue, Swarthmore, Pa.

John Havelock Nelson of Monkstown (Dublin) Meeting, according to an announcement in *The Friend*, London, for March 16, left Ireland at the end of January for a six-month tour of Canada as guest of the Canadian Federation of Music Festivals. John Nelson is a pianist, organist, and composer, and the official accompanist for the B.B.C. in Belfast. He is also a Doctor of Philosophy and of medicine and a specialist in bacteriology.

Dr. Houston Westover and his family left April 16 for Whitesburgh, Kentucky, where he is director of Memorial Hospital, which was set up by the United Mine Workers.

The Yearly Meeting of the Society of Friends in the Middle East held at Brummana, Lebanon, April 7 to 9, 1956, included representatives from the United States of America, the United Kingdom, and Turkey, as well as Arab members of the Society of Friends from Jordan and Lebanon.

Friends listened with concerned interest to a report on the efforts of the Near East Christian Council Committee for Refugee Work on behalf of the Palestine Refugees. More than one million persons are receiving or are in need of relief as a result of the creation of the State of Israel. One third are in camps, and two thirds have been sheltered by their friends or are in quarters rented by themselves. The problem is increasing in size due to the rapid natural increase in the population. Even more disturbing are the increasing frustration, bitterness, and the spirit of hatred which is growing among the young refugees who were adolescent eight years ago and who have been too long deprived of normal home and community life. Their morale is deteriorating, and mental illness is on the increase. The remedy is to find work for the young people. The provision of material aid is by itself an enormous task. The N.E.C.C. Committee for Refugee Work has distributed tons of clothing and food, which together with cash grants and loans amount to about \$1,500,000 annually.

Because relief cannot be accepted as an end in itself, a just solution of this whole problem must be sought until it is found, and this is a responsibility that is laid upon us all. It is the duty of Western Christians to inform the public concerning the true nature of this problem. Resettlement programs are potentially possible, but they wait upon a just political settlement.

These refugees are better described as "displaced persons," and they are at present unwilling to consider any settlement which does not accord them the free choice to return to their homes or to accept compensation instead. The right to repatriation is the *sine qua non* in the minds of the vast majority of these displaced persons and of the Arab peoples, even if this can be achieved only by war. Recent events have turned the attention of the entire world toward the Near East, where the final disaster of war seems imminent unless men of good will of all faiths and nations can point the way toward a peaceful solution.

The New England office of the American Friends Service Committee announces that Reginald Reynolds, British

Friend, traveler, and author, has been added to the faculty for the Fourth Avon Institute on "The Quaker Approach to Contemporary Affairs." The Institute will be held again at Avon Old Farms, Avon, Conn., from June 10 to 17.

Two special features of this year's Institute will be of particular interest to Friends. One is the afternoon series of lectures on Quakerism by George Selleck, executive secretary of the Cambridge Meeting of Friends. The other is a series of teatime discussions on "Quakerism and World Religions." The leaders for this series will be Amiya Chakravarty, Cornelius Krusé, and Floyd Ross, who is at the University of Southern California School of Religion.

A unique feature of the Avon Institute is the two-hour morning round table groups, each with an experienced Quaker clerk. Evening talks and panel discussions will feature Stephen Cary, secretary, American Section, A.F.S.C.; Samuel Levering, chairman of Peace Board, Five Years Meeting, and of F.C.N.L.; Roy McCorkel, National Conference of Christians and Jews; Morris Mitchell, Putney Graduate School; and A. J. Muste, Fellowship of Reconciliation.

A number of U.N. Secretariat members have already registered, thus assuring the typical international atmosphere. The cost for the entire week is \$55.00, including registration. More information and registration blanks may be procured from Russell Johnson, Peace Education Secretary, A.F.S.C., P.O. Box 247, Cambridge 38, Mass.

Representative Meeting, Philadelphia Yearly Meeting

Philadelphia Yearly Meeting's Representative Meeting, held April 20, 1956, set up under the Social Service Committee a new subcommittee concerned with prison service, to be called "The Committee on Prison Work With Offenders." The activity of this committee is directed toward visiting in local and county and state institutions where offenders are often lacking in sympathetic contacts.

A special committee presented a "Statement on Civil Liberties" prepared as a result of a concern to express to Monthly Meetings our Quaker position in connection with civil and religious freedom, and urging Friends to be careful to uphold it. It is expected that in due time this statement will be available in printed form.

At the suggestion of the Race Relations Committee the Yearly Meeting approved a grant of \$300 to the National Council of Churches for relief of suffering persons in Montgomery, Alabama.

Mary Hoxie Jones and Thomas S. Brown were appointed to carry a message of greeting and a special letter from Philadelphia Yearly Meeting to New England Yearly Meeting at the time of its commemoration of the 300th anniversary of the arrival of Friends in America.

James F. Walker has succeeded Gordon P. Jones as clerk of the Representative Meeting. Two reappointments were made: secretary, Howard Taylor, Jr.; alternate clerk, J. Russell Edgerton.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

A letter in the issue of the FRIENDS JOURNAL dated March 24 suggests the use of a musical prelude to induce a more responsive and reverent attitude in our meetings for worship. There can be no doubt that for some minds music might supply the needed stimulus, but that for other minds it would not. And among those whom the music might stimulate there might be great divergences in musical taste, so that the music that some would find helpful might prove to be a stumbling block in the way of others.

Music is far from being a universal language. I have attended services in other churches in which the music was, as judged by my standards, far from inspiring, but I have no right to assume that those who were used to it felt the same way. On the other hand, I have attended services in which music played an effective part in inducing the state of mind that we feel the need of in our meetings, but again there is no reason to assume that all in attendance at a Friends meeting would be affected the same way.

Perhaps it might be possible to increase the number of services held in our meeting houses and introduce music into some but not all of these. I recall the situation at Pocono Manor a couple of generations ago, when the morning meeting was held "on the basis of silence" and the evening meeting was a song service.

San Diego, Calif.

JOSHUA L. BAILY, JR.

In regard to the recent article entitled "John Woolman Speaking," it is necessary to point out that the voice of John Woolman—who could speak for himself exceedingly well—is not once heard. In spite of quotation marks, which give the impression that Woolman is being quoted, we hear only what Morris R. Mitchell thinks John Woolman would have said had he shared the ideas and used the language of Morris R. Mitchell.

It is an important distinction. (Why did not our friend express his own opinions for himself?)

Westtown, Pa.

JANET WHITNEY

Orchids to John Hinkle for his letter in the April 14 issue.

Across the years, with sadness and regret, I have seen grow the overwhelming tendency of the "soi-disant" liberals and reformers to indulge in hyperbole and misstatement. No doubt this tendency has grown and flourished because this group, above all others, is convinced of the complete rightness and truth of its own opinions! Let us never forget that among the writings of a great pagan emperor are these words, "Seek thou the truth, for the truth has never yet led man astray."

Philadelphia, Pa.

ARTHUR K. HULME

George Selleck's excellent article "The Meeting Secretary" brings to my mind the question of whether an informal conference of Meeting secretaries might be helpful to all of us.

As such a secretary, I think the task is "to maintain communication" and to relieve individuals and committees of numerous detailed clerical tasks which could clog their carrying out of concerns. Notices and newsletters, assisting the Meeting clerks with correspondence and with whatever else possible, clerical work for committees, an accurate record of Meeting membership (though not the record's official files), and mailing list—such are some of the things which may be included.

With such help on routine matters, the individuals in the Meeting may be freed to initiate and carry out concerns of greater importance, and the true and deep democracy of a Friends Meeting be more fully lived.

Moorestown, N. J.

RUTH A. LEPPMAN

Coming Events

MAY

10 to 14—New Zealand General Meeting at Wanganui, New Zealand.

11 to 13—Meeting of the Wider Quaker Fellowship at Woolman Hill, Deerfield, Mass. Speakers: Russell Brooks, Alexander Purdy, George Selleck, Howard Brinton, Mildred Young, and Cornelius Krusé.

11, 12, 13—Annual Garden Days at Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, 11 a.m. to 8:30 p.m., in observance of National Hospital Week. Visit the azalea gardens at Friends Hospital. Parking space is limited, but cars may be driven through the grounds.

12—Spring meeting of the American Friends Service Committee at Plymouth Meeting, Pa. (on Route 422). Worship, 11 a.m., followed by basket lunch (beverage and dessert supplied by local Friends). Reports, 2 p.m. This meeting will recognize 29 years of creative leadership given by Ray Newton.

12—Eighth Annual Fair of the Friends School, Buck Lane, Haverford, Pa., on the school grounds, 11 a.m. to 5 p.m., rain or shine. Theme, "Pennsylvania Dutch Fair." For details see page 236 of our issue for April 14, 1956.

12—Ground-breaking ceremony for New Lower School Building on Field Day at Lincoln School, Providence, R. I., 12 noon, rain or shine.

12—Burlington Quarterly Meeting at Crosswicks, N. J. Meeting on Worship and Ministry, 2:30 p.m. (all interested are encouraged to attend); meeting for worship and business, 3:30 p.m.; supper served by Crosswicks Meeting, 6 p.m. Margaret E. Jones, who is associated with Quaker House, New York City, and the A.F.S.C. work with the U.N., is expected to be present.

12 to 14—Denmark Yearly Meeting at Danish Quaker-centre, Vendersgade 29, IV, Copenhagen, Denmark.

13—Race Street First-day School Adult Class, Philadelphia, 11:40 a.m.: "Queries 7 to 12." Leader, Alfred Jacob.

17—Friends Forum at the Chester, Pa., Meeting House, 24th and Chestnut Streets, 8 p.m.: George A. Walton, "The Friendly Way of Doing Things."

18 to 24—London Yearly Meeting at Friends House, Euston Road, London, N.W. 1, England.

19—Meeting of the Friends Historical Association at Stony Brook Meeting House, Princeton, N. J., 4 p.m. For details see news note on page 297.

19—Caln Quarterly Meeting at the Reading Meeting House, Pa. Meeting on Worship and Ministry, 10 a.m.; meeting for worship, 11 a.m.; meeting for business after lunch (in St. Paul's Evangelical and Reformed Church), followed by a program given by the Social Order Committee of Philadelphia Yearly Meeting: Gordon C. Lange, "Family Work Camps," and Neva Ryan, "Religious Concerns behind the Work Camp Projects." There will be a planned program for children of all ages during the entire day.

19—Program on Creative Teaching, sponsored by the First-day Schools in Salem Quarterly Meeting at Woodstown, N. J., beginning at 10 a.m. Three sections: preschool and primary, upper elementary, and junior and senior high school. Round tables, 10:45 and 11:45 a.m., and 2 p.m.; lunch, 1 p.m. (75 cents; notify Anna Broomell, Harrisonville Road, Woodstown, N. J., before May 16). Round tables: "Teaching Quakerism," Dorothy A. Thompson; "The Teacher Prepares," Betty MacLean Erskine; and "Projects," with emphasis on visual aids, Agnes W. Coggeshall.

19, 20—Fellowship Week End at Swarthmore, Pa. Saturday, annual meeting of Fellowship Weekenders, 2 p.m., Whit-tier Room, Swarthmore Meeting. Sunday, meeting for worship, Swarthmore Meeting, 11 a.m., followed by picnic lunch (bring your own). All welcome.

19 to 21—Switzerland Yearly Meeting at Schloss Hünigen, Stalden beim Konolfingen, Switzerland.

19 to 21—France Yearly Meeting at 12 rue Guy de la Brosse and 110 Avenue Mozart, Paris, France.

20—Southern Half-Yearly Meeting at Easton, Md., 11 a.m.

20—Race Street First-day School Adult Class, Philadelphia, 11:40 a.m.: "The Dead Sea Scrolls." Leader, William W. Cadbury.

20—Annual Open House at The McCutchen, New York Yearly Meeting Friends Home at 21 Rockview Avenue, North Plainfield, N. J., 3 to 5 p.m. A cordial invitation is extended to its wide circle of friends.

22—Lecture at Green Street Meeting House, 45 West School House Lane, Germantown, Philadelphia, 8 p.m.: Bliss Forbush, author of the new book *Elias Hicks, Quaker Liberal*, "Elias Hicks." Note change of date.

24—Meeting sponsored by the Friends Peace Committee and the Committee on Race Relations at the Race Street Meeting House, Philadelphia, 8 p.m. Clarence E. Pickett, Dorothy M. Steere, and George C. Hardin will talk about their experiences on the visit to Montgomery, Alabama, following Philadelphia Yearly Meeting.

24—Seventh Annual Meeting of the International Committee of the Association of Philadelphia Settlements and

Neighborhood Centers at the Smith Memorial Children's Playhouse, East Fairmount Park, 33rd and Oxford Streets Entrance, Philadelphia, 12 noon. The program is in honor of Francis Bosworth, director of Friends Neighborhood Guild, who returns on May 22 from a six-month tour through Western Europe and the Near East. He will speak on "Reflections from Abroad."

26, 27—Netherlands Yearly Meeting at "Buitenzorg" Baarn, Amsterdamse-Straatweg 57, Netherlands.

BIRTHS

BAKER—On April 21, to H. Vernon and Marion Lowry Baker, a daughter named DEBORAH ANNE BAKER. She is a granddaughter of Carolyn Eastburn Lowry.

BOSARI—On March 27, to James J. and Lois Alderman Bosari, a son named ROBERT FRANCIS BOSARI. His mother and his grandmother, Esther Alderman, are members of Mill Creek Monthly Meeting, Del.

LOVELL—On April 24, at Detroit, Michigan, to Malcolm R., Jr., and Cary Shelden Lovell, a daughter named ANNETTE LOVELL. The father is a member of New York Monthly Meeting.

SPENCER—On April 10, in Northfield, Vermont, to Eber A., Jr., and Mary Ellen Williams Spencer, a son named IAN WENTWORTH SPENCER. His mother is a member of Plymouth Monthly Meeting, Pa.

DEATHS

CONARD—On April 16, at Clearwater, Fla., LUCILE ORR CONARD, a member of Menallen Meeting, Pa. She is survived by her husband, Walter Moss Conard of Race Street Meeting; one daughter, Dorothy Walton Martin; and three grandchildren, Richard Walton, III, and Ellen and Chandler Martin. Lucile Conard was concerned in the organization of a Clearwater meeting, and her influence was deeply felt.

FURNAS—On April 17, after a long illness, ELIZABETH FURNAS, wife of Eli Furnas. Private services were held on April 19 and on the following Sunday afternoon a memorial service was held at the Friends Meeting House, Waynesville, Ohio. Immediate survivors are her husband, four children, one grandchild, and her father and mother.

Elizabeth Furnas was born at Clarksville, Ohio, March 9, 1910. She was married to Eli Furnas on August 22, 1929. Soon after her marriage she joined Miami Monthly Meeting, to which her husband belonged, and was ever a faithful and valued member. Monthly, Quarterly, and Yearly Meetings found her ever ready to serve, and she was especially interested in attending and having others, particularly young people, attend the Friends General Conference at Cape May. She was active in many community activities and will be sadly missed by all.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, William Allen Longshore, Jr.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

GEORGIA

ATLANTA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Georgia.

INDIANA

INDIANAPOLIS—Independent Friends Meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

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AMHERST—9:30 a.m., First-days, Old Chapel, University of Mass.; AL 3-5902.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle, Walter Longstreet, Clerk.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m., at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th Street May—September: 144 E. 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., Williams Y.M.C.A. Telephone JE 1-4984.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; J Jackson 8-6413.

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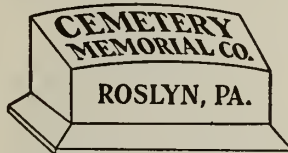
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FRIENDS JOURNAL

A Quaker Weekly

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NUMBER 20

IN THIS ISSUE

ONE is sometimes tempted to talk humility, and it is easy to find plenty of opportunities for so doing, but it is better to be humbly silent. Talkative humility is always suspicious; talk is a certain relief to self-conceit.

—FÉNELON

Today's Pharisee . . . by *Louise B. Machen*

George Fox at Lichfield
. by *David J. Lyttle*

Internationally Speaking
. by *Richard R. Wood*

Openings by *Mira C. Saunders*

William Penn Foundation

Letters to the Editor

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William Penn Foundation

THE following account is taken from a more detailed report by William Swartley, secretary of the William Penn Foundation at Pennsylvania State University:

"At a university like Penn State, the larger denominations support foundations to care for the religious needs of their members while away in the university. Soon after the last war, the members of State College Meeting, Pa., began considering the possibility of what became the first William Penn Foundation. In 1947 the first part-time secretary was employed to work with student Friends.

"Young Friends activities have taken many forms. In 1948 the Young Friends were largely responsible for more than doubling the size of the meeting house. Since last September the emphasis has been on service projects in the area around State College, a number of which have proved most successful.

"Just outside State College stands Rockview State Prison; yet there has been no educational program in the prison since a riot several years before. This fall a course in comparative religion was organized and presented over nine Saturday afternoons, during which Young Friends had a chance to develop a genuine relationship with the prisoners. They requested a second course in music appreciation and even the formation of a Friends meeting in the prison. Young Friends felt the project proved so successful that it should be taken to the University Christian Association so that the project could be offered to a larger number of students.

"Young Friends have been working in Woodycrest, where many of the area's poorer inhabitants have built shelters of various sorts. The community has managed to pay for water mains, and Young Friends have been helping with the ditch digging, etc. The opportunity for service in Woodycrest was also taken to the Christian Association, which has made it one of its two major projects this semester. The community's only public building is the small Brethren Church, which is planning an expansion and has asked for help.

"A project has been initiated by girls to give help spiritually and emotionally to children in foster homes. The girls try to answer such needs as teaching swimming and conducting outdoor trips.

"Friends feel that even though there is not much evidence of color discrimination in the university life, neither is there any great integration.

"The Meeting [i.e., State College Meeting, Pa.] has agreed to support the William Penn Foundation in the establishment of an interracial, international co-op house, perhaps to be known as Friends House. It would provide much-needed living quarters for Negro and foreign students. Penn State has no International House (such as the Service Committee sponsors in Washington, D. C.).

"The work of the William Penn Foundation is supported by donations from the members and attenders of State College Meeting, the Shoemaker Fund, an appeal approved by the former Philadelphia Quarterly Meetings (of which State College Monthly Meeting was a member), and donations from Monthly Meetings."

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FRIENDS JOURNAL

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Editorial Comments

Pentecost and the Laymen's Church

PENTECOST comes 50 days after Easter and is celebrated in memory of the sudden conversion of the 3,000 at Jerusalem, an event described in the second chapter of the Book of Acts. Many of the 163 member churches of the World Council of Churches suggest that this be a day for helping the "man in the pew" to grow in the understanding of the world-wide outreach of his local church.

In Judaism Pentecost was celebrated in gratitude to God for the Covenant and the Law of Moses. Its celebration included all strangers and non-Jews who happened to be in the home or community at the time. Many historians date the founding of the Christian Church from the Pentecostal experience at Jerusalem, especially because of the universal or international character of the event. Whatever interpretation we may give to the prophetic outpouring of the Spirit and the ecstatic speaking in tongues or strange languages, it seems certain that the Spirit descended upon laymen, ordinary men and women, who became channels for God's voice without much arguing about its nature or splitting hairs about doctrine. The thought of shouldering a select priesthood with the responsibility of carrying on their ministry did not occur to them. They surrendered to the inspiration of the moment. They were unsophisticated and probably ignorant of the consequences of this experience for the future of the Church.

Pentecost was the first ecumenical event. Young Christianity was "in one place" and "of one accord." That is the reason the Christian Church values the celebration of Pentecost again at a time when it endeavors to recover this unity.

The Laity

In this connection the World Council of Churches gives increasing consideration to the role of the laity in the ministry of the Church. Its new publication *Laity* asks the question how the Church can help laymen to be the salt of the earth and the light of the world. Traditional teaching and preaching in the Church is very much characterized by a "world culture," states

the Department on Laity. How can the monologue and verbalism of the professional preacher be turned into a dialogue between God and man and between church members and the world? In what ways can church fellowship be different from the nature of ordinary fellowship? Churches in the United States are studying economic questions with an eye on the Christian vocation of the layman. A publication entitled *You, Your Church and Your Job* has been increasingly used in many cities. To Friends these are encouraging signs indicating the recovery of a spirit which Friends have upheld in their traditional testimony for the lay ministry. Friends, like others, are in need of training in the ministry of teaching and of opportunities for deepening their religious life to benefit the development of a free ministry.

In Brief

Two Chicago Episcopal congregations in suburban Maywood, one Negro and the other white, are in the process of merging. They are the Cyrenian and the St. Simon Episcopal Churches.

Dr. Eugene P. Cronkite, head of experimental pathology at the Brookhaven Laboratory, told Congress that "fertile young men" should be spared from civil defense duties exposing them to large amounts of radiation. Because of the impact of radiation on human reproduction, the work should be assigned to those "who have passed the age of conceiving."

A National Academy of Religion and Mental Health has been founded in which Protestant, Roman Catholic, and Jewish clergy are cooperating with psychiatrists to employ the findings of psychiatry and psychoanalysis in workshops, selected seminaries, and an advisory bureau. Headquarters will be at the New York Academy of Medicine, 2 East 103rd Street, New York. Dr. Kenneth E. Appel, Philadelphia, is the president.

The sum of \$35,000.00 given this year as the Nobel Prize for Peace to the U.N. High Commissioner for Refugees, Dr. Van Heuven Goedhart, will be used to find permanent homes for 125 Eastern European refugees who have been marooned for several years on the tiny Greek Island of Tinos.

Today's Pharisee

By LOUISE B. MACHEN

CRASH! Two children stand shocked into speechlessness at sight of a pitcher shattered on the floor. Mother appears at the door.

"Did you break the pitcher, Susan?" she asks quietly of the child less able to meet her eye.

Susan squirms uncomfortably. She is painfully aware that it was from her hand the pitcher dropped. But she cannot bring herself to an admission of fault. The awfulness of being to blame for such a catastrophe is too much for her. "Peter made me do it," she blurts out, bursting into tears. "He pushed me."

Susan is a child, and she reacts as a child. Having done wrong, she passes the buck to evade responsibility for her action. A child is morally weak. A child is not strong enough to face up to the fact of his faults and his mistakes; he seeks a scapegoat in circumstance or other people. Sometimes he will even invent an imaginary creature to serve in this capacity. When I was very young, for example, it was never I who was naughty but a mythical little girl named Lucy Gray, who visited the Machen household only when some infraction of the rules might be attributed to me. And a four-year-old of my acquaintance blamed his every misdemeanor on a "pretend" pig that lived in the bushes outside his house.

Facing Responsibility

In Susan's situation an adult would have behaved quite differently. An adult would have perceived that while it is true that the pitcher would not have fallen had Peter not jostled Susan, it is also true that the pitcher would not have fallen had Susan not picked it up from the table while her brother was running around the room. An adult would have been aware that what ought to concern Susan is what is to be laid at *her* door and not what is to be laid at Peter's; and that her reply should, therefore, be, "Yes, Mother, I broke the pitcher through carelessness. I shouldn't have picked it up while Peter was playing cowboy. I should have known that he might run into me and knock it out of my hand. And I'm terribly sorry, Mother, because I know how much you loved that pitcher."

When he has done wrong, an adult does not try to fasten the blame for his action on a scapegoat. He knows that since he is a free agent, possessed of a mind and will of his own, nobody and nothing other than himself ever "makes him"—to quote Susan—do something.

Louise B. Machen, a member of Radnor Meeting, Pa., is the author of two First-day school study leaflets published by Friends General Conference, *Early Hebrew Heroes* and *The Prophets Discover God*.

True, circumstances, other people, his health, etc., sometimes provide him with temptations to do wrong—on occasion. But the choice as to whether he yields to these temptations or resists them lies with him.

An adult is strong, whereas a child is weak. An adult is unsparingly honest in appraising his lapses; a child gives way to selfish considerations. An adult shoulders responsibility for his mistakes; a child takes refuge in evasions. An adult sees his errors in judgment or action in terms of his own shortcomings; a child seeks to attribute his every imperfection and misstep to somebody or something else. In taking stock of himself and what pertains to him an adult is concerned for truth at whatever cost to self, while a child is concerned—under such circumstances—for self at whatever cost to truth.

Spiritual Adulthood

A distinction between physical and spiritual adulthood must be made, for the two do not necessarily coincide. We do not automatically discard childish reactions with the attainment of chronological adulthood. In the gradual progression from the utter selfishness of infancy to the utter selflessness of full maturity, which is—or should be—the life story of the individual, the child is exceedingly slow to die and often lives on till well past the 21st birthday—if, indeed, the child dies at all. Susans are thus at times to be found in grown-up bodies. In fact, if we are to be honest about the matter, we must admit that they are quite commonly to be found there. All of us who are short of sainthood are, on occasion, to be numbered among the Susans of the human race—the tribe of buck-passers, of those so much more ready to perceive what is wrong with the other fellow than what is wrong with themselves. Legion are the kindred of the Quaker who remarked to his friend: "All the world is queer, save me and thee. And sometimes even thee is a bit odd."

The Pharisee and Publican

In the Gospel according to Saint Luke there is a story that Jesus once told to "*certain which trusted in themselves that they were righteous, and despised others.*" This story has to do with two men. One of them was a Pharisee, the member of a group noted in first-century Palestine for its religious zeal. The other was a publican, one of the tax collectors scorned by the Jews of that day as swindlers and public servants of the hated Roman overlord.

One day, the story relates, these two men were to be found praying in the temple. And this was the prayer

of the Pharisee: "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." Yes, this was the prayer of the Pharisee. But it was not thus that the publican prayed. He "stood afar off," and "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

Everyone knows this story. Every time we read or hear it we tend to identify ourselves with the publican, the man acutely aware of his manifold lacks—and by that glib and unhesitant identification of ourselves with the publican, we prove ourselves the Pharisee, the man who thought himself uniquely perfect in a world otherwise populated by the imperfect. Which one of us—Susans that we are—can match the naked humility of the publican in the tale Jesus told to "*certain which trusted in themselves that they were righteous, and despised others*"? Which one of us has laid aside the Pharisee's preoccupation with what is wrong with the other fellow for the publican's overwhelming awareness of the much that is wrong with himself?

"I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Which one of us is—like the publican—worthy of being "justified"? Susans that we are, which one of us is—like the publican—a person "that humbleth himself"? Yes, which one of us? And yet, this is the ground of the Christian ethic, the first and foremost of the Beatitudes, which underlies all the others: "Blessed are the poor in spirit: for *theirs* is the kingdom of heaven."

George Fox at Lichfield

By DAVID J. LYTTLE

He sat out whisking time
Once in a hollow tree,
And never drove one lamb,
But shepherds, woolly-eyed
And dazzled by the fear.
For 'this blue, wolving man
In leathern breeches, yea,
Who heard the martyr-howl
Of a thousand years before,
On that November day
Unlaced his shoes and paced
Barefoot through the red foam
Of the wind-whipped snow.
For in his feet was fire
And on him sense of blood.

Look at his piercing eyes!
Now, as he strides the cold
And crimson combers, strides
On Lichfield, to cry, "Woel!"
Down the eroded lanes
To a fouled marketplace;
Now, as he wolves the pools
Of ancient angel-blood,
And searches with his eye
For sad boys with their daft
And hooded wit, and foils
Them with his licking tongue;
Now, as with fangy light
He strikes babbling steeples
Striking at his life;
Now, as he goes in terrible
Barefoot waltzes down
The cobbles of that town,
So wrapped in a rapture, he
Sways on the bucking bone,
With dark, bewitching vines
Of vigor, seeds of God
Sparkling about him: strange
Aspects of holiness.

For in his feet was fire,
And on him sense of blood.

Look at this wolving man
With blue and piercing eyes,
Retracking to the fields:
Now, as he kneels by thawed
Water, washing clay
And innumerable sparklings
From his feet, and goes
Through the miraculous peace
Of the snow; and freely goes
Through flowing layers of light.
For no man shackled him
Nor laid the crabbing stave
Upon him, though he drove
The shepherds woolly-eyed
And dazzled by the fear
Of nothing but themselves,
And quaking for their lives.

He, in a hollow tree,
Alone, and from the first
Workings to the last,
Created light in there
That surges through the bark,
Branches, leaves in air
Like lava bright and green.

Internationally Speaking

Disarmament

THE London discussions of the U.N. subcommittee on disarmament seem to have continued the slow, hard work of clarifying points of view and narrowing the area of disagreement; but an effective international arrangement for controlling and reducing armaments is still remote.

Some suggestions made outside the subcommittee are worth noting. Adlai Stevenson, although he urges vigorous efforts to develop guided missiles, has suggested stopping large-scale demonstrations of thermonuclear weapons as a contribution to disarmament. Senator Flanders, testifying before the Senate's special committee on disarmament, proposed international control of intercontinental ballistic missiles *before they are developed* and before they have become parts of the defense systems of the nations. Harold Stassen, coming back from London, emphasizes the urgency of developing an international control system soon, perhaps within a year, before widespread knowledge of the H-bomb makes control more difficult.

One of the main obstacles to an adequate disarmament system seems to be reluctance to accept the idea that national armaments need to be brought under international control. National sovereignty and national survival are here in apparent conflict.

The New Rivalry

Before Mr. Dulles was Secretary of State, he used to look forward to the time when Russia and the United States would "compete peacefully together." This time seems to be arriving. The Soviet Union is putting more emphasis on trade and economic aid, less on strategy and armed force. The consternation that this change has caused in some circles in the United States may be due in part to the habit of Congressional opposition to appropriations for foreign aid. Instead of dismay, one would have expected delight in the United States at this change. In this new area of competition there is the possibility of getting some return, in welfare if not in

profit, for the investment. And there is the evident fact, demonstrated by more than one American oil company, that private investment can take its useful part in international programs of economic development for welfare. The new situation offers increased opportunity for free-enterprise capitalism to prove itself in competition with Marxist or military forms of socialism.

Bricker Amendment

The Senate Judiciary Committee has reported out the "Bricker Amendment," a resolution to amend the Constitution by adding the provision that "A provision of a treaty or other international agreement which conflicts with any provision of this Constitution shall not be of any force or effect." This sounds harmless and in most cases would be. It might, however, seriously complicate the international relations of the United States by barring the negotiation of treaties with other countries about matters that at present lie within the jurisdiction of state legislation. Treaties about the rights of American citizens in other countries would be made difficult by this amendment, because the rights in this country of foreigners are much affected by state laws. While it is pretty certain that the United States could find ways of continuing to carry on reasonably satisfactorily most of its foreign relations if the Bricker Amendment were added to the Constitution, there seems to be no good reason for further hampering a nation that is already excessively hampered by the excessive difficulty of its process of making international agreements.

I.L.O.

The International Labor Organization was set up in the peace treaties at the end of World War I in recognition of the fact that economic conditions affect international relations. The I.L.O. is governed by an annual Labor Conference in which each member nation is represented by a delegation made up of representatives of government, labor, and industry. Its conventions are the result of general discussion followed by careful study for as long as is necessary; they are then ratified by those nations wishing to make use of them. One of the pur-

YOUR first duties—duties without which you cannot hope to fulfill those owed to family and country—are to humanity. . . . Do not say, "The language which we speak is different." Tears, actions, martyrdom form a common language for all men, and one which you all understand. Do not say, "Humanity is too vast and we are too weak." God does not measure powers but intentions. Love humanity. Ask yourselves whenever you do an action in the sphere of your country or your family, "If what I am doing were done by all, and for all, would it further or injure humanity?" And if your conscience answers that it would injure humanity, desist. . . . Be apostles of this faith, apostles of the brotherhood of nations, and of the unity of the human race.—GIUSEPPE MAZZINI

poses of the I.L.O. is to "level up" the regulation of working conditions and provisions for the health and welfare of workers, so that countries more advanced industrially will not be unduly handicapped by competition with new industries with low costs at the expense of the workers. It is unfortunate that certain American organizations should have launched an attack on the I.L.O. because the Soviet Union and some of its satellites are members. The I.L.O. has a long and honored record of working against forced labor long before the Soviet Union's slave camps were heard of; it should be encouraged and supported for its own good work and for its value to the United States.

Near East Truce

The Secretary-General of the United Nations seems to have been successful in getting re-acceptance of the principle that war is not to be used in dealing with the difficult issues in dispute between Israel and her Arab neighbors. The dispute is likely to continue for a long time; a satisfactory solution is more likely to be eventually worked out if the fear of war is reduced.

Henry Osborne, a member of the British Parliament, has suggested that the truce line be policed by a U.N. force of some 10,000 men, volunteers from several countries, unarmed. Their presence, he thinks, would give both sides some assurance and would increase the possibility of negotiating workable solutions of the difficulties.

May 7, 1956

RICHARD R. WOOD

Openings

ONE of the expressive words among Friends from earliest times has been the word "opening." Great mystics like St. Bernard, Jacob Boehme, and George Fox, for example, had visions which were wide in scope, and the records of them have retained an illumination through the centuries so that their Light has also been our Light. These openings of the early Friends, and also of later Friends, are not reserved for great saints or mystics but come likewise to just ordinary people. Minor visions, they are authentic moments of truth suddenly revealed, the Light within momentarily touched by a Light beyond. Such times, though brief, are precious beyond all reckoning.

Friends of the silent meetings do not have an appointed, paid ministry but regard each member as a potential minister. In the period of silent worship and waiting upon God moments of authentic illumination may come, which, when given expression, may be spiritually renewing to those present. An opening may come outside meeting in the form of a sudden new and illu-

minated understanding of some truth or problem which the member may wish to share with the meeting. It has been found that as these openings are shared, the ministry of the meeting is deepened, and we are reminded that the Light is always present and ready to break through.

MIRA C. SAUNDERS

Friends and Their Friends

Elmore Jackson, director of the Quaker Program at the United Nations, returned on April 28 from a trip to Jordan and the Middle East. He went to Jordan with Paul Johnson, who returned there after reports to and conferences with staff associates of the American Friends Service Committee in Philadelphia. The two representatives reviewed the events in Jordan which resulted in the destruction of the A.F.S.C. installations there and discussed next steps with Jordanian authorities. While in the area they attended the Near East Yearly Meeting in Brummana, Lebanon.

On May 1 the Philadelphia Yearly Meeting Committee on Race Relations gave a tea in honor of Dr. Ruth Hayre, recently appointed principal of the William Penn High School for girls, Philadelphia. Among the guests were public school administrators, some of the Board of Education, and a number of other school principals and teachers, as well as many Friends. Through the good offices of Ethel B. Hibbert, chairman of the tea committee, students of Miss Brooks and Miss Lee at the Stoddart-Fleisher Junior High School made a great variety of delicious cakes for the guests, and six students from William Penn High, directed by Mr. Sam Cosby, sang a cappella numbers.

Allen and Unwin, London, published on April 26 a biography of Corder Catchpool, *Indomitable Friend*, by William R. Hughes.

Francis D. Hole, 619 Riverside Drive, Madison, Wisconsin, under date of May 6 writes as follows: "I returned from a week in St. Louis to find that Agnes Hole [his wife], Betty Boardman, Julia Jose, Ted Barbour, Burnell Franke, and Signe Anderson were completing a 48-hour fast vs. the H-bomb tests. It began at monthly meeting the evening of May 3, when the fast was decided upon, and a telegram was sent to President Eisenhower about the fast and the convictions of participants that truth, humanity, religion dictate cessation of the tests. There was newspaper publicity. Permission was asked of the group, and granted, that the item go on the AP wires. Jackson Tiffany, Lafayette Noda, and I have joined by fasting variously from 26 to 48 hours. Most of us are Friends, and there are one Methodist and one Unitarian. The creative effect of the fast on participants is surprising, and total strangers in the community have volunteered constructive responses. One participant said that she for the first time experienced that of God in the individual."

Canadian Yearly Meeting will be held at Pickering College, Newmarket, Ontario, from June 22 to 26, 1956. Yearly Meeting will commence on Friday evening, 8 p.m., with a meeting for worship. The opening session for business will begin at 9:30 a.m. on Saturday, June 23.

Among Friends expected to visit Canadian Yearly Meeting this year are Eleanor Zelliot, who will report on the visit of American Friends to Russia last summer, Leonard R. Hall, and Joseph and Katherine Karsner. Dr. Edwin Bronner, assistant professor of history at Temple University, Philadelphia, will give the Sunderland P. Gardiner Lecture on Sunday evening, June 24. Drs. Ed and Vivien Abbott, Canadian Friends, who returned recently from a three-year period of service with the Friends Technical Assistance project in Barpali, Orissa, India, will speak on Saturday evening, June 23.

Hobson Pittman, now in his 25th year as director of art at Friends Central School, Philadelphia, was honored for his years of distinguished service to the school at a reception given by the Board of Trustees on February 21. The reception followed a gallery talk by Hobson Pittman, who was then presented with a silver reproduction of a Paul Revere bowl. The occasion commemorated, too, the 25th year of the Annual Exhibit of Philadelphia Artists initiated by Hobson Pittman in 1931. He is likewise responsible for the art collection owned by Friends Central, which is outstanding among those owned by educational institutions on the secondary school level.

P. Alston Waring in "We Went Back 1000 Years" (*The Saturday Evening Post*, March 24, 1956) reports on the three years he and Beulah Waring spent working for the A.F.S.C. in the village of Barpali, Orissa, India. The seven Westerners constituting the team there had been invited to undertake a program in health, agriculture, education, and cottage industry. The success of the undertaking was directly related to the degree of confidence and understanding that could be developed.

Charney Manor, a small conference center and guest house near Oxford, England, has published an attractive illustrated pamphlet describing the rare beauty and warm hospitality it offers. Traveling Friends may want to inquire about Charney House from the warden, Margaret H. Wilson, Charney Manor, Charney Bassett, near Wantage, Berkshire, England.

A Guide to A Hymnal for Friends, 1955 (72 pages; 75 cents, paperbound) has been published by the Religious Education Committee of Friends General Conference. In a 10-page essay, "Using the Hymnal," Helen Kirk Atkinson outlines the contents of the *Hymnal* and gives practical suggestions for learning hymns and preparing a hymn-singing program. The rest of the booklet consists of "Notes on the Hymns" (176) compiled by Edna Stover Pullinger. These are truly informative and pleasing, packed with easy-to-digest facts about tunes, composers, hymn writers, and background material.

David M. Cory, author of *Within Two Worlds*, spoke March 6, 1956, at the 15th Street Meeting House, New York City, on the American Indian and the difficulties he encounters in the white man's world. Some of his impressive suggestions should be heeded by all of us. Among other things he said, "The worst salesmen for the United States are American tourists, whether traveling in Europe, the Far East, or in our own West. They try to see everything in 24 hours at the cheapest possible rate, and offend Indians as well as others as they rush noisily here and there. Naturally they see very little, are never shown the more significant features, and return home with very poor and inaccurate reports. The typical family in its Chevy goes West, bound to see the Pacific Ocean, the Indians, and the Grand Canyon."

When you visit an Indian area, Dr. Cory says, keep the camera hidden, and don't jingle your money. Go to the nearest church of any denomination, explain that you are a member of such-and-such a church, and of an Indian committee, etc., and ask if you can be shown things of value to know. The Indians respect churches and are glad to cooperate.

Herbert P. Beam, 32, married with children of three, four, and seven years of age, will receive the Charlotte Chapman Turner Award to enable him to continue his medical training in Vermont, the American Friends Service Committee's Committee of Award has announced.

"My educational program," he says, "is built around the desire to enter general medical practice in a rural community in Vermont. The need for well trained young doctors in such a practice is general and acute throughout the United States, and in certain parts of this state is very critical." He plans to interne at the Mary Fletcher Hospital, Burlington, Vermont.

The Charlotte Chapman Turner Award is made to married persons rearing families, who are "interested in advanced educational training for a career, the object of which is the alleviation of the social or medical ills of mankind." The amount of the award is \$1,000 per year and is renewable.

Loren C. Petry, 1205 Wilson Avenue, Columbia, Missouri, sends a correction on a news note about him in the issue of April 28. He is visiting professor at the University of Missouri, not Wisconsin. In June he expects to return to Ithaca, N. Y. Next year he will be visiting professor and chairman of the Division of Natural Sciences at Hofstra College, Hempstead, N. Y.

Friends Central Bureau, 1515 Cherry Street, Philadelphia 2, Pa., acts as a clearing house for Friends activities in the Philadelphia neighborhood. Central Bureau will appreciate the co-operation of Friends in notifying the Bureau of coming events so that complete information may be available. Friends are advised to consult the calendar of the Central Bureau before making their own arrangements in order to avoid conflicts in dates (telephone RIitenhouse 6-3263).

Ranjit Chetsingh, who has been general secretary of the Friends World Committee for Consultation since May 1954, has accepted the invitation of the National Christian Council of India to serve as one of its secretaries, beginning September 1. With headquarters in New Delhi, he will have all-India responsibilities for two phases of the Council's work, relations with government and direction of relief. For about three years after the partition of India in 1947 Ranjit Chetsingh served as chairman of the National Christian Council Relief Committee for India and Pakistan. Among his new duties he will watch the interests of religious liberty from the Christian standpoint.

Cheltenham, Pa., Monthly Meeting has announced plans to erect a new meeting house on the grounds of Jeanes Hospital in Fox Chase. An historical search indicates that this is only the second meeting house to be erected within the city limits within the last 100 years. The ground for this building has been made available by the trustees of the Philadelphia Yearly Meeting of Friends, who hold title to all of the ground occupied by the hospital. All funds for this program have been provided by the Cheltenham Monthly Meeting or through their efforts, and this project has no relationship whatever to the Building Expansion Program of Jeanes Hospital. The present meeting house occupied by this group is located at 521 Ryers Avenue, Cheltenham, Pa.

The new building will include the large room for religious meetings and areas to be used for Sunday school classes and other purposes. It is planned that these facilities will also be made available to the hospital for Board meetings and other occasions. Plans were to break ground by May 1, and it is hoped that the first meeting for worship may be held in the new building before the end of 1956.

Those who have been most active in working out the details of the project have been members of the Building and Finance Committees of the Meeting. Included on the Building Committee are Thomas B. Charles, chairman, William T. Llewellyn, Charles R. Krewson, Fred Petri, Louise H. Stone, and Samuel T. Brinton, clerk of the Meeting. The Finance Committee is composed of William T. Llewellyn, chairman, Jane O. Krewson, Howard W. Ortlip, William H. Sager, Jr., treasurer of the Meeting, and Hubert R. Taylor, who is also official counsel for the group.

Jeanes Hospital has welcomed and helped Cheltenham Friends in this move, believing that more people will be made aware of the fact that the hospital is administered by a volunteer Board of Trustees, all of whom are Friends.

A new 20-page independent monthly, *Liberation*, has been launched, with Dave Dellinger, Roy Finch, A. J. Muste, Bayard Rustin, and Charles Walker as the editorial board. The first issue, that for March, contains articles by Vinoba Bhave, Kenneth Patchen, Pitirim Sorokin, and John K. Dickinson. The subscription for one year is \$3.00 (single copies, 30 cents); the address, 110 Christopher Street, New York 14,

N. Y. The last paragraph of "Tract for the Times" by the editors gives an idea of the publication's purpose and viewpoint: "*Liberation* will seek to inspire its readers not only to fresh thinking but to *action now*—refusal to run away or to conform, concrete resistance in the communities in which we live to all the ways in which human beings are regimented and corrupted, dehumanized, and deprived of their freedom; experimentation in creative living by individuals, families, and groups; day to day support of movements to abolish colonialism and racism or for the freedom of all individuals from domination, whether military, economic, political, or cultural."

The Friends Medical Society held its first 1956 session at Philadelphia and received encouraging reports on a project in Korea. The committee to study sponsorship of training for a needy foreign doctor has recommended an excellent man from the Near East who will have a residency in Philadelphia. In the Medicines for Korea project, the Friends Medical Society has shipped 712 pounds of medicines conservatively valued at \$4,626.84, and in addition from earmarked cash contributions has purchased drugs for \$449, a total as of December 31 of \$5,075.84. The cooperation of the A.F.S.C. Material Aids Section has contributed enormously to the smooth operation of this project. A new committee is being set up to study the plan to send books, medical and scientific journals to needy foreign doctors and libraries. Countries initially suggested are India, Mexico, and Nigeria.

There are several openings for medical service at home and abroad. Information is obtainable from the Friends Medical Society, 314 North Orange Street, Media, Pa. The organization welcomes into membership doctors, dentists, nurses, and others in the medical field.

J. Huston Westover is now chief of Clinical Services at the Whitesburg Memorial Hospital, Whitesburg, Kentucky.

Bannisdale Press, London, has recently published *A Wilderness to Conquer* by Helen Corse Barney. Under the title *Fruit in His Season* this readable Quaker novel appeared in this country in 1951, and Friends who are not already familiar with it would do well to make its acquaintance (Crown Publishers).

It tells the story of a group of eighteenth-century Virginia Friends who mainly in objection to the slavery laws set out for the free territory of Ohio. The story is based on facts recorded in old Monthly Meeting minute books. Helen Corse Barney succeeds well in making some of the names recorded come alive again as real people within the pages of her story.

This book appeals also to young readers with its glimpses of life among the Indians and the excitement of helping slaves to escape as well as the warmth and tenderness of some of its characters. Perhaps its weakest point is too much coincidence, which spoils much of the reality otherwise achieved.

TESSA CADBURY

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

The willingness of Friends to contribute is very clearly demonstrated by reports of expenditures filed with the secretary of the Senate by lobbyists and lobbying organizations. Friends Committee on National Legislation reports that it spent \$86,000 during the year of 1955. It is interesting to note that this Committee is tenth on the list of all those reporting expenditures. First is the National Association of Electric Companies, with \$115,000 expended.

This record of the expenses of Friends Committee on National Legislation would indicate that members of the Religious Society of Friends, who I presume contributed all funds, should not permit Monthly Meetings to fall behind in raising their budgets. Yet there are many in this category. Then there is the General Conference Fund to help Meetings build new meeting houses or additions to old ones. Certainly Friends with such a record of contributions to Friends Committee on National Legislation will not allow the Conference Building Fund to lag.

Religious Quakerism in America should not want for money. Although financial aid does not necessarily make for a great Religious Society, it can help.

New York, N. Y.

J. KENNEDY SINCLAIRE

Salisbury Friends, South Africa, have secured a favorable option on a piece of land on which to erect a building that will serve as a base for their interracial work. The American Friends Service Committee is trying to find an American Quaker couple to base them in Salisbury for work in the years ahead. It is almost impossible in our area to realize how hard it is in some parts of the world to find a physical place where people of different races can meet. Salisbury is a strategic spot in the matter of race relations.

Some American Monthly Meetings are attempting to raise funds for erecting the building. More contributions by Meetings and individual Friends are needed. The Friends World Committee (20 South 12th Street, Philadelphia 7, Pa.) will accept contributions for this purpose. The writers will be grateful to be allowed to supply information to Monthly Meetings and offer to speak and show slides on the subject, if that should be wished.

Haverford, Pa.

DOUGLAS and DOROTHY STEERE

Sometimes small new Meetings have not sufficient wealth of active members to fill necessary positions or to conduct Meeting endeavors. Nonmembers who are attracted to the Society of Friends for various reasons are called upon for service such as teaching First-day school, being treasurer, heading a committee, or representing the Meeting at Quarterly Meeting.

Some of these are attracted by the testimonies of the Society or its service to mankind, or its lack of religious dogma, or its social activities rather than by its form of worship. Some join

without feeling at home in meeting for worship. Other Friends feel meeting for worship is the hub from which inspiration for all other activities spring or should spring.

Have our meetings for worship failed to be the source of inspiration for our lives? If so, why?

Yellow Springs, Ohio

JANE MORGAN

Coming Events

MAY

18 to 24—London Yearly Meeting at Friends House, Euston Road, London, N.W. 1, England.

19—Caln Quarterly Meeting at Reading Monthly Meeting, 108 North 6th Street, Reading, Pa. Meeting on Worship and Ministry, 10 a.m.; meeting for worship, 11 a.m.; lunch, 12:15 p.m.; meeting for business, 1:30 p.m., followed by a program from the Social Order Committee: Gordon C. Lange, "Family Work Camps," and Neva Ryan, "Religious Concerns behind the Work Camp Program." Special program for children, beginning at 10 a.m.: song fest, movie on work camps, field trip, hand work. Separate care for preschool children all day.

19—Meeting of the Friends Historical Association at Stony Brook Meeting House, Princeton, N. J., 4 p.m. For details see news note on page 297 of our issue for May 12.

19—Institute on Creative Teaching, sponsored by the First-day Schools in Salem Quarterly Meeting at Woodstown, N. J., Meeting House, beginning at 10 a.m. Three sections: preschool and primary, upper elementary, and junior and senior high school. Round tables, 10:45 and 11:45 a.m., and 2 p.m.; lunch, 1 p.m. Round tables: "Teaching Quakerism," Dorothy A. Thompson; "The Teacher Prepares," Betty MacLean Erskine; and "Projects," with emphasis on visual aids, Agnes W. Coggeshall.

19, 20—Potomac Quarterly Meeting, United. Saturday, meeting of Ministry and Counsel at Centre Meeting House, Winchester, Va., 2:30 p.m.; supper, 5:30 p.m.; business meeting, 7:30 p.m. Sunday, meeting for worship at Hopewell, Clearbrook, Va., 11 a.m.; lunch, 12:30 p.m.; First-day school conference, 2 p.m. All meetings on Eastern Standard Time. Calvin Keene and Marshall Sutton will attend.

19, 20—Fellowship Week End at Swarthmore, Pa., Saturday, annual meeting of Fellowship Weekenders, 2 p.m., Whittier Room, Swarthmore Meeting. Sunday, meeting for worship, Swarthmore Meeting, 11 a.m., followed by picnic lunch (bring your own). All welcome.

19 to 21—Switzerland Yearly Meeting at Schloss Hünningen, Stalden beim Konolfingen, Switzerland.

19 to 21—France Yearly Meeting at 12 rue Guy de la Brosse and 110 Avenue Mozart, Paris, France.

20—Southern Half-Yearly Meeting at Easton, Md., 11 a.m. Picnic lunch will be served. All welcome.

20—Race Street First-day School Adult Class, Philadelphia, 11:40 a.m.: "The Dead Sea Scrolls." Leader, William W. Cadbury.

20—Annual Open House at The McCutchen, New York

Yearly Meeting Friends Home at 21 Rockview Avenue, North Plainfield, N. J., 3 to 5 p.m. A cordial invitation is extended to its wide circle of friends.

20—Tea in honor of octogenarian members of Lansdowne Monthly Meeting, Pa., 3 to 5 p.m., in the Friends School Auditorium, 100 North Lansdowne Avenue, Lansdowne, Pa.

22—Lecture at Green Street Meeting House, 45 West School House Lane, Germantown, Philadelphia, 8 p.m.: Bliss Forbush, author of the new book *Elias Hicks, Quaker Liberal*, "Elias Hicks." Note change of date.

24—Meeting sponsored by the Friends Peace Committee and the Committee on Race Relations at the Race Street Meeting House, Philadelphia, 8 p.m. Clarence E. Pickett, Dorothy M. Steere, and George C. Hardin will talk about their experiences on the visit to Montgomery, Alabama, following Philadelphia Yearly Meeting.

24—Seventh Annual Meeting of the International Committee of the Association of Philadelphia Settlements and Neighborhood Centers at the Smith Memorial Children's Playhouse, East Fairmount Park, 33rd and Oxford Streets Entrance, Philadelphia, 12 noon. The program is in honor of Francis Bosworth, director of Friends Neighborhood Guild, who returns on May 22 from a six-month tour through Western Europe and the Near East. He will speak on "Reflections from Abroad."

26—Bucks Quarterly Meeting at Buckingham Meeting House, Route 202, Buckingham, Pa. Meeting for worship, 10 a.m.; business meeting, 11 a.m.; box lunch, 1 p.m. (beverage and dessert provided); at 2 p.m., J. Howard Branson of Haddonfield, N. J., will speak and lead discussion on "The Past History and Present Challenge of the Social Order Committee." Small children will be cared for. (Meeting on Worship and Ministry, May 25, 6:30 p.m., at Solebury, Pa., Meeting House; covered dish supper.)

26—Alumni Day at Westtown School, Pa. Morning meeting, Auditorium, 11 a.m., with address by Courtney C. Smith, president of Swarthmore College; lunch on the lawn, 12:30 p.m.; program under the direction of the music department, Auditorium, 4:15 p.m.; supper on the lawn, 5:30 p.m.; performance of Shakespeare's "Twelfth Night" in the Greenwood, 7:30 p.m. Also sports, activities for visitors, sight-seeing rides, and an exhibition of paintings by George Whitney. Lunch and supper will be served to those who order them in advance.

26—75th Anniversary and Spring Festival at Friendly Acres, Friends Home for Children, 900 South Avenue, Secane, Pa., 1 to 5 p.m. Children's exercises, 2:30 p.m.

26, 27—Netherlands Yearly Meeting at "Buitenzorg" Baarn, Amsterdamse-Straatweg 57, Netherlands.

JUNE

1 to 4—Norway Yearly Meeting at Stavanger, Norway.

3—Millville-Muncy Quarterly Meeting at Millville, Pa.

3—Haverford Quarterly Meeting at Old Haverford Meeting House, Eagle Road, Havertown (Oakmont), Pa. Meeting for worship, 4 p.m., followed by talks by Rachel Cadbury and Elwood Cronk on "Caring for One Another." Evening session,

7 p.m., short business session and Friends Neighborhood Guild: chorus; address by Francis Bosworth, who will return on May 22 from six months in Europe. Supper, 6 p.m.; accept by May 29 to Ruth M. Bleakley, 100 Old Forrest Road, Philadelphia 31 (telephone MI 2-6403).

BIRTHS

DURGIN—On May 3, at Rifton, N. Y., to Wilmot and Beth Roberts Durgin, their fourth son, named LEE ROBERTS DURGIN.

GILPIN—On March 21, to Brooke and Beatrice Willig Gilpin, a daughter named DIANE GILPIN. The father is a member of Kennett Square Monthly Meeting, Pa.

McCLELLAND—On April 3, in Detroit, to Randall and Jean Henderson McClelland, a second son, named CHRISTOPHER ROBIN McCLELLAND. Both parents and children, Jonathan and Margaret Ann, formerly members of the St. Louis Meeting, now belong to the Detroit Meeting.

ROBERTS—On March 29, at Vincentown, N. J., to S. Coles and Virginia Perry Roberts, a son named SIDNEY LEE ROBERTS.

THOMFORDE—On April 21, at Teheran, Iran, to Philip R. and Winifred Thomforde, a daughter named SUSAN LOUISE THOMFORDE. The parents are members of London Grove Monthly Meeting, Pa.

DEATHS

HAWXHURST—On April 29, at Brooklyn, N. Y., MARY KISSAM HAWXHURST, a birthright Friend and member of 15th Street Meeting, New York City. For many years she was associated with the Board of Education of Brooklyn, N. Y., in an administrative capacity. During this time she introduced many progressive features of education later adopted by the system in general. Her vital spirit was an inspiration to both teachers and students alike. Burial was at Manhasset Friends Meeting, L. I. A memorial service was held at 15th Street Meeting on May 5.

KNIGHT—On April 20, ALICE L. KNIGHT, a member of Abington Meeting, Pa.

MITCHELL—On May 8, ELLA S. MITCHELL, aged 87 years, a member of Abington Meeting, Pa.

MORRIS—On May 7, LYDIA ELLICOTT MORRIS, wife of the late George Spencer Morris, in her 84th year. During her married life she was an active member of Germantown Monthly Meeting, Pa., and helped develop the concern from which came the Women's Problems Group. She took a leading part in founding the Charlotte Cushman Club in Philadelphia, and was for many years the leader of a mothers' club in Crescentville. After her husband's death she traveled extensively, being much interested in small new groups of Friends in Europe and in work for needy families and destitute babies. In her later years she was a minister of Arch Street Monthly Meeting, Philadelphia. She is survived by four daughters and 13 grandchildren.

PASSMORE—On April 22, SARAH WOOD PASSMORE, wife of Norman S. Passmore of Ivy Mills Road, Concordville, Pa. She was a loved and devoted member of Concord Meeting,

Pa., having served as clerk and on many committees. Her work for the American Friends Service Committee was outstanding, both with the Meeting sewing group and in her home. Her kindness and concern for others, combined with a joyous love of life, endeared her to her many friends. Besides her husband she is survived by a brother, Wilmer M. Wood of Haverford, Pa.; a sister, Irvana Wood Tyson of White Plains, N. Y.; four children, Ruth Cox of Elkton, Md., N. Sumner Passmore of Cochranville, Pa., Elizabeth Taylor of Concordville, Pa., and Irvana Miller of Cleveland, Ohio; and nine grandchildren.

SMITH—On April 13, after a 13-day illness following a stroke, J. STEWART SMITH, aged 49 years. At the time of his death he operated several large dairy farms. He was a member of Goose Creek United Monthly Meeting, Lincoln, Va., a former president of the Loudoun County Farm Bureau, and a leader in the Dairy Herd Improvement Association. He was active in county, civic, social, educational, and political affairs. Surviving are his parents, J. Russell and Henrietta Smith of Swarthmore, Pa.; his wife, Frances Heacock Smith; three daughters, Louisa Smith Wells of Washington, Caroline Heacock Smith, and Henrietta Stewart Smith; and two brothers,

Newlin R. Smith of Medford, Mass., and Thomas R. Smith of Lawrence, Kansas.

Alice L. Knight

Alice Knight's funeral, held at Abington Meeting, Pa., was moving testimony to a dedicated life. Many spoke of her loving concern for children, her counseling of young people, her home always open to friends and strangers alike; her visits to members and attenders of the Meeting, with words of encouragement for those in need of them and always with thoughtful gifts in her hand. She had rare ability in ministering to people of all ages, especially those seeking to follow the Light. Those who came to her for help did not go away empty-handed.

There was heartfelt tribute to the inspiration of her messages and prayers in meeting for worship; also for her tireless service on innumerable committees and her devotion to the cause of peace. Where some people have beliefs, Alice had convictions, and they controlled her life.

Alice Knight's last vocal message was delivered at the Easter meeting for worship. Its theme was that Christ's resurrection is real as he lives in our hearts and in our lives. Thus also her spirit lives in our memories and in her influence on our lives.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue.

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

IOWA

DES MOINES—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS

AMHERST—9:30 a.m., First-days, Old Chapel, University of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

ST. LOUIS—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

SHERBURN—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th Street May—September: 144 E. 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., Williams Y.M.C.A. Telephone JE 1-4984.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JAcKson 8-6413.

THOUGHTFUL FRIENDS who have found value in the NEWSLETTER BETWEEN THE LINES

urge that other Friends become acquainted with this authoritative information service. The editor, Charles A. Wells, is a Friend. Write for a sample copy or send \$1.50 for a year's subscription. 29 PARK STREET, DEMAREST, NEW JERSEY

GRISCOM HALL

BUCK HILL FALLS, PA.

Due to current remodeling, limited number of rooms for season, 1956—June 9 to October 20. Spend a week end or a week or longer with us.

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Western Saving Fund Building KI 5-2424

LAKE PAUPAC

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Paupac Lodge, Greentown, will open June 28th

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AVAILABLE

MOTHER'S HELPER, COMPANION, for August; high school senior, careful driver, excellent swimmer, musician. References exchanged. Box W102, Friends Journal.

AMSTERDAM-QUAKER-CENTER, Raphaelplein 2, Amsterdam-Zuid, kindly invites guests for bed and breakfast; 6 Guilders.

IN CATSKILLS: Clean and simple accommodations for guests. Water in every room; quiet, wholesome atmosphere; rooms with or without board; cooking facilities provided if required. No racial distinctions. Marquardt, Arkville, N. Y.

FOR SALE

IN THE POCONOS: Beautiful six-acre country estate ten miles from Buck Hill. Woods, stream, waterfall; modern two-bedroom furnished home, oil heat, fireplace; \$30,000; terms. For appointment write or call G. F. Weinland, salesman with Koehler-Marvin Realty, Bartonsville, Pa.; Newfoundland telephone, 2761.

IN MAPLE SHADE, N. J.: Lovely home, very good condition; eight rooms, high, spacious, with storm windows on first and second floors; two enclosed porches; gas, hot water heat, whole house insulated; bathroom has new fixtures. Page fence around whole property; large double garage; shrubs, evergreens, grapes; 150 feet square; two miles from Moorestown Friends Meeting; ideal for growing family; \$16,000. Telephone Merchantville 8-1760W.

General Practitioner Wanted

for cooperative group practice in rural isolated area, to further development of new preventive medical work, with social situation very challenging.

Write Richard Ricklefs, M.D.

Community Health Association, Hoopa, California

WANTED

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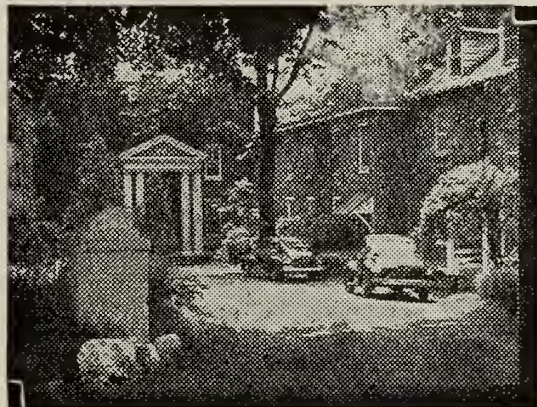
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

MAY 26, 1956

NUMBER 21

IN THIS ISSUE

***D**ESPAIR of yourself as much as you please, but not of God. He is both loving and powerful, and He will deal with you according to the measure of your faith. If you believe all, you will attain all — you will move mountains; but if you believe nothing, you will receive nothing, only it will be your fault.—FÉNELON*

Simplicity *by Euell Gibbons*

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. *by Lucy G. Morgan*

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JEANNE CAVIN
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The Truth of Spiritual Power

IT sometimes happens that we are prevented from appropriating or appreciating good products or a new area of truth because the wrong label gets attached to it. I remember how, when the food hunger was so terrific in Europe after the war, most of us were enthusiastically sending packages through CARE; but not until a year or two ago did I learn from a visiting German of the painful mental conflicts they endured when in their starvation came these packages of delicious looking food, plainly labeled, according to their language, *poison* (which in German is *Gift*).

It makes a great difference in our acceptance of ideas, too, how we have been influenced to regard them. I thought of this when I read of the tremendous interest now displayed all over the country in *The Search for Bridey Murphy*. It cannot be that her particular story is so interesting, but that many people, probably most are interested in their own prospects for the future life and they have been led to hide this desire deep in their subconscious because there has been a trend now for years to consider a belief in any manifestation of spiritual phenomena as of very questionable taste.

Rhine has had his experiments written up, but they are too mildly scientific to interest the mass of people. Unfortunately, there is some "poison" very dangerously mixed with the good food of influences from the spiritual world. False prophets on this earth have made money from people's sorrows by faking messages, and there seems to be clear evidence that of the spirits who have "gone over," although many beautiful ones are doing all they can to help us to the right way, there are many who were evil in this life, who have not been reformed and who derive their only satisfaction now from influencing our lives for evil.

Psychic experiences have been recognized by many Friends from the beginning of the Society, although there is less said about such experiences publicly nowadays. Having been brought up a Quaker, I had not realized quite how strong a taboo there is on mentioning such things. I believed in a future life and that other people had "messages," but I did not expect any myself. Then rather unexpectedly I did get a message through a medium so clear and convincing that I could have no doubt about it, and I was led to read some of the modern books on the subject. There are in them plenty of warnings against the possible dangers, but there is what seems to me overwhelming evidence of the good we can get from those who have gone on.

There are authors who are people of good reputation
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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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PHILADELPHIA, MAY 26, 1956

VOL. 2—No. 21

Editorial Comments

Saints and Saintliness

APENDLE HILL Bulletin published sometime ago made the statement that American Quakerism had not produced a saint since 1772, when John Woolman died. This remark aroused some discussion centering around the nature of sainthood. Some Friends want to apply the term to a liberal number of living or deceased Friends, revered men and women of unusual integrity as well as rare spiritual insight. This desire probably expressed a feeling frequently present in Protestantism at large. People nowadays more readily tend to apply the tribute of saintliness than they did in former periods of history.

In its original meaning "saintliness" was used for persons of unusual holiness and dedication to God's purposes. Such people were considered separate, or apart, from that which is not divine; they were living in time but were already part of the end-time or eternity. The Old Testament often employs "holiness" in the double meaning of consecration as well as dread, or awe, which the presence of the Lord conveys. Priestly deeds of sacrifice were considered holy acts; the Temple was a holy place because of these acts. The priests themselves were expected to be morally pure, righteous, and close to God's own perfection. The mingled concept of purity and awe is present in the New Testament (Hebrews 10:31; 12:29). Those dedicated to God's services are sometimes spoken of as saints in the Old Testament but more frequently in the New Testament, and the latter uses the term 60 times. Jesus is called "King of saints" (Revelations 19:13), and saints are also spoken of as supernatural, living souls. Paul speaks of the members of the early Church rather freely as saints, without meaning to suggest that they are morally perfect or sinless. Protestant terms like "justification," "sanctification," or "salvation" are related to this usage, as are the creedal phrase "communion of saints" and the official name for the Mormon Church, "Latter Day Saints."

The Official Saint

The history of the Church knows of many saints who fulfilled the function of special gods in healing disease or performing other miracles, such as we have heard of

in pagan religions. The number of saints became so large and their importance so overwhelming that the Church had to decide in 787 A.D. that God alone deserved worship while saints might only be revered or appealed to as intermediaries. It seems, however, doubtful that this distinction is observed even in our time. We know of a good many customs that go back to the lives of saints or the dates of their martyrdom (for example, the observance of St. Valentine's Day). The Catholic Church has found it necessary to install a system of canonization for elevation to sainthood because Catholics were just as liberal in ascribing sainthood to individuals as Protestants are in our time. A miracle must have been worked by such a candidate for sainthood, and one priest assumes the role of the *advocatus diaboli* by contesting the saintly character of the person in question. No living person can be elevated to sainthood. Greek and Russian Orthodoxy cultivate the veneration of saints as much as Roman Catholics.

Is Sainthood Secret?

Protestants know of no such official elevation to sainthood. For them it is obviously a matter of judgment, experience, and perhaps also of taste to apply the term "saint" to persons of rare spirituality and extraordinary moral integrity. Usually, a distant observer is apt to arrive more easily at an exalted opinion of such people than the neighbor or relative who lives in everyday closeness with them. Saintly people may well have their weaknesses that should not detract from their high standing. The paradoxes of human limitations may mislead us into overlooking quiet and saintly heroism, patience, humility, and charity in otherwise undistinguished fellow men, while we are apt to marvel at some spectacular leadership present in others who excel in church organizations or charitable enterprises. Saintliness is likely to have a secret character about it; it is difficult to perceive. Whenever it is spectacular, it may be suspect. At any rate, a persistent, trying, and long-range effort to submit to God's will seems indispensable. We know that such obedience is primarily an interior, silent dedication, performed without claims to superiority or public recognition. It has its own mysteri-

ous rewards, as it will also have its many secret trials. If it ever radiates into the world as a recognizable manifestation of high spirituality, we are, of course, free to think of it in terms of sainthood. It seems, nevertheless, safe to be conservative in the application of such praise. Sinfulness has been traditionally overemphasized by the Church. We may have to guard against falling into the other extreme.

Quaker Saints

Friends have an impressive gallery of revered Quakers to whom at least one volume of biographical sketches attributes the title of *Rebel Saints*. The foreword says that they were ready to be martyrs. Men and women of phenomenal self-discipline, they knew that all things are possible to him who believes. They will always re-

main glowing examples of unreserved devotion, and were certainly not the "cellophane" saints of which Rufus M. Jones once spoke. When moving closer to our time, we seem to be getting more cautious in applying the high attribute of sainthood, and a collection of Quaker biographies leading up to 1914 chose the modest title of *Quaker Torch Bearers*.

Were or are there, then, no more recent Quaker saints? Each Friend has the freedom to canonize an admired individual or, in healthy skepticism, reserve his judgment. Perhaps it is sainthood as an ideal rather than our private list of saints that should occupy our thinking. What Léon Bloy wrote of the life of a Christian in his stirring novel *The Poor Woman* is still true of all of us: "There is only one sad tragedy—that of not having been a saint."

Simplicity

WHY should I attempt to live the simple life? What benefits will accrue? Will simplifying my life help me to be a better person? Must I practice self-denial, voluntary poverty, and the simple life in order to find God? What are the fruits of simplicity?

Questions like these arise from confusion between what is cause and what is effect. On observing the lives of such Godly ascetics as Francis of Assisi, Brother Lawrence, and John Woolman, one sees self-denial as a common trait among them. These men lived the simple life, and they were saints. Therefore, goes the false reasoning, simplicity causes saintliness.

But this is putting the cart before the horse. Simplicity is not the cause of anything. It is an effect. It is not the cause of saintliness but one of its products. Instead of looking for the fruits of simplicity, we must consider simplicity a fruit itself. It will be far more profitable to look for the *roots* of the simple life than to look for its *fruits*.

The roots of simplicity go very deep but are themselves simple to state. Jesus did it in two sentences: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." If I may paraphrase scripture, on these two commandments hang all the simplicity, asceticism, and voluntary poverty required of a Christian.

Simplicity is one of the effects or products of a God-centered life. One could call it a side-effect or by-product. If we are completely dedicated, if we are really God-centered, then the simple life is the only life we *can* lead.

If every moment is passed with a sense of the presence of God, then none of these moments will be frittered away in a frivolous or harmful manner.

Paul said, "Whether ye eat or drink or whatever ye do, do all to the glory of God." It is possible to eat to the glory of God, but I doubt that it is possible to overeat to His glory. Food and drink are necessary to nourish our bodies. But can the consecrated person constantly indulge in rich and expensive food while his neighbor is dying of malnutrition?

Do we condemn the Pharisee that prays in the market place that he may be seen of men, and then wears expensive clothes or buy a stylish automobile that we may be seen of men? If we loved God with all our being then every act would be an act of worship, dedicated to the glory of God. Therefore it follows that vanity in dress or car is just as reprehensible as vanity in prayer since it is vanity in what should be an act of worship.

Simplicity should not be considered a goal. Our aim should be to dedicate our every act, every dollar, every possession, every talent, every word, every thought, yes, and even every breath to the glory of God. That is the way to "pray without ceasing." Simplicity will automatically flow out of such dedication.

If our every act is so dedicated, then not only will we never do cruel or thoughtless deeds, but we will stop all excessive striving for worldly goods. If our money and possessions are dedicated to God's service, we will never waste them on luxurious living while one of God's children is in want. If we speak every word to the glory of God, then we will never indulge in harmful gossip.

tattling, or obscenities. If our every thought is turned Godward, then all temptation to complicate our lives with worldly vanities and possessions disappears.

If we truly love God with all our heart and all our soul and all our mind, if we love Him with an incautious, all-consuming love, we will automatically rid our lives of all cumber in order to leave ourselves free to adore Him and serve Him.

Therefore, do not strive for simplicity alone. Do not waste your time and God's time praying for humility. Asceticism alone is useless. Do not think that voluntary poverty is an end in itself. All these are by-products of a devout and holy life. God alone is an end in Himself. Seek only to know and love God, and loving Him, to serve Him, and all these other blessings will follow as the day follows the night.

EUELL GIBBONS

Our London Letter

CYPRUS is much in our newspapers nowadays and much on Friends' minds. Naturally we Friends feel more uneasy than the average citizen to realize that the strategic importance of the island weighs more heavily with our government than the inhabitants' longing for self-determination. It must have come as a shock not only to Friends but to all liberal-minded people when this country first demeaned itself by jamming broadcasts from Athens, be they never so likely to incite violence and to give a distorted view of the facts. The jamming of B.B.C. programs is the cause of repeated complaints by us Britons to the Soviet Union, and we have weakened our case considerably by following their example.

Friends are not, of course, alone in urging more constructive action in Cyprus. The churches' Commission on International Affairs has sought to encourage a peaceful settlement. Meeting for Sufferings has supported the churches' action in a statement which emphasizes the Cypriots' right to self-determination. It points out also that affairs in Cyprus are not merely a domestic matter between Great Britain and the island but are international questions which the United Nations or some other world agency might help to solve. A plea for fresh negotiations has come from the Member of Parliament for the Borough of St. Pancras, in which Friends House stands. She is a woman Member, who, on the early death of her M.P. husband, courageously stood for election and succeeded him in the House. The borough contains a number of Cypriots, and she has set out to champion their cause.

I was interested to hear the other day that Duncan

Fairn, a well-known British Friend who is Commissioner of Prisons, has visited Cyprus in order to confer with the governor on suitable treatment for the Cypriots who are in prison as a result of the recent disturbances. Wanting to understand the Cypriot point of view, Duncan Fairn asked one of the prisoners what union with Greece meant to him. The man replied that he felt it "in the heart." It is to be hoped that we British will not continue to ride roughshod over Cypriot aspirations as we appear to be doing at present.

The occasion on which Duncan Fairn referred to his visit to Cyprus was the annual meeting of the London Marriage Guidance Council. The chairman of that body is a Friend, and she was perhaps responsible for inviting him as the chief speaker. A fair number of individual Friends take a part in marriage guidance work, and it must be a source of satisfaction to them that the Royal Commission on Marriage and Divorce in giving us its findings has drawn attention to the value of their work and has set out from the standpoint, not of divorce, but of the happy marriage. Duncan Fairn spoke warmly in favor of the Council's schemes for preparing young people for marriage, though he was less convinced of the value of what he called its "repair and maintenance" work. He is a racy speaker, and it is always a little surprising but very encouraging to have to associate his rosy, boyish face and ready wit with anything so solemn and, on the face of it, so negative as prisons. One feels that he, better than most people, will secure the prisoners' cooperation in schemes for their rehabilitation, while convincing some of the diehards of the possibility.

As an example of the quality of his wit, I quote from memory a telling phrase he used when he delivered the Swarthmore Lecture at London Yearly Meeting some years ago. His remark was to the effect that many Friends had "their feet firmly planted in the clouds." At the marriage guidance meeting, also, he enlivened proceedings with some lively illustrations, including several quotations from William Cobbett, who in 1829 wrote "Advice to Young Men (and incidentally to Young Women)." Industry was one of the essential qualities which Cobbett looked for in a good wife, and three sisters in Philadelphia did not, alas, obtain high marks on this score when one of them was heard to say, "I wonder where our needle is." That they should share, let alone lose, such an indispensable implement did not augur well for the future. In this age of individualism and looser family ties, I imagine that few sisters either here or in the United States would be ready to share a needle at all, so perhaps Cobbett was unduly critical.

JOAN HEWITT

Minneapolis' Unique Meeting

By FRANK P. DONOVAN, JR.

STAINED glass windows with painted-over symbols in the Minneapolis Friends Meeting House attest to the fact that a variety of religious services has been held under its roof. Originally built as a Roman Catholic Church, it was later purchased by the Lutherans; since 1950, it has been the property of the Quakers. That, of course, is a very unusual heritage for any church building. But stranger still is the composite form of worship held therein. For Quakers it is unique. Why? Because it combines in equal measure the programmed with the unprogrammed type of worship. It is in a sense *pan-Quaker*, uniting the pastoral Friends with the nonpastoral in church and/or meeting each Sunday.

The modification of the two general types of worship into the current Minneapolis pattern coincides with the centennial of Minnesota Quakerism. In 1855, New England Friends, joined by those from Indiana, Ohio, New York, and Pennsylvania, formed the first regular meeting in Minneapolis. At that time Minnesota was still a territory. From church records it is apparent the meetings were unprogrammed. Later, as more Friends came from the Midwest, where the Gurneyite influence was pronounced, the Mill City Quakers turned to the pastoral system. In the last few years, however, this form has been modified by increasingly longer quiet, or unprogrammed, periods of worship. Finally, by 1955 a fifty-fifty balance of programmed and unprogrammed worship characterized the service. The Meeting, nevertheless, holds membership in Iowa Yearly Meeting (Five Years Meeting), which is programmed.

The current Sunday morning worship opens with an organ prelude, followed by a brief opening thought or call to worship. A hymn of praise comes next, then scriptural reading and another devotional song. Following this is an extended period of unprogrammed worship. After some 20 minutes the minister delivers the morning message. When the sermon is ended, there is a very short period of waiting and meditation. The meeting closes with the phrase "Friends are at liberty."

Reactions to the "Minneapolis pattern" by outsiders varies with the individual and his background. One German visitor, familiar with the unprogrammed meetings of English Friends, whimsically labelled it "half-Quaker." A Midwestern Friend, brought up under the pastoral

system, called it "a modified Quaker church." Finally, there's the prominent Philadelphia Friend who referred to the service as "The Minneapolis Experiment."

Experiment or not, Richard P. Newby, the minister, feels the eclectic-type of worship fills a definite need peculiar to the Twin Cities. For one thing, the meeting is not a neighborhood church, and its members are drawn largely from the ranks of non-Friends. Membership is spread over the greater Twin City area and adjacent suburbs. In general, the Meeting serves more or less as a center for Minnesota Quakers and visiting Friends in the Northwest. It tries to meet the needs of all types and varieties of Friends. As Richard Newby puts it, "We strive for unity of spirit without necessarily having unity of thought."

In a basically non-Quaker *milieu*, what draws people to the Friends Meeting? The minister feels that the institutes held each year which feature noted Friends is probably the biggest single factor in attracting visitors. Such personalities as Douglas Steere, Alexander Purdy, Clarence Pickett, Errol Elliott, Charles Ball, and D. Elton Trueblood command a full meeting house while informally interpreting the beliefs and ideals of the Society of Friends.

Other items like book tables near the entrance of the meeting house stimulate interest. These contain devotional literature and publications relating to world brotherhood, racial equality, and kindred subjects. Books may be rented or purchased. In addition, there is free literature for the asking. Again, there's a guest book at the Meeting entrance for recording visitors. Indeed, by signing the registry a person gets a mailed post card having a photograph of the meeting house. A friendly note of welcome accompanies the illustration.

The peace testimony in itself accounts for considerable interest in the local Meeting. While scrupulously observing the rights of conscience, even when it differs from the traditional Society of Friends position, the Meeting has never wavered from its historic stand.

Its ratio during the war of exactly half of its drafted young men in Civilian Public Service and the remainder in the Armed Services compares favorably with other Quaker churches and meeting houses throughout the nation. But the Meeting, like most churches of all denominations, works with other communions in many phases of social betterment. It holds membership in the Greater Minneapolis Council of Churches and the Minnesota Council of Churches. At the same time it is active in various American Friends Service Committee func-

Frank P. Donovan, Jr., is a member of Philadelphia Monthly Meeting, Fourth and Arch Streets, Philadelphia. He is the author of an eight-page booklet, *The Quaker; Gateway to the Northwest: The Story of the Minnesota Transfer Railway*; and, in collaboration with Cushing F. Wright, *The First through a Century, 1853-1953; A History of the First National Bank of Saint Paul*.

tions, and its members have aided in shoring up interest in local Fellowship of Reconciliation groups. All this spells greater outreach, which has nearly doubled the average meeting attendance in the last eight years; it has risen from 57 in 1947 to 106 in 1955.

It is significant that the two Monthly Meetings in Minnesota are both in Minneapolis, and both are closely associated with each other. Indeed, the Church Street Meeting, adjacent to the University of Minnesota campus, was a preparatory Meeting of its "big brother" at 44th Street and York Avenue, South. In 1955, however, the university group achieved Monthly Meeting status. It has always had unprogrammed worship. In short, there is a unity of spirit without necessarily a similarity of worship.

We Are Growing Together

WHEN the next Friends General Conference assembles in June, some of its attenders may experience the feeling which overcame Rip Van Winkle when he woke from his long sleep. The merger of the two Philadelphia Yearly Meetings and of the two New York Yearly Meetings has decreased the number of Yearly Meetings and has increased the membership of the Conference by thousands of new members. Some of the familiar figures formerly active in the Conference will be less in evidence, and many new faces will appear.

The real concern before us is how the Conference, as it has previously existed, may retain its strong features and add others which would increase the usefulness of the Society of Friends. It has been limited to what we have known as the Hicksite Yearly Meetings. It will now absorb as potential members a considerable number of the Friends we used to call Orthodox. Of the largest number of Friends in America, the Five Years Meeting, only those formerly comprising New York Yearly Meeting, Five Years, are now affiliated with the Conference.

The American Friends Service Committee has been an active agent in bringing American Friends into a common working fellowship. The Committee on National Legislation has worked with all groups. The Council on Education is trying to spread united interest in education and schools over the entire membership of American Friends. The World Committee for Consultation and the Fellowship Council are organically composed of representatives from most of our Yearly Meetings. They hold conferences from time to time and are helping to develop a feeling of united purpose among all Friends. The Wider Quaker Fellowship is spreading the ideals of Friends and gaining support for many of our testimonies from persons who do not wish

to give up membership in other denominations but who would like to work with us in some fields of labor.

What, then, is there left for the Friends General Conference to cover that is not already adequately met by these excellent and active organizations? The Conference has the advantage of having no constitution and by-laws, no rules of faith and practice, and no limitation as to the kind of activity it may carry on. The Conference, as it has been, was always willing to have attenders from other groups of Friends, but its real affiliations have never expanded to any extent beyond the Hicksite branch. We often feel as if the Five Years Meeting group could not be organically affiliated with us because it has a pastoral system and programmed meetings for worship. It is quite possible that we may be coming nearer together in some of these matters than we think.

Let us ponder the following: The Meetings that employ pastors (all inadequately paid) are finding increasing difficulty in raising money for salaries. A better educated membership among them makes it possible to use a voluntary service that is acceptable in some of their Meetings. The large number of independent groups of Friends which have been formed during the last few years all incline toward the original idea of a voluntary vocal ministry. In our eastern Meetings there is an increasing tendency to make use of secretaries, and it seems probable that the real reason that we do not employ more secretaries is that we do not see how adequately to finance their salaries. If we take into consideration all these trends, it seems possible that we are growing closer together rather than further apart. The plan for holding meetings that are unprogrammed did not fall out of heaven ready made. And while many of us prefer it, we do not need to be concerned about the use of programmed meetings when they seem to serve the interests of many Friends.

The Society of Friends cannot afford to work as a divided body. We must look for our points of common interest rather than for the diversities. We will never all think alike about all Friendly matters; we will never all express our Quaker belief in identical phrases; but in union there is strength, and the hope of the present writer is that with the reorganization of the Conference it may become as inclusive as possible and tend to draw all branches of Friends into closer working unity.

By plans already made for the Conference, Clarence Pickett has become the chairman of the revamped organization. He is probably the best known and most widely acclaimed leader in the entire Quaker field at present. He knows more people and he seems to know how to get them to work. Probably he has been willing to take on this responsibility because he recognizes that he can per-

form a service that no one else can duplicate. With the loyal assistance of many workers, we may hope that his vision and experience will result in developing a Conference with flexibility, vision, and ability to take up and carry forward any projects not already adequately cared for by existing organizations.

Sometimes we hear Quakerism described as a way of life. Certainly the development of a way of life of the right kind is the mission of all religions. But such a way of life must have a driving motive power to keep its course steadily forward, and the way of life which we Friends want to promote is a result of a driving power upon which we all depend.

JANE P. RUSHMORE

The Truth of Spiritual Power

(Continued from page 322)

tion. Stewart Edward White and Sherwood Eddy are men of good character and reputation, known in other ways. As long ago as about 1880, the famous physicist Crookes conducted careful experiments and conclusively proved the truth of spiritual power in this world. George Washington Carver wrote in his lifetime of how he received spiritual help with his scientific investigations.

Still, a librarian now says she "would not dare" to put any such book on the shelves of the public library. Probably she would not be afraid to pick *Search for Bridey Murphy!* Now that the hunger for such evidence is so strong as the demand for this new book would indicate, should not there be formed a CARE organization to see to it that books that are really *spiritual food* and not *poison* should be available to everyone? They should be very carefully chosen. If the general attitude were changed, perhaps we would get from our pulpits some of the good advice that is available to those who listen to the wise people on the other side. The world does need this and is hungry for it. Will not we all do our part here, as we did and do through CARE?

Those of us here who are interested would be glad to send anyone a list of reliable books on the subject.

LUCY G. MORGAN

Books

GRIFFIN SEED. By WERNER HEIDER. The Golden Quill Press, Frankestown, New Hampshire, 1955. 64 pages. \$2.50

Dr. Werner Heider was a distinguished teacher and author in his native Germany before being compelled by the Hitler regime to start a new chapter of life in this country. Under such circumstances a man's life seems either to wither back to its roots or to produce new and unexpected flowers. I have the strong impression that the latter has happened to Werner Heider.

After being only seven years in the United States, he began to write poetry in English. The personality that looks through these poems is sensitive, humble, compassionate, and humorous. A kind of singular honesty shines through his writing. Nothing is there solely for effect. Each poem seems held to its essential elements. The forms vary from traditional medieval verse forms to modern free verse. As one would expect from Werner Heider's background, the impact of the poetry on the reader is through the intellect rather than the feelings; but sometimes, in such a poem as "The Dismissal of General X," there is conveyed such a deep sense of compassion that one is tempted to speak of "the emotions of the mind."

Occasionally the poetry seems a little awkward in its rhythm, as though the words were visualized rather than heard; but this is perhaps due to the fact that Dr. Heider has not been familiar with the nuances of the English language all his life.

A strong religious impulse pervades many of the poems, and it is not surprising to learn that the writer is a member of the Society of Friends. That does not mean that the result is "religious poetry" in any narrow sense, but rather that for Werner Heider religion and life are one.

WINIFRED RAWLINS

TOWARDS A SCIENCE OF PEACE. By THEO F. LENTZ.

Foreword by Julian Huxley. Bookman Associates, New York, 1955. 194 pages. \$3.00

Can social science help us find the way to peace? In this book Dr. Lentz argues that it can. He shows clearly that we have not yet given social science a chance to help and then goes on to consider how this might be done. He offers a great many specific suggestions, including a chapter on "Individual and Group Action" which tells how the average person without special training can help. Dr. Lentz has omitted technical jargon so that his book is easy to read, although somewhat long-winded. The busy reader may get most of the "meat" by reading chapters seven through twelve.

ARTHUR GLADSTONE

The Dreyfus Case. By Guy Chapman. Reynal Company, New York. 400 pages. \$5.00

The case of Captain Dreyfus is retold with all the interesting detail that will again and again intrigue historians and biographers to study and reinterpret it. The political aspects, religious and racial prejudices, and the unbelievable corruption of public life in France supply fascinating reading and a lesson to be learned for our time.

Tsar Nicholas I. By Constantine de Grunwald. The Macmillan Company, New York. 294 pages. \$4.50

This is a study of absolute monarchy, started under most dramatic circumstances, covering years of revolution and war and ending with the affirmation that autocracy was the God-given form of government not only for Russia but for all of Europe. In contrast to the excesses of Ivan the Terrible and Peter the Great, the life of Nicholas I has all the aspects of the normal, conscious, and determined autocrat.

Friends and Their Friends

A Young Friends monthly journal, *The Young Quaker*, has been launched in England on behalf of the Young Friends Central Committee. Michael Thompson is the editor. The publication will contain news of Young Friends' activities, articles of general interest, and a devotional article.

Moses Bailey leaves by air on June 5 for a six weeks' lecture tour of the Middle East.

Under the heading *Truth Is Enough*, Frederick Creedy of Toronto Meeting, Canada, has published three books. The third volume, *The Next Step in Civilization*, which is a narrative describing the working of an ideal modern Christian society, was published last year by The Ryerson Press, Toronto.

Robert W. Moore of Downingtown, Pa., earlier named the Coatesville, Pa., Jaycee's Outstanding Young Man of 1955, has since become one of four men named Pennsylvania Young Men of the Year. The citation was made at the Jaycee's annual "Outstanding Young Men" banquet held in Allentown, Pa.

Robert W. Moore was selected for his outstanding work in establishing educational and training facilities for retarded children. He has taken an active part in numerous civic endeavors and is a trustee and assistant clerk of Bradford Monthly Meeting, Coatesville, Pa.

The March 25 issue of *This Week*, the Sunday magazine published by the United Newspapers Magazine Corporation, contains a statement by Paul Comly French, former executive director of CARE, on "The One Person You Can Never Fool." This, he says, is "thyself," the "thee" within, the Inner Light, or "that of God in man." The author is pictured with his family in their home in Yardley, Pa.

Twelve Quaker ministers from Illinois, Indiana, and Ohio attended a recent five-day United Nations Seminar which was sponsored by the Friends World Committee and the American Friends Service Committee. The seminar opened with talks by George Corwin, co-chairman of the Quaker U.N. Program Committee, and James Walker of the Friends World Committee, who discussed "The Philosophy of a Religious Organization at the United Nations." The final discussion was conducted at Quaker House with Sam Marble, Sydney Bailey, Grant Fraser, and Brenda Bailey participating.

Among the other speakers heard during the seminar were Dr. Owen Pence of the Y.M.C.A.; Colonel Chester Brown of the Salvation Army; Caroline Malin of the Women's International League; Hilary Barrat-Brown of the World Federation of U.N. Associations; Anthony Meager of UNICEF; Laszlo Hamori; Rachel de Leeuw; and Ralph Townley of the U.N. Department of Economic and Social Affairs.

The many valuable newsletters and other published items which Monthly Meetings are distributing show a great variety of skills and interest. Chestnut Hill Meeting, Pa., has added to this growing list an informative and appealing six-page sheet containing brief articles by a number of contributors as well as news items. The committee in charge of publishing *The Tie* consists of Elizabeth Yarnall, Katherine Elkinton, Faith Howe, and Hertha Reinemann, chairman.

Eleanor Miller Webb, a member of Montclair Monthly Meeting, N. J., was recently given an award by the National Council of Negro Women at its regional conference in Paterson, N. J., for "her constant and continuous activities in the field of human relations."

Eleanor Webb has taught in Hampton Institute. Since she came to Montclair she has served as president of the Y.W.C.A. and the League of Women Voters. She has been active in discussion groups and in taking groups to the U.N. building. For many years she has worked on behalf of the Negro race.

Thirty Ecumenical Work Camps in 22 countries are being planned for the spring and summer of 1956 by the Youth Department of the World Council of Churches. This is a program of voluntary service of sharing in the common life of a Christian community for youth between 18 and 30 years of age (19 for camps abroad). Applicants from the United States should apply to Ecumenical Voluntary Service Projects, United Student Christian Council, 156 Fifth Avenue, New York City.

Fox Valley Quarterly Meeting, in its spring session at Milwaukee on May 5, received into affiliation with Illinois Yearly Meeting the Church Street Meeting of Friends in Minneapolis and St. Paul. By this action Fox Valley Quarter widens its orbit from northeastern Illinois and southern Wisconsin to include southeastern Minnesota as well. Clerk of the Quarter is Harold W. Flitcraft.

Church Street Meeting gathers each Sunday for religious education at 10 a.m. and for unprogrammed worship at 11 in the Y.M.C.A. on the University of Minnesota campus. It is also identified with the Minneapolis Quarter of Iowa Yearly Meeting. Clerk of the twin-city Meeting is Agnita Wright, 4917 Fremont Avenue, South, Minneapolis 9, Minn.

Staten Island Meeting, N. Y., has grown sufficiently to sponsor several activities besides the regular meetings for worship, held the second and fourth Sundays of each month in the Y.M.C.A. Building, 651 Broadway, Staten Island. The current announcement lists forums and First-day school on meeting days, with a monthly adult education group meeting in private homes to study Quakerism and Friends concerns. For additional information telephone the New York City Friends Center at GRamercy 5-2565.

Gaganvihari L. Mehta, ambassador of India to the United States, will be the speaker the evening of Tuesday, June 26, at the Cape May, N. J., conference being held by Friends General Conference from June 22 to 29, 1956. His subject will be "How Shall We Wage Peace?"

The sad news has just been received from Elfrida Vipont Foulds, "Green Garth," Yealand Conyers near Carnforth, Lancashire, England, of the death of her son-in-law in the Sudan. Richard Robson, development-officer under the Ministry of Commerce, Industry and Supply in the Sudanese government, was killed in a car accident at El Obid, where he and his wife and daughter were on a week's holiday. He is survived by Carolyn Foulds Robson and their small daughter, Cressida.

Floyd Schmoie, founder of Houses for Hiroshima and Houses for Korea, is on his way to Korea again. This year he expects to go to a new village north of Seoul, where he and his volunteer workers will spend the summer helping the returning refugees rebuild their homes and re-establish their lives. There will be no medical program as in Yongin, but aid will be given with sanitation and basic public health problems.

In Yongin the educational and health program has developed to the point where the fees from X-ray and clinic are enough to pay a laboratory technician, a nurse, and a librarian. The ROK government pays Dr. Lee, the supervising doctor. A "Moon Hwa Wan" (Cultural Society) has been organized and has taken over the Community Center which Houses for Korea built and equipped. This includes a firehouse, recreation room, and public toilets, in addition to the clinic, library, and other services mentioned. Dr. Lischner of Houses for Korea will check occasionally and offer what help he can.

The address of Houses for Korea is 580 Minnesota, San Jose, California.

Thirty-two Friends, Wider Quaker Fellowship members and other seekers met at Woolman Hill, Deerfield, Mass., over the week end of May 11 to 13. The conference was sponsored by the Friends World Committee, American Section, and the Wider Quaker Fellowship. The Friends Meetings represented were Hartford, Middletown, Cambridge, and New Haven, and attenders came from the small worship groups at New Paltz, New York; Burlington, Vermont; Hanover, New Hampshire; and Brunswick, Maine.

The faculty to lead the conference were Alexander C. Purdy, George Selleck, Howard H. Brinton, Mildred Young, and Cornelius Krusé. The general topic was "The Nurture of Our Spiritual Life," with particular consideration given to the meeting for worship, Quaker ministry, religion as expressed in our private and public life, and the place of the Bible in worship.

It was felt that such a gathering as this was helpful as a time of sharing between those who are seeking and new to the Quaker faith and those of more experience, in an effort to strengthen our private and corporate religious life.

A progress report on the construction of the meeting house for Durham Monthly Meeting, N. C., has been released. Actual building started in February, and it is expected that the meeting house will be finished by June. A dedication service has been set for September 23. Douglas V. Steere of Haverford College will be present.

The group, first brought together by Elbert Russell in 1943, met then in the homes of members. Part of the present release reads: "We are grateful that we had Elbert Russell as founder and spiritual guide in the early days of our Meeting. His nobility of spirit and indomitable courage, always ready to take the stand he felt was right even in the most controversial issues, have been an example to all of us. Our meeting house is a memorial to him, outstanding Quaker scholar, minister, historian, and educator. The dedication services are being held just five years after his death in September 1951."

Friends World Committee

The Planning Committee for the 1957 Conference for All Friends in the Americas met the third week end in March in Richmond, Indiana. Co-chairmen, Mary Hoxie Jones of Philadelphia and Herbert Nichols of Wilmington, Ohio, were appointed to guide the planning for the conference. The conference will gather on June 26, 1957, at Wilmington College, and is expected to include Friends from 23 Yearly Meetings as well as the independent Friends groups and visitors to the conference from foreign countries. The theme for the conference is "Growing in the Experience of God—A Call to Face the Implications of Our Faith." A complete program for all school-age young people is being planned. The junior sessions will meet in a high school and junior high camp at Quaker Knoll on Lake Cowan near Wilmington. The program for younger school-age children will be centered on the Wilmington College campus. Care of younger children will be provided at regular hours during the day.

The Planning Committee has set up a number of working subcommittees. The Committee on Children at the Conference has as its chairman, Harold Smuck of Valley Mills, Indiana. Horace Stubbs of New York Yearly Meeting is chairman of the Finance Committee, and Muriel Hiatt of Wilmington is chairman of the Hospitality Committee.

The European Section of the Friends World Committee will gather friends from various parts of Europe for a similar conference at Woodbrooke College in England, July 22 to 29.

The European Section Conference planned by the World Committee Affairs Committee of London Yearly Meeting will be under the following Conference Subcommittee: Gerhard Schwersensky (Germany), I. Clausen (Denmark), E. Zaugg (Switzerland), Marguerite Czarnecki (France), Myrtle Radley (London), Margaret Gibbons (Scotland), and George Gorman of London as an advisory member.

Among the subjects considered at the annual conference of European Friends at Easter 1956 were the following: "The

Witness of Friends in the World Today," "Quakerism as a Way of Life," "The Challenge of Communism," "Relations with Other Christians," and "Race Relations and Problems of Minorities."

Coming Events

MAY

26—Bucks Quarterly Meeting at Buckingham Meeting House, Route 202, Buckingham, Pa. Meeting for worship, 10 a.m.; business meeting, 11 a.m.; box lunch, 1 p.m. (beverage and dessert provided); at 2 p.m., J. Howard Branson of Haddonfield, N. J., will speak and lead discussion on "The Past History and Present Challenge of the Social Order Committee." Small children will be cared for.

26—Alumni Day at Westtown School, Pa. Morning meeting, Auditorium, 11 a.m., with address by Courtney C. Smith, president of Swarthmore College; lunch on the lawn, 12:30 p.m.; program under the direction of the music department, Auditorium, 4:15 p.m.; supper on the lawn, 5:30 p.m.; performance of Shakespeare's "Twelfth Night" in the Greenwood, 7:30 p.m. Also sports, activities for visitors, sight-seeing rides, and an exhibition of paintings by George Whitney.

26—Baltimore Yearly Meeting Advancement Committee Conference at Goose Creek Meeting, Lincoln, Va. Worship, 10 a.m. At 11 a.m., consideration of "What Is Involved in Being a Friend?"; 2 p.m., "Elements Most Important in the Friends Message"; 8 p.m., "How Does a Visitor Prepare for Visiting a Meeting?" All meetings are on Standard time.

26—75th Anniversary and Spring Festival at Friendly Acres, Friends Home for Children, 900 South Avenue, Secane, Pa., 1 to 5 p.m. Children's exercises, 2:30 p.m.

26, 27—Netherlands Yearly Meeting at "Buitenzorg" Baarn, Amsterdamse-Straatweg 57, Netherlands.

27—Warrington Quarterly Meeting at Pipe Creek Meeting House, Union Bridge, Md. Worship, 11 a.m.; picnic lunch followed by a business meeting and conference session. David H. Scull will speak on "Friends and Race Relations."

JUNE

1 to 4—Norway Yearly Meeting at Stavanger, Norway.

3—Millville-Muncy Quarterly Meeting at Millville, Pa.

3—Haverford Quarterly Meeting at Old Haverford Meeting House, Eagle Road, Havertown (Oakmont), Pa. Meeting for worship, 4 p.m., followed by talks by Rachel Cadbury and Elwood Cronk on "Caring for One Another." Evening session, 7 p.m., short business session and Friends Neighborhood Guild: chorus; address by Francis Bosworth, who returned on May 22 from six months in Europe. Supper, 6 p.m.; accept by May 29 to Ruth M. Bleakley, 100 Old Forrest Road, Philadelphia 31 (telephone MI 2-6403).

3—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., Clifford Dancer, investigator for the Foundation for World Government, will speak on "Asia from a Jeep," covering eight months in India, Pakistan, Afghanistan, Iran, Iraq, Lebanon, Jordan, and Israel, with special reference to

Vinoba Bhave and the Land Gift Movement. All are invited. This will be the last Open House until October.

7—Salem Quarterly Meeting at Salem, N. J., 4:30 p.m.

Coming: 150th anniversary celebration at Solebury Monthly Meeting, near New Hope, Pa., July 8, all day. Clarence Pickett will speak in the afternoon. All welcome.

BIRTHS

FLASH—On May 5, at Bath, Maine, to William S. and Nancy Dewees Flash, a son named ALAN LOVETT FLASH. The mother is a member of Westtown Monthly Meeting, Pa. The grandparents are Lovett and Edith Hilles Dewees, also of Westtown Monthly Meeting.

FRAZURE—On April 25, to Joseph J. and Mary Ellen Langley Frazure, a daughter named JOELLEN ELIZABETH FRAZURE. Her mother is a member of Mullica Hill, N. J., Monthly Meeting.

LEIGH—On April 15, in Knoxville, Tenn., to David W. and Diana Moon Leigh of Norris, Tenn., a daughter named LAUREL ELIZABETH LEIGH. The mother, the former Diana Francis-Carleton Moon, is the daughter of Mr. and Mrs. A. Evan Moon, River Road, Yardley, Pa., and the father is the son of Mr. and Mrs. Malcolm Golding Leigh of Yardley, Pa. The baby is the first great-granddaughter of Mrs. Arthur E. Moon and the late Arthur Moon.

MICHAEL—On April 20, to Kenneth L. and Alice McNees Michael, a son named PETER KENNETH MICHAEL. He is the grandson of Helen B. McNees of Media, Pa.

SHAUDYS—On March 31, to Hugh Kirkbride and Phyllis Vandenberg Shaudys, a son named H. KIRK SHAUDYS. His father and grandparents, Vincent P. and Anna Kirkbride Shaudys, are members of Makefield Monthly Meeting, Pa.

DEATHS

CLEMENT—On April 22, at Germantown, Philadelphia, JOHN S. CLEMENT, aged 73 years, a member of Abington Monthly Meeting, Pa. He was president and founder of the Sandura Company, Inc.

John Clement served as director of two companies, and as president of several clubs in the region of Jenkintown, Pa., and the Pocono Mountains, Pa. From 1934 to 1936 he was a member of the Industrial Appeals Board of the National Recovery Administration, and from 1944 to 1946 he was chief of the Industrial Manufacturers and Materials Division of the Office of Price Administration. In 1947 he was general chairman of the \$5-million endowment campaign of Swarthmore College.

Surviving are his wife, Margaret McDonald Clement; two daughters, Elizabeth Jane Clement Frederick and Ada Clement Jones; and a son, John S. Clement, Jr.

HILLIARD—On April 26, THOMAS GILLINGHAM HILLIARD, aged 79 years, a member of Salem Monthly Meeting, N. J. Surviving are his wife, Dorothy Hilliard, and one son, Thomas G. Hilliard, Jr.

MOORE—On April 24, at her home, 444 Irvington Road, Drexel Park, Pa., AGNES HALLOWELL MOORE, wife of T. Haldean Moore and a member of Abington Monthly Meeting,

Pa. She was born June 20, 1881. Her mother was Anna B. Paxson Hallowell. Agnes Moore was one of the founders of the Delaware County Hospital.

SHELMIRE—On April 13, ELIZABETH R. SHELMIRE, in her 91st year, a member of Abington Monthly Meeting, Pa. For 26 years she was a resident in the Friends Boarding Home, Newtown, Pa. Her kind disposition, smiling face, kind words, and friendly greeting gained for her many friends. By her passing we have lost a most congenial friend. Surviving is a brother, William W. Bavington of Somerton, Pa.

VOORHEES—On May 9, at Morrisville, Pa., HARRIS W. VOORHEES, a member of Chesterfield Monthly Meeting, Trenton, N. J., at the age of 73 years. He is survived by his wife, Nellie Thompson Voorhees; his daughter, Margaret V. Satterthwaite; his son, Malcolm D. Voorhees; and five grandchildren.

WALLEN—On May 3, MARY E. BASSETT WALLEN, aged 80 years. She was an active member of many committees of Salem Monthly Meeting, N. J., and was a steadfast friend. She was the wife first of Horace L. Callahan, and second of John S. Wallen, and is survived by a daughter, Mildred Callahan McCoubrie.

WATSON—On May 11, MARY PHILLIPS WATSON, in her 87th

year. Born in Canada, the daughter of Daniel and Susan Phillips, she came to New York at the time of her marriage to the late John Jay Watson and was an active member of the New York 15th Street Meeting. Her only surviving relative is a cousin, Irene Phillips Moses, of Plainfield, N. J. A memorial service will be held on May 27, 12:15 p.m., in the Meeting House at 144 East 20th Street, New York City.

WEHMEYER—On April 30, suddenly, FREDERICK W. WEHMEYER of Nine Partners Road, Clinton Corners, N. Y. Fred Wehmeyer was born in Germany and came to this country as a young man. For many years he made his home in Staten Island, but for the past 13 years he lived in Dutchess County, New York. He was a member of Oswego Meeting, Moore's Mills, N. Y. He served on several committees of the Meeting and had been clerk for several years. In 1954 he visited Friends groups in Germany and Italy and had a great concern for intervisiting within New York Yearly Meeting and other Friends Meetings and gatherings in the East.

Surviving are his wife, Adele Wehmeyer; a son, Robert Wehmeyer of Fort Wayne, Ind.; a daughter, Mrs. Harley Gross of Falls Church, Va.; and five grandchildren. A memorial service was held at Oswego Meeting House on May 4, 1956.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

HAWAII

HONOLULU—Meeting for worship, Sundays, 10:15 a.m., followed by adult study,

Y.W.C.A. on Richards Street; children's meetings on alternate Sundays. Clerk, Herbert E. Bowles, 5002 Maunalani Circle; telephone 745893.

MASSACHUSETTS

AMHERST—9:30 a.m., First-days, Old Chapel, University of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th Street May—September: 144 E. 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., Williams Y.M.C.A. Telephone JE 1-4984.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambridge Street, 11:15 a.m.

Fourth and Arch Streets. Frankford, Penn and Orthodox Streets.

Frankford, Unity and Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

READING—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 a.m.

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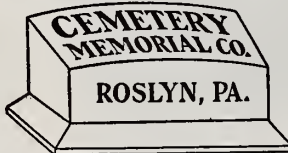
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

JUNE 2, 1956

NUMBER 22

IN THIS ISSUE

*W*ITHIN us we have a hope which always walks in front of our present narrow experience; it is the undying faith in the infinite in us; it will never accept any of our disabilities as a permanent fact; it sets no limit to its own scope; it dares to assert that man has oneness with God; and its wild dreams become true every day.

—RABINDRANATH TAGORE

On Worship *by Samuel Cooper*

Economics and the Friends Peace

Testimony *by Paul E. Nelson, Jr.*

Letter from Jordan . . . *by Graham Leonard*

Rotary International and World Peace

. *by George E. Otto*

Letters to the Editor

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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

Letter from Jordan

BOUTROS KHOURY, acting director of the Ras-el-Metn Friends Orphanage (the Daniel and Emily Oliver Orphanage) in Lebanon, was a recent guest. He was here to tell us of the damage of the recent earthquake. The ancient castle that serves as main building for the home and school for boys has been rendered unsafe by the earthquakes. The school is in desperate financial need. (The same earthquake sprang a leak in the cistern of the Ramallah Friends Boys School, causing damage which will mean severe shortage of water next fall.)

The copper scrolls of the Dead Sea Scrolls have been unrolled and read. Early indications are that one is a copy of Isaiah as suspected. The scroll which it was hoped would list and locate the entire Essene library turned out to be a list of a king's treasure. Such lists, believed to be fictional, were common parts of the period's literature. A new cave has been discovered. Unfortunately, the Bedouins got there first. The Bedouins claim many whole scrolls. The Antiquities Department and the Museum and Schools of Archaeology are trying to raise from foundations and individuals and museums the necessary \$50,000 to buy these scrolls from the Bedouins. Père Devaux has been digging in the cave and has found some scroll fragments and some interesting evidences of much earlier occupation. The Department of Antiquities has dug further at the site of the Essene Monastery, uncovering a much earlier Israelite wall which apparently has no connection with the Essene period.

The digs of Kathleen Kenyon at Jericho are over for another season. More clay-covered skulls were found. Just before the digging ceased this year, a very early wall was uncovered that showed that a much larger area was occupied in 5,000 B.C. than had been thought possible before. Next year's digging will center around this wall and the tombs from this prepottery period, about which so little is known.

Willard and Christina Jones of the Near East Christian Council Refugee Committee leave Jerusalem on June 1 for several months in America.

George Sherer and family of Earlham College will come to Ramallah in August to relieve Delbert and Julia Reynolds, who will be in America for a year. The Reynolds children, Paul (four and a half) and Ellen (two and a half), were born here and have never been to the States. The Reynolds will spend much of their time discussing the important educational work of Friends in Jordan and the tremendous need for scholarship endowment.

GRAHAM LEONARD

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA JUNE 2, 1956

VOL. 2—No. 22

Editorial Comments

More Russian Church Contacts

THE arrival of the first group of Russian church leaders in this country provided the American public with some revealing surprises. Not only did the visitors feel unhampered by any accompanying Russian officials; they also displayed a natural lack of inhibitions when explaining that they as "believers" cannot be members of the Communist Party. Jakov Zhidkov, Baptist leader, reported that 12,000 to 15,000 persons are annually joining the Russian Baptist Churches and that an additional 3,000,000 Russians are "under our spiritual guidance," a group we might think of as being a "Wider Baptist Fellowship." Converts to the church must give up party membership. The interview with the Baptist delegation was as revealing as the fact that our leading newspapers treated the matter as one of no special importance, although some of the facts disclosed by the visitors contradicted a good many of our standard prejudices about church conditions in Russia.

The Orthodox Church

We are likely to learn more details that will correct the opinions we formerly held on Russian church life. Such corrections should not, however, obscure the fact that it will prove most difficult to integrate the Orthodox Church, the largest in Russia, with the ecumenical movement. Russian Orthodoxy has always nurtured a sense of world mission, with universal claims which are an inseparable fusion of patriotism and religion. Traditionally, Moscow was regarded as the mother of unity, and all her enemies were bound to fail. Constantinople succumbed to the union with the Roman Church, but it was destroyed in 1453 A.D. The Poles as well as Napoleon were considered as much the enemies of "the faith" as now the entire West is an enemy of Moscow's political faith. God has spoken His verdict over the Rome of the Caesars and the popes. The third Rome is to be Moscow, "illuminating the whole universe like a sun," as the monk Philotheus once wrote.

The pages of Russia's history continually emphasize this sense of spiritual mission. Russian thinkers and poets, different as their philosophies may have been, agree tenaciously on this point. And what was once a

religious sense of mission became in the nineteenth century a matter of fervent national and racial pride. Now it has been turned into a political creed stressing the world mission for communism. The sense of immaturity and isolation from which Russia formerly suffered is gone. She has become a world power.

Modest Prospects

These reflections should be in our mind when the West deals with Russian religious groups, especially the Orthodox Church. We must not assume that a sincerely religious Russian will harbor pro-Western sentiments because he is a devout Christian. He loves his country first and foremost and apparently has made peace with communism, although he may not find himself in full agreement with the Soviet system. The cause of communism has become indistinguishable from Russian patriotism. This puzzling course of history becomes more complex in the light of Orthodox claims. Orthodoxy condemns Catholicism as a heresy and Protestantism as a vast anarchistic confusion.

This complexity must not deter us from furthering contacts with Russian Christians. Russia is now more hospitable to such an approach than during the past forty years. Yet we shall have to temper our hope that we can achieve immediate political gains by promoting religious fellowship. If the desire for peace is genuine on both sides, such fellowship will bear fruit. But to both sides the Russian proverb is applicable which says, "You cannot buy wisdom abroad if there is none at home."

In Brief

The news that the entire sheikdom of Al Kuwait (population 25,000) at the Persian Gulf shares in the newly acquired wealth from oil royalties is a pleasant change from the usual stream of bad news. Clothes are provided for all boys and girls, and western-style hospitals and clinics give free service. Improvements like asphalt highways, modern schools, and an excellent water supply make this small state appear like a paradise. Enthusiasm for education and health among the population is great. Natives administer the reform program, but British officials serve as advisers.—*WVP*

On Worship

FOR as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you" (Acts 17:23).

Before the Christian era there was worship. The children of Israel made images to stand as symbols of God. They asked Aaron to make "Gods [in the plural] to go before us." And so it is not surprising that Paul observed the Athenians devotedly worshipping images and found the inscription "To the Unknown God." Then Paul proclaimed the real and living God revealed through Christ.

How Did They Worship?

In early Bible stories, in Daniel's time, worship is mentioned. King Nebuchadnezzar commanded, upon penalty of death, that all "fall down and worship" the golden image which the king had set up. This indicates a bowing, a prostrate posture, one of entire submission, a praying to.

But we are asking: How did the early Christians worship? We are told how they preached. But did they have silent worship? If so, it is not mentioned. There is no record of meetings for worship to "wait" upon the Lord or "to wait patiently for Him." These, our prized words fitting our "waiting worship," come from pre-Christian times. King David and others made such expressions of waiting *in* worship. In the writings of Paul we find mention of waiting at the altar (I Cor. 9:13), but most references in the New Testament anticipate the return of Christ, like "waiting the coming of our Lord Jesus Christ" (I Cor. 1:7). Many were gathered, "such as should be 'saved,'" and these formed the early Christian Church. And they went forth to proclaim the message.

A Waiting Worship

We are not sure when there reappeared the quiet, waiting worship suggested nine centuries before Christ by the prophet Elijah, who had gone to a mountain in search of the Lord. After the winds and the earthquake and the fire, he heard a "still small voice." Perhaps this is the earliest trace we can find of the basis of our silent worship.

It does not appear to have been revived with the apostles, unless one takes account of the day of Pentecost, when they were all come together in one place. And "suddenly a sound came . . . like . . . a mighty

wind . . . and they spoke with other tongues, as the spirit gave them utterance" (Acts 2:1-4). "Suddenly a sound" implies following a stillness, but it does not specifically tell us that they were "waiting."

Freedom of Worship

All down through the history of Christendom, men and women have sought freedom to worship as they felt it right. They have died for their conviction. The Puritan fathers came to this country to escape a form of worship, and then, after they had established their own form, the early Quakers came, and the Puritans persecuted these new worshipers, preachers of the Inward Teacher. Later the cardinal principle upon which this country founded its Constitution was that of "freedom of religious beliefs," which included "freedom of worship."

Freedom to Worship

This freedom *of* worship might well have been written with the preposition *to* instead of *of* as more truly descriptive of this freedom. Early Friends sought the right *to* speak, to refute the preachers of their day—those who preached for pay, denying the power of the spirit—by proclaiming *with* power and conviction the God they knew experimentally, the Inward Teacher. And for this cause they were imprisoned, and many died, and others were banished or executed here in America. The early Friends, like the apostles, were *preachers*, and they had listeners, not silent waiting meetings at first. The silent meetings came about naturally as the preachers were imprisoned and the children came to hold meetings, and they waited and wept in worship.

Freedom in Worship

Now Friends across this land and in other parts of the world have enjoyed freedom *to* worship so dearly bought by our forebears. We have given to ourselves the privilege to worship in the way which seems right to each individual in each and every group of Quakers. Some have programmed services with an announced sermon; others come together for the "silent, waiting worship" type, sometimes without a word of vocal ministry. Some have a combination, or hybrid, trying out variations from one to the other method to satisfy that urge in man to come to his Maker and worship "in spirit and in truth." And do we not all, as laymen, individually seek to worship within the framework of the corporate group, to make the connection between seeking and finding, the transmitter and the receiver?

Does not the desired result come to each of us as

The above paper was prepared for use with First-day school lesson No. 20, Book II, of Friends Graded Course, *The Epistles of Paul*, "Early Worship."

we find the connecting link to be prayer, personal communication? It may be that our real worship is silent in spirit and truth; or it may be through some other channel, another transmitter than our own private line. It may be that our dial is out of tune, or another tube may be lent to assist us to get the message God wants us to receive. Perhaps another receiver may catch the message and transmit it in a tone or volume that we can catch on our antennae. Let us not be discouraged by the disorder of our apparatus. It may be repaired if we take time to go into it, seeking the corroded contact points, the rust and the dust which have accumulated through no intentional carelessness but which we have just neglected from the pressure of daily cares. If we will clean out the disturbances and give over the management of our lives, the Master will set the dial for the message He wants us to hear.

SAMUEL COOPER

Rotary International and World Peace

By GEORGE E. OTTO

AS Rotary International convenes in Philadelphia from June 3 to 7 for its 47th Annual Convention during the 51 years since its establishment, we salute this unique organization whose slogan is "Service above Self."

With 9,023 clubs and an estimated 427,000 Rotarians in 98 countries, it has made a notable contribution to world fellowship and peace over the years. Here, indeed, is a powerful and effective miniature United Nations which labors constantly and earnestly for the elimination of the basic causes of war. Attendance and participation in international programs is both voluntary and mandatory. Failure to attend over 60 per cent of the weekly meetings or missing three consecutive meetings is cause for automatically dropping a member, but attendance at any Rotary Club in the world is counted.

International conventions are held every year in various countries, and both the international and local officers are elected to take office each July 1 so that the leadership is constantly fluid. Every officer is carefully trained for leadership through regional conferences and a vast supply of correspondence from Rotary International headquarters in Chicago. International presidents and directors are distributed throughout the world so that the impact of Rotary's prime motivation, "He profits most who serves best," is known and loved almost everywhere.

Rotary takes its name from the fact that each club was originally a group of business and professional leaders in a given community who rotated their meetings among members. As the ideals of fellowship and service grew, Rotary attracted a high percentage of the significant leadership of nearly every important community in the world outside of the so-called

iron curtain countries and Spain. Wherever there was freedom, these ideals of service were expanded in dozens of ways. Perhaps one of the most significant was the establishment of a fund in excess of \$3,000,000 for Rotary Foundation Scholarships to exchange graduate students all over the globe in order to promote better world understanding.

Rotary has always been especially interested in youth. Every club has its youth service department concerned not only with the development of good citizenship, recreation, and character building, but, more importantly perhaps, with handicapped youth and leadership training. Over 50 per cent of the Rotary Clubs in the U.S.A. sponsor Boy Scout units, and many of the permanent camps have been contributed outright by Rotarians. Hundreds of scholarships are awarded by local clubs every year to promising young students with emphasis on those who seek higher education for better service to all mankind. Almost any worth-while community project can depend upon not only the financial support of the local Rotary group but also the personal participation of its members.

Quakers everywhere have long been active in the leadership of the Rotary movement. In our small club at Newtown, Pa., the first four presidents and secretary were Friends. Since Rotary is strictly undenominational and nonpolitical, every race, creed, and color are represented. Perhaps nearly a quarter of the international membership is nonwhite, and the opportunities for enrichment that this varied membership provides are unlimited. Traveling Rotarians attest the warm reception they receive wherever they happen upon a Rotary group. Introduction and fellowship in a new community are automatic and make travel in strange countries a really rewarding experience. This constant intervisitation, exchange of ideas, and seeking for mutual understanding among worldwide leaders is one of the most potent forces for world unity that has ever been generated.

The Rotary ideal is, above all, a strong and vigorous movement. During the last few years new clubs have been organized at the rate of over 250 annually. The average club has less than 50 members so that a real intimacy and unity of purpose can be developed. While the character of any Rotary Club is inevitably tinged by the prevailing influences of a given community, there is an honest and sustained effort to grapple with the real problems that divide man from his fellow and his God. Rotary faces the future with hopeful, constant, and active dedication to its single ideal of service everywhere.

Friends General Conference

Peace and Social Order Committee

THE American Council on Education, in cooperation with the Department of Defense of the United States government and various regional associations of colleges and secondary schools, has published a 160-page textbook entitled *Your Life Plans and the Armed Forces*, "to help boys and girls formulate life plans and goals." The Department of Defense has initiated a vigorous program through American Legion posts and other groups to have the textbook used in high schools as the basis for a six weeks' course in the eleventh

George E. Otto, a member of Newtown Monthly Meeting, Pa., is past president of Newtown Rotary Club, president of Bucks County United Community Fund, and co-chairman of the Social Order Committee of Philadelphia Yearly Meeting.

grade. Every high school principal in the United States has received a copy of the textbook, together with the teacher's handbook. The goal of the Department of Defense is to make military orientation a regular part of high school classwork.

From a Quaker view, some of the shortcomings of this textbook are:

(1) The apparent assumption is that the teen-ager is caught in an evil world to which the only answer is overwhelming military power. Spiritual values and the exercise of independent thought and religious insight are apparently deemed irrelevant and go entirely unmentioned.

(2) The goals for which the student is to strive are com-

pletely material. No recognition is given to the possibility of artistic, educational, or religious interests.

(3) The study in no way prepares the student for what his life will actually be like in the armed forces. The opportunities are glamorized, and many of the realities of life in the services are ignored.

Through the Consultative Peace Council, an association of peace organizations, efforts are being coordinated to counteract this drive to indoctrinate teen-agers with the military point of view. The Peace and Social Order Committee of Friends General Conference is urging Friends to raise questions regarding the use of this textbook with local high school principals.

Economics and the Friends Peace Testimony

By PAUL E. NELSON, JR.

THE peace testimony of the Society of Friends has challenged its membership for three hundred years. Friends always have determined their individual position in respect to the Society's peace testimony. Each member's testimony remains a very personal concern, and within the realm of spiritual inquiry must always so remain.

An Organizational Revolution

While Friends have remained constant in their emphasis on the personal approach to religious and other testimonies, United States society has experienced an organizational revolution. One consequence of this organizational revolution has been that civilian voluntary association (e.g., Y.M.C.A. and American Farm Bureau Federation, etc.) and component organizational units of our government have become inextricably intertwined in the establishment and achievement of societal objectives. Such close interdependence has led United States society to focus its attention upon group goals and organizational means of achieving them. United States society has gradually shifted its emphasis from the individual as the significant unit to the individual as a participant in group action directed towards the achievement of group ends or objectives.

Such a change is in contradiction to the philosophy of the Society of Friends, and this societal change in emphasis in no way removes the responsibility for each Friend to determine his position on basic issues and to maintain this position irrespective of the consequences stemming therefrom. It does suggest, however, that reli-

ance upon traditional individual testimony expressed in action, while necessary, is no longer sufficient.

The influence which each individual Friend can exert upon non-Friends is reinforced if it is exerted in view of both personal beliefs and the consequences which others will experience if they accept his proposals. For example, many a member of our U. S. labor force sincerely desires peace, but is manifestly afraid that any cut in defense expenditures will necessarily result in unemployment for himself and his friends. Under such a situation it is hardly effective for a Friend to urge disarmament, if his discussion rests solely upon personal religious conviction. It can become increasingly effective if he relates his personal testimony to the organizational structure of the world as it now exists. The following comments are directed toward the specific proposition that it is possible to maintain full employment without reliance upon high levels of defense expenditures.

Economic Alternatives

The crux of the matter is whether cuts in defense expenditures can be matched by increased expenditures in nondefense economic activities. A review of the present position of the U. S. economy suggests very emphatically that there are sufficient economic alternatives, if we wish to adopt them.

We were able to purchase billions of dollars of "butter and guns" without initiating a spiraling inflation primarily because we chose to fall simultaneously into arrears in our expenditures for schools, highways, hospitals, water management facilities, nondefense oriented research, and capital equipment in private industries. These arrears now offer us opportunities to substitute for military expenditures.

Let us now examine the extent to which these facilities and services have fallen in arrears. Schools require

Paul E. Nelson, Jr., a member of the faculty at Denison University, Granville, Ohio, is chairman of the Executive Committee of the Ohio-Michigan A.F.S.C. Regional Committee.

Dollar quotations given in the article, unless otherwise specified, are taken from published periodical and government bulletin materials.

an immediate expenditure of 8.3 billion dollars to make facilities adequate, and this figure does not include either wages or salaries for personnel. Twenty billion dollars are estimated if we add in the needs for the next decade.

Persons who have had to arrange admission for emergency operations are acquainted with the congestion of our present hospital services. Government sources estimate we will require 9 billion dollars to reach immediate adequacy, if we include only beds needed by civilians.

The wear and tear received by our roads from defense and civilian traffic during World War II has become clearly evident. The inadequacies of roads engineered for the cars of the 30's is obvious. Testimony presented to the McGregor Committee suggests that 100 billion dollars must be spent during the next ten years if we are to bring our total system of state, county, and federally subsidized road systems up to desirable peacetime standards.

The pressure of use upon both the industrial and residential water supply has created an increasing public concern during the past few years. The problem of pollution when added to the problem of supply adds 2.5 billion dollars per year in the form of needed sewage abatement plants. The prerequisites of a water management program in entirety will cost 70 billion dollars.

The problems of juvenile delinquency, concentrated in specific urban areas, and the construction of adequate civilian defense facilities highlight the needs of slum clearance. Estimates of need vary widely, but those approximating 15-20 billion over the next decade appear minimal.

The potential of atomic energy programs appears immense, but the cloak of security covers this subject quite inclusively. *Current History Magazine*, which re-

cently attempted to include an article concerning atomic energy and its potential, received the following reply:

The facts for any informative . . . discussion of this topic are classified; anyone who has access to them is barred from revealing them to anyone who is not cleared for restricted data under The Atomic Energy Act. The only one who could write such an article without endangering national security is one who does not know the facts.

Hence it is a pure guess when I submit a figure for the needs of this type of development for the next ten years. Twenty billion dollars does not appear exorbitant.

An equally difficult task is to estimate the needs of research in fields which have not been favored by defense budgets. Museums have retrenched until they rarely, if ever, send out expeditions; social science research budgets do not correspond to the severity of social problems; graduate fellowships in several fields cannot attract students of the highest potential. A rough estimate of the needs for such programs is 20 billion dollars for the next decade.

The foregoing are critical points in our own system. There is much to be said for our responsibility toward our allies and other free peoples of the world. Their strength is our strength. Undoubtedly some mutual defense expenditures are for roads, and power plants in underdeveloped areas. Professor Colin Clark estimates that the free world during the next ten years will need 139 billion dollars for its investment needs, and of this amount 80 billion will be expected from the United States.

Besides the specific public facilities and services mentioned, we are confronted by the arrears in private capitalization inherited from the depression and war years.

WHEN we are faced with problems of all kinds, there can be no doubt about the value of prayer. But if my children ask me to do something, my first suggestion is that they should try to do it themselves. God is our Father. He can and does work with us, but often His answer to prayer may be to tell us of something that we can do. We are not helpless. I do not believe in diabolical forces. All that we do is done by human beings working with or against God. Moreover, we are too apt to feel that we cannot do anything unless someone organizes us to do it. If we feel deeply enough, every day will be too short to do all the things that we might do, individually or corporately. But every time that we go to speak at meetings, or to talk to Communists, or to statesmen, or to our neighbors we can be praying constantly, sometimes in words, perhaps sometimes only as a background to whatever else we are doing, praying that God will use us and that He will show us what is His will for us.

Sometimes it may be God's will that we should wait quietly upon Him. We certainly must not and do not regard our own intervention in every feature of international politics as indispensable. We all need periods of quietness. But one thing we should not pray for, and that is peace of mind. Let us pray that we may never have peace of mind as long as men are so estranged from God that they cannot live together as friends and brothers.
—KATHLEEN LONSDALE, F.R.S., *Peaceful Co-existence*, The Christian Obligation, East-West Relations Committee, Friends House, Euston Road, London, 1955

Professor Clark estimates these arrears as approximating 137 billion dollars. (See *Foreign Investment and Domestic Arrears*, based upon "The World Will Save Money in the 1950's" by Colin Clark in the July 1950 issue of *Fortune* magazine. Multiply Clark's international units by 1.5 to secure U. S. dollar approximations, and by 10 when necessary to turn into estimates for the coming decade.)

The total of these items yields the staggering amount of 476 billion dollars. This means that between 40-50 billion dollars per year of investment outlets are open to us either in the form of public services and facilities, or in arrears in capital investment that linger on. Until state, local, and federal budgets include provision for these items, ours is hardly a stable peacetime economy. Yet, if the nation's budget were to include 40-50 billion per year in addition to currently budgeted defense expenditures, the fears of Secretary Humphrey of a spiraling inflation might not be a mere figment of a worried treasurer's imagination.

Options

If we do not cut defense expenditures and undertake the task of providing the items discussed above, we have the following options. We can continue as we are and accept an increasingly poorer system of schools, highways, hospitals, etc. We can budget these items on top of current defense expenditures, and simultaneously raise taxes so that we pay as we go. We can run deficits to pay for them, with an accompanying threat of inflation. None of these options appears inviting. Yet this is our predicament. The least that may be said is that any cuts made in the defense expenditures need not throw our economy into a depression as these public services, facilities, and arrears in private capitalization offer us ample investment opportunities. The Defense Program should not be used as a crutch for the economy as a whole, and there is no economic reason why it should be!

Under present circumstances the primary obstacles to continuous high-level economic activity appear to be political and psychological rather than economic. The public needs to be educated so that it recognizes that the provision of these facilities and services is as essential as defense expenditures are considered to be by the average citizen. Voluntary associations such as labor unions and denominational groups can perform a patriotic service in bringing this problem into public debate. Friends will especially wish to stress the opportunity these investments offer for adopting a disarmament program without a collapse of the economy as a whole. With public debate there is a chance that political obstacles may be overcome, as witness the passage of the first Social Security Act.

General Douglas MacArthur in a recent speech stated: "Each side, so far as the masses are concerned, is equally desirous of peace. . . . But the constant acceleration of preparation may well, without specific intent, ultimately produce a spontaneous combustion."

The tensions of an armaments' race can create an atmosphere in which unintentional actions can trigger a war. The individual member of the Society of Friends can argue for arms reduction as a means of reducing such tensions, and simultaneously point out that such a reduction in expenditures is not weakening the economy provided that defense expenditure cuts are used to purchase the facilities, services, and capitalization outlined above.

One thing appears certain. Any lack of these services and facilities will eventually plague us into a recognition of their importance, and the individual Friend can urge peace, without fear that he is suggesting that his relatives and friends necessarily will be faced with long-term unemployment.

Friends and Their Friends

The Religious Education Committee of Friends General Conference has announced that plans have been completed for the setting up of an office of religious education with a full-time secretary and an office assistant. The work will be carried on in the building occupied by the Friends Central Bureau of Philadelphia Yearly Meeting but will be under the administrative guidance of the General Conference office.

Bernard C. Clausen has been appointed secretary. He will begin his work on July first. Bernard Clausen is a member of Cleveland, Ohio, Monthly Meeting and is at present teaching religion at Lake Erie College, Painesville, Ohio. Before he joined the Society of Friends he was a well-known minister in the Baptist Church. He has worked actively for a great many years in American Friends Service Committee Peace Institutes throughout the United States. He comes to the position with a rich background of training and experience in the religious education field.

Bernard Clausen will work in the office, editing the Religious Education *Bulletin* and other publications of the Committee, and consulting with First-day school workers in person and by correspondence. He will also be available for field visits to Meetings, where he will confer with parents, teachers, members of Religious Education Committees, and others concerned with the religious growth of the Meeting membership. Bernard Clausen plans to attend the Cape May conference, and Friends will have an opportunity to meet him there.

In March, according to an announcement made in the Cambridge, Mass., Meeting *Newsletter*, Katherine Toll received an award from the Church World Service for outstanding work on behalf of refugees.

Malcolm Crooks, a member of Solebury Meeting, Pa., is now executive director of the Stonybrook-Millstone Watersheds Association, whose purpose is "to promote wise use and management of natural resources, and orderly community growth." From his headquarters at Princeton he acts as coordinator for various federal and local groups and manages educational meetings, talks, and demonstrations.

Robert and Lyra Dann of Corvallis, Oregon, have accepted a one-year appointment under the American Section of the Friends World Committee to work with Friends in Honolulu, Hawaii. They will help to carry forward the work that has been established there by Gilbert and Minnie Bowles and other Friends. Robert Dann retires this year from the University of Oregon after many years of service.

Helen Ward has painted and presented to Trenton Meeting, N. J., an oil painting of Trenton Meeting House. The picture, which has been greatly admired, was hung in the upstairs parlor of the meeting house.

At Pacific Northwestern Half-Yearly Meeting, held on April 21 and 22 at Victoria, British Columbia, serious concern was expressed over the Doukhobors' situation and its legal implications. Friends expressed their thanks to Emmett Guley, who has given valuable service to the Doukhobors. The question of associating Friends in British Columbia and Alberta with Canada Yearly Meeting had to be left for further consideration at a later time. The next Half-Yearly Meeting will be held at Portland, Oregon.

The Wonders of Seeds, a book for children published on March 22 by Harcourt, Brace and Company, is by Alfred Stefferud, a member of the Goose Creek United Monthly Meeting of Friends, Lincoln, Va. It will soon be reviewed in these pages.

The Wonderful World of Books, a symposium which he edited and which contains chapters by J. Bernard Haviland of Westtown School, Charles B. Shaw of Swarthmore College, and the late Eduard C. Lindeman, among others, was published in 1953 and has been reprinted four times in the soft-cover edition by the New American Library of World Literature and twice in a hard-cover edition by Houghton Mifflin Company. It also has been translated recently into Chinese, Arabic, and several other languages.

Since 1945 Alfred Stefferud has been editor of the Yearbooks of Agriculture of the U. S. Department of Agriculture in Washington. The volumes produced under his supervision are *Science in Farming* (1943-47), *Grass* (1948), *Trees* (1949), *Crops in Peace and War* (1950-51), *Insects* (1952), *Plant Diseases* (1953), *Marketing* (1954), and *Water* (1955). *Insects* and *Marketing* were chosen by the American Institute of Graphic Arts as among the "Fifty Best" books in their respective years, and they and *Water* were selected for exhibitions of American books in several countries overseas.

In February Urbana-Champaign Monthly Meeting of Illinois Yearly Meeting produced four half-hour television programs in connection with the series by the University of Illinois on "Religion on the Campus." The Meeting decided to emphasize the action which grows out of the meeting for worship. Films from the American Friends Service Committee and the Social Order Committee of Philadelphia Yearly Meeting on relief, peace, and work camps were used. Martin Cobin, a member of the Meeting, introduced each of the programs. Periods of silence took place on the air and in front of the cameras. An effort was made to give spiritual dimension to the programs.

The book on which Pauline Trueblood was working before her last illness and which Elton Trueblood has prepared for the press was published by Harpers in February on the anniversary of her death. Its title is *A Woman's Place*.

John F. Benton, a postgraduate student at Princeton University, has received a Fulbright scholarship for study at Dijon University, France. He graduated from Haverford College in 1953 and received his master's degree in medieval history at Princeton.

Jackson Bailey, notes the *Newsletter* of Cambridge, Mass., has been awarded a Ford Fellowship to enable him to continue his graduate studies at Harvard.

Allen Balsam, according to the *Newsletter* of Berkeley, Calif., will spend the summer in Guatemala on a fellowship with the National Foundation for Infantile Paralysis, doing research in nutritional-deficiency diseases.

Richard K. Taylor, now serving with the A.F.S.C. on a community development project in El Salvador, has received a fellowship from the Rockefeller Brothers Theological Fellowship Program for religious study. He will enter Yale Divinity School next September for a year's study under the grant. He is a member of Abington Meeting, Pa.

Dean Everett Hunt, retiring after 19 years as dean of men at Swarthmore College, will address the Senior Class at its final collection on June 3. Dean Hunt will continue to be active as professor of English and will write a book on various aspects of life at Swarthmore.

On June 4 and 5 there will be a meeting in Nairobi, Kenya, of representatives of Madagascar and Pemba Yearly Meetings and representatives of East Africa Yearly Meeting. Ranjit Chetsingh, formerly general secretary of the Friends World Committee for Consultation, will meet with these representatives, stopping over for a visit with East African Friends on his return to India.

Madagascar Friends will be represented at this meeting by Andrianaly and Ramarovaoka. Charles Ferej is the representative of Pemba Yearly Meeting, and Benjamin Ngaira is one of the group representing East Africa Yearly Meeting.

A conference on the United States Work Camp Program of the American Friends Service Committee will be held in Woolman House on the Swarthmore College Campus from Wednesday evening, June 13, to Sunday morning, June 17, 1956.

A set of twelve "United World Books" has been published by Open Sesame, Inc., 470 West 24th Street, New York 11, N. Y. They are designed to introduce small children to the literature of other nations. Helene Scheu-Riesz has collected folk tales and legends from over ten nations in these attractive books, which sell at \$1.00 for the entire set.

The seventh session of the Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at Loma Linda, California, July 9 to 20, 1956, according to an announcement by W. A. Scharffenberg, chairman of the Board of Directors. The Institute of Scientific Studies is conducted under the auspices of the National Committee for the Prevention of Alcoholism. Dr. Andrew C. Ivy, chairman, Dr. Haven Emerson, vice chairman, and other distinguished physicians and educators will participate in the Institute. An announcement and application form may be secured from the National Committee for the Prevention of Alcoholism, 6840 Eastern Avenue, N.W., Washington 12, D. C.

A similar institute will be held on the campus of the American University, Washington, D. C., July 30 to August 10. This is the first time that the institute will be held in the East. Dr. Ivy and Dr. Emerson, together with other distinguished physicians and educators, will participate.

Jackson Holbrook Bailey, 30, has been awarded the Mary Campbell Memorial Fellowship "for graduate study in preparation for service as an emissary of international and interracial good will," the American Friends Service Committee's Committee of Award has announced. The award carries a stipend of \$1,000 for students seeking to study abroad. Those planning graduate work in the United States receive grants commensurate with their needs.

A member of the Cambridge, Mass., Meeting, Jackson Bailey is now studying for his Ph.D. degree at Harvard. He worked with the American Friends Service Committee from 1951 to 1954 and attended International Student Seminars in 1952 and 1954.

"I hope," he says, "to teach in the field of Far Eastern studies and participate in the process of interpretation of Asia to the West and vice versa, as the way opens." His thesis will deal with the political ideas and influence of Prince Saionji, prominent Japanese noble in politics from 1870 to 1940.

Representative Meeting, Philadelphia Yearly Meeting

Philadelphia Representative Meeting on May 18 welcomed James F. Walker as clerk, succeeding Gordon P. Jones, whose effective service for many years in that office is deeply appre-

ciated. It learned from its Field Committee that the Meetings at Atlantic City and Seaville, N. J., are taking steps to become Monthly Meetings. It approved some modernization of the rules governing the use of the Pemberton Fund to help Friends traveling to attend Philadelphia Yearly, Quarterly, or Monthly Meeting or in the service of the Yearly Meeting.

The Yearly Meeting Committee on Arrangements reported that the deadline for committee reports to be printed before Yearly Meeting is January 20, 1957. It expects the Temperance, Indian, and Social Order Committees to make oral as well as written reports next spring, while the Committees on Social Service, Family Relationships, and Elderly Friends, as well as FRIENDS JOURNAL, will be asked to report in writing only. It was noted that the clerks are expected to consider requests to present special concerns that any Committee may have.

The Race Relations Committee was asked to begin selecting about 17 delegates from this Yearly Meeting to a national conference of Friends on race relations, to be held over the Labor Day week end at Wilmington College. A committee was named to study means of distributing the annual income arising from the sale of the Schofield School at Aiken, S. C.

It was reported that Joseph Lippincott of the Moorestown Friends School faculty was likely to be this Yearly Meeting's recipient of the scholarship offered by the National Committee for the Prevention of Alcoholism for travel to and attendance at its summer institute at Loma Linda, Calif.

There was much interest in visits of Russian Baptist and Orthodox church leaders to this country. A protest was authorized against the issuing of a new liquor license at 1421 Arch Street, Philadelphia. There was a good deal of sympathy with the concern of Church World Service that the churches should be prepared to act promptly in cases of natural disaster.

RICHARD R. WOOD

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Letters to the FRIENDS JOURNAL indicate that Friends are becoming aware of the shocking conditions existing in our slaughter houses. Just now in Congress are pending bills in both House and Senate, H.R.8540 and S.1636, requiring humane slaughtering of meat animals.

A letter from the Congressman from my district states that he has received a number of letters in support of the House bill; that he believes the public demand for such legislation will have to be met; and that he, along with other members, is endeavoring to secure hearings for the bill.

There will be strong opposition to these bills from the packing interests, and our Senators and Congressmen will need all the support that friends of humane legislation can give them.

The National Humane Society at 733 Fifteenth Street, N.W., Washington 5, D. C., is a source from which information on the progress of this movement may be obtained.

Baltimore, Md.

ELIZA RAKESTRAW

Morris R. Mitchell in the *FRIENDS JOURNAL* for April 14 condemns profits and says they "... may be the unquestioned essence of error. . . ."

Does our friend understand that to earn profit in a free-market society one must serve? He must make a better product for the same price or a product of equal value to sell for less. He must render better service in supplying the wants of the people than others are able to render.

In a freer society, and before the days of big government and excessive taxation, most of the profit earned was used productively for creating more things that people need or rendering better service that they desire.

He speaks of the "appetites of machines for raw materials." It is not the machines that have the appetite but the needy people desiring food, clothing, housing, and essential commodities for better living.

A profitless society would mean a return to primitive conditions wherein probably three quarters of the world's population would have to perish because an industrialized society could not be carried on. If profit be denied the individual but accepted by the state, that results in totalitarianism and slavery. Profit is essential if mankind is to remain free, self-governing, and prosperous.

New York, N. Y.

HOWARD E. KERSHNER

King Arthur's table was round to indicate that all knights seated there were equal. Friends also feel that all are equal. The proper shape for a meeting for worship, then, should be a circle. Where Friends meet in a room unconfined by architectural requirements, the chairs almost automatically come to assume that arrangement. When a meeting house is built, it should be built the same way—perhaps modified to a square for ease in construction.

Why, then, should there be facing benches? Having eliminated the minister and the pulpit, why substitute a half-breed compromise that serves an oligarchy rather than the body of the meeting? Why, having been bequeathed facing benches, should we fill them? Responsibility to act as messengers of God rests on all of us.

I should like to design for Friends a square hall with benches on all sides, each row raised above the one before it. Until then, only feeling myself the carrier of a message that deserves that recognition will persuade me to sit on the facing benches.

Woodbury, N. J.

CHARLES C. THOMAS

Your editorial on "Psychic Speculations" interests me. In all such comments I miss any reference to the why of the teaching of reincarnation; in other words, the development of the potential divinity in each individual by repeated lives, each one comparable to a day in school. It would seem that Jesus and his disciples understood and accepted the teaching. Else why were they so ready with answers when he asked them, "Who do men say that I am"? "Some say thou art [the reincarnation of] Moses or Elias or others of the prophets." Then they understood that he implied that John the Baptist was

the reincarnation of Elias. Not proof, perchance, but rather suggestive evidence. Without this idea of the perfectibility of man as a long upward process, most speculation becomes meaningless. Is not man ready to use such a basis for study?

Jordan, N. Y.

MRS. HERMAN H. VAN HORN

With communication what it now is, any great nation can earn and reap the greatest gratitude from the hearts of the mothers of men by publicly declaring and living up to its declaration that never again will it add to its territory even an inch of ground that is taken by force.

Massiveness, size might seem desirable, but it is often misleading; the atom helped to teach that fact.

Owings Mills, Md.

EVELYN OWINGS

Coming Events

JUNE

1 to 4—Norway Yearly Meeting at Stavanger, Norway.

2—London Grove Forum at the London Grove Meeting House, Pa., 8 p.m.: Dan Wilson, director at Pendle Hill, "Fundamental Principles of Quaker Belief." Discussion following. All welcome.

3—Millville-Muncy Quarterly Meeting at Millville, Pa.

3—Middletown Day. Meeting at 11, Daylight Saving Time. Friends are invited to come and worship with the Meeting and to be guests of the Meeting at the lunch which will be provided by Middletown Friends. Take Route 352 to Lima, Pa.

3—Second Anniversary, Dover, N. J., Meeting, Randolph Meeting House, Route 10, near Dover, N. J. Meeting for worship, 11:15 a.m., followed by picnic lunch.

3—Baccalaureate at Swarthmore College, Clothier Memorial, 11 a.m. Speaker, Dr. Brand Blanshard, professor of philosophy and Fellow of Calhoun College at Yale University.

3—William Bacon Evans will conduct the Adult Class of Darby Meeting, Pa. Subject, "Quakerism." Meeting, 11 a.m.; Adult Class, 11:45 a.m. All welcome.

3—Meeting for worship at the Huntington Meeting House, York Springs, R.D., Pa., 3 p.m.

3—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. Speaker, about 4:30 p.m., Clifford Dancer.

3—Haverford Quarterly Meeting at Old Haverford Meeting House, Eagle Road, Havertown (Oakmont), Pa. 4 p.m.

3, 10, 17—Reading by Charles Frederick Weller from *Speak Truth to Power* at the St. Petersburg, Fla., Meeting House, 130 19th Avenue, S. E., 3 to 4:30 p.m., followed by open discussion.

4—Commencement at Swarthmore College, Amphitheater, 10 a.m. Speaker, Judge Charles Edward Wyzanski, Jr., president of the Board of Overseers of Harvard University and Judge of the U. S. District Court in Boston.

6—Annual meeting of the Friends Neighborhood Guild at the Community Art Gallery, 735 Fairmount Avenue, Phila-

delphia, 8 p.m. Visitors will also have an opportunity to see the exhibit of arts and crafts.

10—Baltimore Yearly Meeting, Stony Run, at Gunpowder Meeting House, Sparks, Md. Ministry and Counsel, 9:45 a.m.; worship, 11 a.m.; picnic lunch, followed by a business meeting and conference session: Donald and Delores Bremner, who have served with the A.F.S.C. and the Friends Service Council in Korea at Kunsan, "Alternative Service in Korea, 1953-1955."

10 to 17—Fourth Avon Institute at Avon Old Farms, Avon, Conn. Theme, "The Quaker Approach to Contemporary Affairs." For details see page 298 of our issue for May 12.

14—Haddonfield Quarterly Meeting at Mt. Laurel, N. J., 3 p.m.

14—Salem Quarterly Meeting at Salem, N. J., 4:30 p.m.

BIRTH

STABLER—On May 17, to Griffin M. and Lois Kelly Stabler, a daughter named LAEL ELIZABETH STABLER, a birthright member of Plainfield, N. J., Meeting. She is the granddaughter of C. Norman Stabler, Elizabeth Miller Stabler, Lael Kelly, and the late Thomas Kelly. She has three great-grandmothers. She is the ninth great-grandchild of Madora Linton of Wilmington, Ohio, the fourth of Mary Roberts Miller of New-

town, Pa., Meeting, and the 21st of Ida Palmer Stabler of Swarthmore Meeting, Pa.

DEATHS

LEWIS—On May 13, at St. Petersburg, Fla., after a brief illness, EMMA GILLINGHAM LEWIS, a birthright Friend and member of Baltimore Yearly Meeting and St. Petersburg, Fla., Meeting. During the last 12 years of her life since her retirement from government service, her chief pleasure was in making crib quilts for the American Friends Service Committee, at which task she worked untiringly. She is survived by three sisters, Lida W. Gillingham of St. Petersburg, Fla., Anna L. Rogers of Moorestown, N. J., and Ella G. Fisher of Bryn Mawr, Pa.; and 11 nieces and nephews.

WILDMAN—On May 6, suddenly, EDWARD EMBREE WILDMAN, in his 82nd year. A birthright member of Friends in the little Green Plain Meeting at Selma, Ohio, he had been a teacher in Philadelphia and vicinity for more than 40 years. He was an Elder in Twelfth Street Meeting, Philadelphia, until the recent removal of his membership to Moorestown Meeting, N. J. His wife, Bertha Otis Wildman, a daughter, Margaret Webster of West Lafayette, Ind., a son, Dr. Edward D. Wildman of Moorestown, N. J., and seven grandchildren survive.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Soro-

sis House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone BE 7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MASSACHUSETTS

AMHERST—9:30 a.m., First-days, Old Chapel, University of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends

Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

SERREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th Street May—September: 144 E. 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., Williams Y.M.C.A. Telephone JE 1-4984.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

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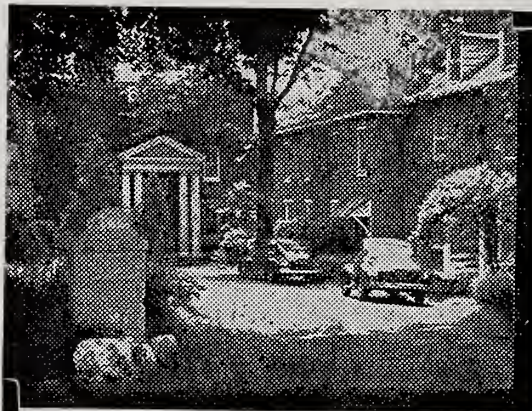
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

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*Rufus Jones and Theodore Dreiser
Meeting the Russians*

*THE important thing,
the thing that lies before me,
the thing that I have to do,
if the brief remainder of my
days is not to be maimed,
marred, and incomplete, is to
absorb into my nature all that
has been done to me, to make
it part of me, to accept it
without complaint, fear, or
reluctance.—OSCAR WILDE*

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Editor and Manager
MILDRED A. PURNELL
Associate Editor

JEANNE CAVIN
Advertisements
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Meeting the Russians

RUSSIA'S massive education program, her sharp class distinctions, the surprising spiritual vigor of her people, and the evidence of relaxing internal controls all help to give Soviet society a fluid quality, six American Quakers say in a report on their month-long, 12,000-mile trip in Russia last summer. This impression, "almost the strongest they received," is reported in a 96-page booklet, *Meeting the Russians*, published by the American Friends Service Committee.

In 1955, the team of five men and a woman spent a month in the Soviet Union, and one of its members stayed an additional month to do research on a nineteenth-century Russian writer. The authors describe the booklet as "an attempt to indicate what six Americans saw and felt during a brief visit" rather than a full-fledged report on life in Russia.

Soviet society, the team says, is a demonstration of the inadequacy of the Marxist formula, which by attempting to describe all human relations in material and scientific terms runs counter to both Christian belief and historical evidence. "It fails to take into account the fact that dictators are men and that they govern other men—in this case 200 millions of them."

The new forces in Soviet life do not fit neatly into the Marxist doctrine and are "adding a crucial dimension to Russian life," the Quakers say.

"A whole nation has been taught to read . . . an increasing number to think and to think well. This educational program has been necessary to carry forward the national program of industrialization and to indoctrinate the people with Marxism. But education, once provided, is not easy to control. How long will men well trained in the scientific process accept without question Party pronouncements?"

The report lists three reasons why "men of good will" should not despair.

(1) Communists are human beings and as such are far too complex to be adequately explained by their own doctrines. (2) The Communist emphasis on the cult of science and the material nature of all phenomena makes it easy for them to recognize eventually the contradictions between Marxist interpretations of reality and reality itself. (3) The Marxist-Leninism official religion of the Soviet state already shows signs of producing an opposing force that has so often corrupted state religions in the past—the force of indifference, which leads to more and more perfunctory observance.

Chapters in the report discuss housing, food and clothing, a week in a small provincial town, observations of farm life, Soviet Asia, education and culture, and religion. A chapter is given to a description of the experiences of the member of the delegation who stayed a month longer.

Three of those on the trip are on the staff of the American Friends Service Committee. They are Clarence Pickett, executive secretary emeritus; Hugh Moore, finance secretary; and Stephen G. Cary, head of the American Section. The others were Wroe Alderson, a marketing expert; Eleanor Zelliot, assistant to the editor of the *American Friend*, an organ of the Five Years Meeting of Friends; and Russian-speaking William Edgerton, a professor at Pennsylvania State University.

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FRIENDS JOURNAL

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A Sense of Religious Community

By LAWRENCE McK. MILLER, JR.

THERE is probably no better yardstick with which to measure the vitality of a Quaker group than the quality of its meeting for worship. The depth of silence and of vocal ministry in the hour of worship is a good measurement of the spiritual maturity of the participating members.

Perhaps one of the most important factors influencing this worship period is the extent to which the life of the Meeting is built upon a sense of religious community. By religious community is meant the degree to which members of the Meeting feel that they are truly a religious fellowship, bound together not so much by social ties as by a common search for God and a common finding of Him. This sense of religious community was taken for granted by early Friends. The very name of our Society testifies to the fact that early Friends considered themselves a community of seekers and believers. The sense of religious community was amply supported by a feeling of community in the more secular sense, because Friends, when not engaged in the itinerant ministry, were seeing each other frequently during the week in the normal course of affairs. The meeting house was a center of social, cultural, and religious activities.

It is abundantly evident today that for a great many years we have been confronted with centrifugal forces in our family and Meeting life. These forces tend to break up the sense of religious community which has been so precious to Friends. Young people move away and take jobs in another part of the country. Families move around from one place to another. Furthermore, even stabilized families feel the competition for their attention which the new methods of communication and transportation produce. The common complaint, therefore, is that we do not have time for the spiritual nurture of our lives and for Meeting activities.

Recapturing a Sense of Religious Community

And yet, if we are to strengthen the meeting for worship, we must somehow recapture a sense of religious community. This is because we do not worship as indi-

viduals; we worship together. In the meeting for worship we can scarcely find one another, and together we shall have difficulty in finding God, if we have little real contact with one another other than on Sunday. J. Paul Williams in *What Americans Believe and How They Worship* says: "Worship in the ideal meeting is a wondrous experience. It can take place only among friends, kindred spirits who trust and love each other, who have risen above the necessity of saving face, and who are willing to share their spiritual travail."

Learning About Religion

What, then, can we be doing in our Meetings to strengthen this sense of religious fellowship which undergirds the meeting for worship? For one thing, we need to be a fellowship of persons who are thinking and learning about religion. Many Friends have had a traditional aloofness in regard to theology, this hesitancy being based on the belief that theology narrows the religious life rather than enriching it. However, as William Hordern has said in his book *A Layman's Guide to Protestant Theology*, everyone has a theology. Anyone who does any thinking at all about his religion has a theology. Even arguments against theology are based upon a set of theological or philosophical assumptions which make thinking about religion unimportant. It is essential, therefore, that Friends be thinking more together about their religious experiences and their inherited beliefs. And in this exercise an emphasis should be made upon understanding the Christian roots of the Quaker heritage. We cannot fully appreciate the Quaker movement without knowing of its origins. These origins are entirely Christian in character, and an understanding of them can do much to enrich our religious life.

The First-Day School

The First-day school is frequently considered a preparation for the meeting for worship. And yet a chronic problem facing many Meetings is the departure of so many families from the meeting house before the worship hour begins. This serious state of affairs exists in part because religious education is thought of primarily as a program for children. Such an idea may be a mis-

Lawrence McK. Miller, Jr., a member of Doylestown, Pa., Meeting, is general secretary of Friends General Conference.

taken assumption. The religious education of adults is perhaps more important than the teaching of children, because actually most of the religious training of children, at least until the teen ages, occurs at home, whether intentionally or not. It is principally through family life that a child develops his relationships to others, his attitudes, his values, and his sense of ethics. The First-day school can at best only supplement what is happening at home.

Adult Religious Problems

If the spiritual growth of children is dependent upon the spiritual maturity of those closest to them, then there should be more attention to adult religious problems: devotions in the home, creative family relationships, religion and vocations, ethics in professional life, and how to think constructively about religion. Parents should be expected to assume responsibility for the children's classes, since teaching is in itself a method of self-education. Finally, everything should be done to make it possible for all parents except those engaged in teaching to attend the meeting for worship. In this respect First-day school must be subordinate to the worship period.

A Loving Fellowship

Obviously essential also to a sense of religious community is the existence of a loving fellowship of Friends who are experiencing in their daily lives a love for others in the Meeting. Psychologists today are helping us to realize that a context of love for the individual, at least in his maturing years, is essential for his personal growth. But Friends with other Christians recognize love as more than a psychological reality. It is a religious reality ultimately grounded in God's spirit.

We cannot go back to the theological framework which governed the classical conversion experience; but we must perhaps recognize the broad desire there is for a conversion of spirit on the part of many persons, and we must appreciate how much a genuinely loving fellowship can contribute to this desired spiritual growth. Our love for each other needs to reach out, to break through the inner barriers of a person. Even in an alive Meeting a member or an attender can feel lonely. Love is basically a spirit of acceptance to the end that a person can realize his birthright as a creative son of God.

There is no easy path to this depth of relationship in a Meeting. The informal occasions of fellowship, such as visitation among families, after meeting gatherings, and committee work, are helpful. For newcomers, an invitation to a meal in a home constitutes a valuable step. Some Meetings have found an occasional retreat to be of great help in deepening the Meeting as a loving fellowship. Meetings might organize small fellowship or

prayer groups. Beginning perhaps with a small number of members who feel congenial with each other and want to explore together the deeper reaches of the life of the Spirit, these cell groups might grow to include others, in or outside the Meeting, who are spiritual seekers. In these small groups prayer as a creative relationship with God and as a dimension of love can be experienced together. The real personal problems of spiritual immaturity can be forthrightly dealt with. Such a group would eventually have a profound influence upon the fellowship of the Meeting as a whole and upon the meeting for worship in particular.

The Society of Friends in common with many other Christian groups has frequently overemphasized the contribution of its leaders. We forget, for example, that a long line of mystical sects preceded the emergence of the Friends of Truth in the middle of the 17th century. To give credit to this fine tradition of heretic Christians does not minimize the contribution of George Fox; it puts it in proper perspective. So, also, we need to be attentive to the community aspect of our present religious life. The building of a sense of religious community in our Meetings is one avenue by which we add to the spiritual capital of the Society of Friends.

Rufus Jones and Theodore Dreiser

THE *American Quarterly*, a scholarly periodical published by the American Studies Association, carries in its current Winter issue an article by Gerhard Friedrich, assistant professor of English at Haverford College, entitled "John Woolman Re-Discovered: The History of Theodore Dreiser's Debt to Woolman's *Journal*." The article has also been issued simultaneously under separate cover as the John Woolman Memorial Lecture of 1954.

Gerhard Friedrich explained that this is the first printed portion of a three-part study of Theodore Dreiser's final, or *Bulwark*, phase. *The Bulwark* (1946), Dreiser's controversial Philadelphia Quaker novel, features John Woolman and his influence as a prominent factor, and Friedrich's article proves that the Woolman inclusion was one curious result of a hitherto unknown visit by Dreiser to the home of the late Rufus Jones in 1938.

Gerhard Friedrich discovered an extensive indebtedness of Dreiser's novel to several of Rufus Jones' books in Dreiser's personal library. He has also succeeded, over a period of summers, in collecting the bulk of the Dreiser-Jones correspondence, which covers the years 1938 to 1945.

This source study, Gerhard Friedrich stated, has thrown much new light on Dreiser's shift from a naturalistic skepticism to an affirmative mysticism, and it illustrates further Dreiser's method of work. Friedrich added that there has probably never been another instance of such striking influence of Haverford College and of one of its key figures on a major American author.

Advice to a Young Artist in America

By FRITZ EICHENBERG

YOU ask me: "What is the fine artist to do in America today? Where is he to find his position? How can he benefit society?"

Let us start with a few potent definitions of art (and I cannot quote the originators). "Art is a way which leads to moral perfection," "a way to create order out of chaos," "a search for truth." It has been a persistent urge of man since the Stone Age to lift himself beyond his earthly existence, to placate the gods or to glorify them, and to immortalize men's deeds on earth. Like religion, art is too strong an impulse to be suppressed by inimical forces; it will go on as long as this world exists.

A Fine Artist

An individual does not *become* an artist; he is born one. All he can do from the moment of recognition is to perfect himself spiritually, to learn how to handle his physical tools to perfection, to sharpen his perception and become sensitive to the world around and beyond him.

That is my conception of a "fine artist." Such a creature has to realize from the very beginning that no matter where he lives, he will have to struggle hard to maintain himself spiritually and physically because he is, by the nature of his calling, a nonconformist.

Society resents the dreamer or prophet who dares to hold up a mirror reflecting mankind's and his own weaknesses. Society distrusts the person who dedicates himself to the "impractical" and intangible world of ideas. The true artist is usually way ahead of his own time and pays the penalty for it. Look at the lives of most great artists, poets, philosophers, or religious leaders—and weep!

The rewards, then, lie in the artist's own breast, in the exaltation of creating, of perfecting, of developing gifts, joys which hold in balance the frustrations and agonies inevitably connected with the limitations of human capacities.

Financial rewards are purely coincidental, following the crazy-quilt pattern of fads, fashions, and vaguely felt spiritual needs of the human community, fluctuating with the social and economic pressures exerted upon it.

What an artist creates may be of great benefit—but not necessarily to this or the next generation!

Fritz Eichenberg, a member of Scarsdale Meeting, N. Y., is professor of art at Pratt Institute, Brooklyn, where he is chairman of the illustration department of the Art School and director of the Graphic Arts Workshop. He is internationally known as a book illustrator, and his work as an artist and illustrator has appeared in innumerable shows.

Artists of Different Colors

There are artists of many different colors. I started my definition on the highest level, but there are also artists who have the ability to entertain, to cater to the more immediate human needs and human senses.

These artists may find a ready place in our society if they are able to anticipate the market in which commodities are sold with the help of visual aid. This includes not only the advertising field and the popular magazine, but also the art gallery which gears its sales to the decorator's demands. Somewhere between the high and the low there is the field of book illustration, deeply rewarding to the interpretative artist who loves to associate himself with the great works of literature, or, through the illustration of children's books, with the child who is so close to the artist's heart.

Without passing judgment, I will only say that the artist takes his choice, according to his own lights, gifts, and conscience.

As a Nation

That industry has become the most powerful art patron is evident in predominantly industrial America. (I hear that in Italy the artist is still able to sell directly to the man in the street who shares his life and his tradition.)

We have little or no national tradition in American art, which began as a hodgepodge of European leftovers. As a nation we show little or no interest in art. Our government does not sponsor or further art, unless it be the officially sanctioned neoclassical mural or monument in stone. Our leaders in politics, labor, and education pay little attention to art, domestic or foreign, unless it be of the calendar or magazine variety; and the so-called common man follows the leaders.

Who, then, supports the handful of fine-or-easel-variety of artists, scarcely able to support themselves? They are prevented from starving by a handful of museums and galleries. These in turn are supported by a few handfuls of appreciative art lovers, intellectuals, professional people, actors, and such, who seem to prefer the uncertain value of contemporary art to the gilt-edged security of the old or recent masters.

"Finally," you ask, "how do you think America can develop a heritage of art appreciation and creativity in its people?"

Doubtless the machine is here to stay and will spread its power and influence over a steadily widening area, producing not only more and more consumer goods but

also more deadly weapons of mass destruction. It may provide more good reading matter to more people, but it also may spread more fear, crime, and horror through visual mass communication. The machine may ultimately transport us to other planets, or it may wipe us off this one.

It seems to me that raising the cultural level of a nation is not synonymous with the raising of its standards of living. Many nations with insignificant natural resources and small industrial capacities have arrived at a much higher cultural level than ours.

If we permit the machine and its material values to rule our lives, I see little hope for the spiritual revival which is necessary to stimulate interest in the appreciation and practice of art.

To whom to turn? Religion has not always been beneficial to the arts. It has sometimes stifled and has often corrupted them. But it is my contention that the aspirations of religion are so much akin to the aspirations of art that an alliance between the two might again provide a renaissance for both. I do not necessarily allude to the sponsorship of organized churches, synagogues, or religious movements, Eastern or Western. But I do believe in a spiritual alliance which could provide a mighty stimulus to the appreciation and creation of art forms capable of enhancing our lives, sharpening the awareness of our spiritual nature, and giving new meaning and dimension to our place in the universe, the world, the nation, and the community.

All this may sound utopian to the practical people. To me it sounds like the only way to salvation, to peace among nations, to a recognition of the dignity of the individual, to a richer, fuller, more joyful life of crea-

tivity for all people, artists and laymen alike. We recognize that on our present course we are bound, jet-propelled, for perdition; utopia might be worth trying.

The fate of the artist is linked to the fate of mankind at large. It follows, then, that no artist can possibly seclude himself without losing touch with his fellow men, whose yearnings the artist is trying to express through his own peculiar gift.

Retreat for meditation, study, and work is the necessary concomitant in the artist's constant effort to give voice, form, and expression to the problems of his time. But he has to come back to the world we live in, assume his place, work tirelessly on himself to perfect his insight and outlook, his mind, his heart, and his hands. Only then can any individual reach the point where he can influence or educate others. Only then can man dare to hope that his little taper may light others among those around him and from there spread light among the people in the larger communities of men.

Once we have built a better society, not only in terms of physical comfort but in terms of ethical, spiritual, and cultural attainments, art will become a necessity because in its many creative forms it can best express man's deepest and noblest desires, the search for the Eternal, transcending his animal existence—call it God, Truth, or Perfection.

All this may sound highly unattainable, but it comes from an individual who has been an artist all his life, who has had his share of joy and suffering, failure and success, and who has never regretted that experience. A member of a seemingly indestructible species, the artist in his creations has survived the work of the kings and the merchants who have claimed to rule the world.

*I*t is by now recognized that Quakerism was born as part of the Puritan tradition, some of whose defects it naturally shared. Among these was a distrust of beauty, and little or no appreciation of the creative faculties. For a long time the arts were rejected or underestimated, but this mistaken attitude has gradually been weakened. It is, perhaps, surprising that in a time of moral confusion such as the present, more attention has not been paid to pointing the way to God through art and beauty. Some years ago a number of people heard a gramophone performance of Elgar's oratorio *The Dream of Gerontius*, that wonderful setting of Newman's poem imagining our experience shortly after the moment of death. Few listening were Roman Catholics (as Newman and Elgar were), and a number professed or practised no kind of Christianity, but all listened with that rapt attention which showed that the spirit, almost completely freed from sectarian limitations, was shining through the music and speaking to any who listened intently. It may well be that an appeal to God through beauty may be more valid and compelling to the half-secularized people of this country than is sometimes allowed for in the actions and pronouncements of Friends. As Stephen Brunskill is reported as having said at a discussion connected with an exhibition organized by the Quaker Fellowship of Arts, "The arts are one way of entering the Kingdom of Heaven."—DAVID GRIFFITH, "Quakerism: Some Aspects of the Positive Life," in *The Friends' Quarterly*, London, January 1956

Sick and You Visited Me

RECENTLY I spent several weeks in a hospital. During my stay I was briefly in a small ward, later in a room with three beds, thereby having opportunity to see the visitors who came to my neighbors as well as to enjoy my own callers. I observed with particular interest the religious comfort offered by various churches, and in this connection it seems to me that Friends have something to ponder.

Several times Roman Catholic priests came. The nurse recognized their mission, told the patient of the cleric's arrival, pulled the curtains, and gave as much privacy as possible. The priest lit a candle on a small box he carried, and appeared to read a short prayer. Although only a few feet away, I caught nothing of the murmured phrases. Each Catholic roommate I had was visited at intervals by a priest who conducted the same brief ceremony and departed.

A Protestant roommate received different attention. Her minister and the minister from a nearby church of her denomination came several times for social visits. One day her own pastor drew the curtains for the privacy of a personal religious exercise. There was no third patient in the room at the time, and everything happened to be very quiet. At first I tried not to listen, feeling that, though unobserved, I should not intrude. But when the low voice began to read some of the beautiful, loved sentences from the Bible, I found myself straining not to miss a syllable. The prayer offered for the other patient I hungrily echoed for myself. When the minister left, I said to my roommate, "I usually try not to follow your conversation with your friends, but today I must confess I listened as hard as I could." And she replied, "I'm sorry I didn't know it meant so much to you. I would have been glad to share it."

Since then I have been wondering what Friends can do to meet the need for definite religious help felt by those who are ill. A patient with lowered vitality often cannot supply his own lift through his afflictions to find God. He should have help. But how to give it? Friends cannot offer what I remember long ago, when a small choir of Lutheran sisters sang with deep feeling a couple of hymns in each corridor of their hospital on Sunday mornings. But we are deficient indeed if we can't do something to bring the consolation of religion to those who are in physical and spiritual weakness.

Perhaps the situation of a sick Friend might be brought before the Overseers or Committee on Worship and Ministry. I think no one should be definitely appointed to go to the ill patient as a set duty. But probably the concern might rest with some sensitive person. It would certainly have to be a Friend with tact, gentle-

ness, and humility. The visitor would then in the course of a call inquire whether the patient would care to have a brief period of quiet worship, or would like to hear read a favorite passage of Scripture. Or perhaps the way would not open at all. Nothing should be forced. There should be no self-consciousness, no previous determination to proceed with a program, only a loving desire to share in a search for God's tenderness and power and grace.

Because ill people are weak, such a tiny Friends meeting should be very brief—ten minutes or less. In a home quiet can be assured. In a hospital's private room a no-visitors sign can be posted on the door. In a semi-private room it is more difficult, but, with curtains drawn, at least a few moments of silent prayer would be possible. From experience elsewhere I know that the two or three gathered do find strength, and the patient would draw new courage. A period of silence, as Friends know, can transmit a bit of the vitality of a well person to the other, and a sense of being brought together into worship and healing love.

My suggestion is not meant in any criticism whatever of the social visits that Friends do make to their sick. These visits have a very valuable place. The Meeting members who came so generously to see me were endlessly kind and thoughtful, and I deeply appreciated their solicitude. Perhaps, however, we ought to consider a further service and how best to perform it.

EMILY C. JOHNSON

The Quakerishness of Benjamin Franklin

Letter from the Past—157

ALTHOUGH Benjamin Franklin's birth was early in 1706, the whole of the present year is being used for a 250th anniversary. There is, however, one feature of this great man that the multitudinous contemporary speaking and writing about him is unlikely to feature. That is his Quaker connections. This letter will not correct that lack. It can at most indicate the gap which older essays, such as those written by two Swarthmore College professors, Edith Philips and Frederick Tolles, have done at least something to fill.

First of all, there is his Nantucket Quaker descent. Many Quakers go back in their ancestry to the early Friends of Nantucket, and many non-Quakers have a Quaker grandmother. Though Franklin is often regarded as a typical American—whether that term is used favorably or unfavorably of him—I do not know that anyone has selected the frequency of reference in America to a Quaker grandparent as warrant for regarding Benjamin as typical.

There is a whole book written by Florence Bennett Anderson on *A Grandfather for Benjamin Franklin*. What with collateral information and imagination, it fills over 450 pages. That grandfather was Peter Folger. Though Quakerism was not established in Nantucket until 30 years later and official membership still later, Peter's Quakerlike sympathies are fully shown in his long poem of 1675, *A Looking Glass for the Times*, a poem mentioned and quoted by the grandson in his *Autobiography*. Bibliographers do not hesitate to count Folger a Quaker in spite of the possible anachronism.

That Franklin has often been regarded as a Quaker himself is not surprising. That was a common opinion in France during his long sojourn at Passy, at a time when he and the Quakers were regarded with the highest approval in that country. Both of them—the Quakers and the Philadelphia *philosophe*—gained reputation by the natural confusion, and indeed Franklin's simplicity of dress may have been adopted intentionally to further the role expected of him. Even more recent Europeans that should have known better have assumed that Franklin was a Quaker.

Friends today may not be so anxious to own him or even to recognize his accordance with their ideals. That is partly because of Franklin's breadth of sympathy, his supposed hostility to all religion because of his distaste for some of its forms or dogmas; but primarily, I think, because the man, with all the praise he receives as scientist, diplomat, and man of letters, has been underestimated by moral standards that Friends would approve. Nineteenth-century romanticism soon destroyed everywhere Franklin's high reputation. His utilitarianism, his sarcasm, and his deliberate exaggeration of his worldliness put us off. We take him seriously when he does not mean to be so taken, and vice versa. When in the future a fairer estimate of his moral earnestness is added to other modern appreciations of him, his accordance with Quakerism—not merely with the intellectual, scientific, and humanitarian interests of colonial Philadelphia Quakerism but with its solid emphasis on concern for real morality—may be someday recognized. A correspondent in London who had observed him at court wrote to Moses Brown, "Even if he is not a member of that Society [Friends] he has profited much by their tutelage." I believe that observation is still correct.

Is it generally known that this diplomatic hero of the American Revolution had till the last minute bent his efforts in conference with two English Quakers, John Fothergill and David Barclay, to prevent it? When the war was nearly over, he wrote to another Friend in terms similar to our modern complaint of the contrast

between scientific and moral progress, "We daily make great improvements in natural philosophy. There is one I wish to see in moral philosophy: the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats. . . . Your great comfort and mine in this war is that we honestly did everything in our power to prevent it."

When the Constitutional Convention bogged down with a deadlock of disputed points, it was the venerable Franklin that proposed in almost Quaker fashion that they might secure more progress if they began their sessions with prayer for divine help.

I have lately learned that under the influence, at the age of 16, of Cotton Mather's *Essays to do Good* he planned as early as in middle life to write a book on the art of virtue. Much as his remarks on virtue in the *Autobiography* are ridiculed, they represent not badly nor insincerely the singleness of aim towards virtue and human welfare in the Quakers that he had known. He appealed to other motives. He used the literary devices of the time. He wrote whimsically and without sentimental piety. He even protected himself from pride, the most besetting of moralists' sins, by wit. It was at the suggestion of "a Quaker friend" that he added to his list of twelve virtues humility as a thirteenth.

NOW AND THEN

Otomi Boy

By JOHN PERERA

Tell me a story of men and soil.
Tell me of living in timeless toil.
Tell me of childhood, free as a bird.
Your tired, worn look is a better word.
Tell me, Stoic, how you stand so still,
Both of us feeling the winter chill.
Your clothes speak not of a distant store;
Brown eyes say you know that I have more.
Ash bed or blankets—who knows what's right?—
Both of us anxious for warmth at night.

We both smell the meal I crave to share.
You smile, we part, sharing thoughts of food;
You're hungry and I'm not understood.
Sit in the lamplight. Sing me a song.
Or throw me the ball, though not for long.
We'll part much later, when times have changed,
You bound for life to the hills you see,
While I return to luxury.

John Perera of Scarsdale, N. Y., wrote the above lines while he was serving with an A.F.S.C. unit in Lagunita, Mexico. He is now with the A.F.S.C. unit in El Salvador.

Friends and Their Friends

During June, July, and August our "Editorial Comments" will be printed only every second week. "Editorial Comments" will next appear in the June 16 issue.

William Hubben, editor and manager of FRIENDS JOURNAL, will be in Europe most of the summer. Mildred A. Purnell, assisted by Blanche W. Shaffer, will be managing editor.

The Young Friends Committee of North America has invited two German Young Friends to visit the United States during the coming summer, Lottelore Rolloff from Hamburg, who has previously spent four years in this country, and Peter Funke from Berlin. The visits are in line with a concern of the Young Friends Committee of North America to further intervisitation among the members of the Society of Friends throughout the world.

Among the many items of value embodied in the report of the Friends Meeting of Washington, D. C., on the spiritual condition of the Meeting for 1955 we find the following paragraphs, which we want to share with interested readers: "The availability of a 'Friendly Consultant' for one hour following meeting for worship each First-day has afforded an opportunity for any member or attender of the Meeting to seek advice in any area in which he has need. In many cases this has seemed to have real significance, and it is felt that this is a service which the Meeting should continue to render. . . .

"To provide an uninterrupted opportunity for prayer, meditation, and spiritual reading and instruction, the meeting house has been turned over to this use on the second Saturday of each month. There is real need for greater cultivation of life at the center, and it is only by consciously setting aside time in the face of other good but lesser demands that we may develop that sense of direction and purpose which gives meaning to our other activities. It would be of great value to our members and to the Meeting if more of us could become sensitive to the need for taking such periods of quiet renewal, whether in our own homes or by utilizing the opportunity provided each month at the meeting house."

The American Friends Service Committee has announced the appointment of four persons who will work in its programs in Korea, Japan, and Germany.

Mary Lee Nicholson of Detroit, Mich., will be program director at the Mittelhof Neighborhood Center in Berlin, Germany, starting about June 15. For the past six years she has been teaching in the school of social work at Wayne University.

Donald Gene Bundy of Adena, Ohio, will serve as assistant to the field director in Korea on a two-year assignment, starting July 1. He is a member of the Short Creek Monthly and the Ohio Yearly Meeting.

Rosalind J. Kennedy will begin work about September 1 as a secretary in the Japan program on a two-year assignment.

She is a native of Oberlin, Ohio, and is a member of the Society of Friends.

Eldon G. Kenworthy will be a program assistant in the Japan program, starting about September 1. He lives at Arcadia, Calif. Last summer he participated in an A.F.S.C. Overseas Work Camp in Israel.

At the March 1956 Quarterly Meeting at Haddonfield, N. J., an answer to the Twelfth Query of *Faith and Practice* was read. Earlier it had been presented to Westfield Monthly Meeting, N. J. We are publishing part of the text because of its more than local significance. The text was read but not adopted by the Quarterly Meeting. It said in part: "We find among ourselves differences in feeling concerning military training and service. Their existence is deplored as tragedy by all of us without exception. But carried to its ultimate application, their avoidance could lead to the destruction of everything else that we believe in. . . . Among the changes which have evolved in modern times, in our own country certainly, is a change in the view of the nature and aims of war. 'Police action' is applied to nations as to individuals, and the scale and methods required by such action are the factors which make it 'war.' In its motives, our country's participation in recent wars has been attempted control over offenders against the law. . . . An individual may turn the other cheek and in so doing may, like Christ, send his powerful influence for good down the centuries. But a nation that lets itself die for Christian reasons may let a light go out which may never be rekindled. We have those among us who have made and will make the individually Christlike choice, and it is not an easy one. Others feel that the larger good will be served by a larger resistance to evil as we see it."

Janet Whitney, author of the biographies *John Woolman* and *Elizabeth Fry*, and of several novels, has written a new novel entitled *The Ilex Avenue* (Boston, Little Brown and Company; 248 pages; \$3.75). It tells the exciting story of Continental refugee children who live in an English manor house and find it difficult to adjust themselves to the new life there. A beautiful American woman who takes charge of the group finds herself soon exposed to sympathies and hostilities in her adult environment. As always, Janet Whitney spins an exciting yarn that will engage every reader's emotions and make him share the excitement of many a tense moment.

The Carl Schurz Memorial Foundation, Philadelphia, Pa., has published Hanns Gramm's book *The Oberlaender Trust, 1931-1953*. Hanns Gramm, a member of Reading Monthly Meeting, Pa., has been closely connected with the philanthropic effort of the Oberlaender Trust from its beginning to the end. The Trust has a remarkable record of having furthered intercultural relations between the United States and Germany. The detailed history of these achievements in addition to presenting Gustav Oberlaender's biography is the object of Hanns Gramm's valuable book.

A new Friends group is gathering in Chattanooga, Tenn., on the first and third Sunday evenings at the downtown Y.M.C.A. in Chattanooga. Members of the group would be glad to have Friends stop and visit them. The correspondent is Anna C. Grace, 225 North Heritage, Lookout Mountain, Tenn.

President Courtney Smith of Swarthmore College has announced that Willis D. Weatherford, Jr., has been promoted to an associate professor in the department of economics. Dr. Weatherford, who comes from Blue Ridge, N. C., is a graduate of Vanderbilt University and received a B.D. from Yale and an M.A. and Ph.D. from Harvard. During the war he worked with the Methodist Commission on World Peace and with the American Friends Service Committee in the European relief program, and in 1951 he served on an exploratory mission for the Service Committee's technical assistance projects in India. Dr. Weatherford has been on the faculty of Swarthmore College since 1948. He and his wife have recently returned from a year in India, where he did research on land reform on a Ford Foundation grant.

W. Russell Brain was re-elected president of the Royal College of Physicians, England, on March 26. He has been president since 1950.

One of Haverford College's most distinguished scholars and most colorful professors, L. Arnold Post, Professor of Greek, retires this June from full-time teaching. Professor Post became professor of Greek, *emeritus*, at commencement on June 8 after completing his 37th year of teaching at Haverford. He will continue to teach two courses in Greek next year.

Greek literature and life, especially the writings of Plato and the Greek dramatist Menander, are his special field. His translations of both these authors have become standard works for classical students. Post is the author of four books: *Thirteen Epistles of Plato*, *Three Plays of Menander*, *The Vatican Plato and Its Relations*, and *From Homer to Menander*. The last-named contains his Sather Lectures, which he gave at the University of California in Berkeley in 1948.

Professor Post is editor of the Loeb Classical Library, a position he has held since 1940. He has been secretary-treasurer, editor, and president of the Philological Association. In 1932-33 he spent a year in Europe on a Guggenheim Fellowship, studying and cataloging Plato manuscripts, especially "The Vatican Plato," a primary source of Plato's text.

Friends in Dortmund, Germany, have released a statement "To All Our Friends in America," from which we quote the following passages: "The remilitarization now being sought for by the Adenauer government is unpopular with the people as a whole and, for many reasons, undesirable. The limited number of volunteers for the armed forces proves this clearly. The people of Western Germany feel and know that rearmament is being forced upon them by their own government.

They know that part of the equipment and all the heavy arms are being imported from America. They know that the command of the new German armed forces will lie in the hands of the American Supreme Command. Rearmament in Western Germany will be corresponded by rearmament in Eastern Germany, so that in a short while two armies of one people will stand against one another.

"For all these reasons the German people do not agree voluntarily and happily to rearmament, but feel it is being forced on them from outside. For the sake of truth we beg all Friends to make known and to spread this true opinion of many Germans. We remember gratefully the message of American Friends on the hydrogen bomb and the children of the whole world, which is also acknowledged in Germany. For us as Friends all preparation for war is against God's command to love one another. Therefore, each of us witnesses for the truth and, in spreading it, helps to decrease the danger of war."

Alex. C. Robinson writes us from Orlando, Fla., as follows: "More than 55 years have elapsed since a small group of Friends met in a private home in Orlando, Fla., to hold the first meeting for worship in central Florida. Today the foundations are being laid for a meeting house in Orlando. In a few months regular meetings for worship will be held in a house of our own. This is the second Friends meeting house in Florida. Friends in St. Petersburg have had their house since the early forties. . . .

"Within our own circle we get satisfaction from our social occasions. Covered dish suppers are always popular, and entertainment which follows tends toward amusement. . . .

"The project of building a meeting house has proved to be a real workshop in unity. We are knowing each other better, and we like what we know. We find that we can disagree without becoming disagreeable. Consciously we are building a meeting house, but unconsciously we are building a 'stately mansion' for our souls."

Correction: The Friends Book Store, 302 Arch Street, Philadelphia 6, Pa., informs us that the American price of Henry van Etten's book *George Fox et les Quakers* (Editions du Seuil, Paris, France) is two dollars. Our book review on page 274 of the May 5 issue had erroneously quoted it as being 80 cents.

The Friends Book Store also informs us that the publisher Harpers and Brothers has cancelled the publication of the book *A Woman's Place* by the late Pauline Trueblood.

Friends General Conference Cape May, N. J., June 22 to 29, 1956

The theme of the High School Section of the Cape May Conference this year deals with "The Reality of Religion." A stimulating and challenging program of speakers and discussion groups will take up the meaning of religion to man, its

relevance to high school students, and the problems of religion.

Included in the program are several of the principal addresses to be given at the Pier. In addition, Bernard C. Clausen, the new Religious Education secretary of Friends General Conference, Bertha M. Huey, counselor at Abington Friends School, Stephen G. Cary of the American Friends Service Committee, Richard H. McFeely, principal of George School, and Thomas S. Brown of Westtown School are scheduled to speak. Ample time is provided for discussion periods.

The entire High School Section will be housed at the Admiral Hotel, where the sessions also will be held. The facilities of the hotel and of Cape May permit a wide range of recreational activities, including swimming, tennis, and boat rides.

A full program for children in the Junior Conference has been planned. As before, the Junior Conference is divided into three distinct groups: Primary, Upper Elementary, and Junior High. The latter group includes those entering the ninth grade next autumn. This year parents of children in the two older groups of Junior Conference are being asked to assist the staff one evening during the week in order to give the staff an opportunity to attend some of the principal addresses.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

In reference to the letter from J. Kennedy Sinclair in your May 17 issue, your readers should have these additional facts in order to assess fairly this observation:

(1) F.C.N.L. expenditures in 1955 were one fifth higher than ordinarily because of additional money raised to oppose last year's compulsory military training legislation.

(2) Last year's F.C.N.L. expenditures are still much less than an average of a dollar per Friend for seeking through legislation progress toward world peace and disarmament, the abolition of conscription, the use of our mountainous agricultural surpluses, aid to the needy and distressed around the world, preservation of our basic civil liberties, and other testimonies which Friends uphold.

(3) The F.C.N.L. is probably the only organization registered with Congress that has consistently reported *all* its expenses, irrespective of whether they entailed legislative, educational, or promotional activity.

(4) The general practice now seems to be to report only those expenses which involve direct attempts to influence legislation. A recent F.C.N.L. Executive Council Meeting asked the staff to work out a similar formula for reporting F.C.N.L. expenses to Congress.

Friends who have been uneasy about this in the past can now be assured that the new reporting procedure will place F.C.N.L. in a much fairer perspective.

Washington, D. C.

WILMER A. COOPER

The two-part article, "A Stumbling Block to the Weak," by Willard Tomlinson in the FRIENDS JOURNAL for January 14 and 21, 1956, has been read and studied, as well as Hugh

Doncaster's articles on the subject of Friends and abstinence in *The Friend*, London, 1956. The correspondence incited by these has been followed with interest. Disturbing is the revelation that some of our members are reverting to an old custom against which Friends as a Society have borne a testimony.

Science has proved the narcotic nature of alcohol, and the possibility of drinks containing it being degenerating and habit-forming, lessening physical fitness, clearness of mind, or desire and ability for divine meditation. Therefore there is a challenge to us to abstain from alcoholic beverages and to do our utmost to help to remove entirely this great source of many evils.

It is absurd that any professing Christian should resort to such means for refreshment or sociability.

Newmarket, Canada

ELMA M. STARR

Coming Events

JUNE

10—Baltimore Yearly Meeting, Stony Run, at Gunpowder Meeting House, Sparks, Md. Ministry and Counsel, 9:45 a.m.; worship 11 a.m. For more details see page 348 of last week's issue.

10 to 17—Fourth Avon Institute at Avon Old Farms, Avon, Conn. Theme, "The Quaker Approach to Contemporary Affairs." For details see page 298 of our issue for May 12.

12—Commencement at Friends School, Baltimore, 7 p.m. Address by Eric Curtis, dean of students, Earlham College.

14—Haddonfield Quarterly Meeting at Mt. Laurel, N. J. Meeting for worship, 3 p.m., followed by business. At 7 p.m., Timothy Haworth of the American Civil Liberties Union, Philadelphia Branch, will speak on "Civil Liberties—1956." Supervision for children will be provided in Town Hall.

17—Old Shrewsbury Day at Friends Meeting, Shrewsbury, N. J. Meeting for worship, 11 a.m. Bring box lunch. 3 p.m., address by James F. Walker.

17—Community Lecture at Merion Meeting, Montgomery and Haverford Avenues, Merion, Pa., 8 p.m.: Dr. Shri S. Nehru, internationally famed jurist and cousin of Prime Minister Jawaharlal Nehru, "India and World Peace." He was a long-time friend of Gandhi. All are welcome.

18-24—California Yearly Meeting, Whittier, California.

19-24—New England Yearly Meeting, Lasell Junior College, Auburndale, Mass.

19—Philadelphia Quarterly Meeting, 45 W. School House Lane, Germantown. 2:30 p.m. meeting on worship and ministry; 4 p.m. worship and meeting for business; 7:30 p.m. address by Elizabeth G. Vining on "The Research and Writing of The Virginia Exiles." Mail supper reservations to Clarice Ritter, 105 W. Upsal Street, Philadelphia 19, Pa.

22-26—Canada Yearly Meeting at Pickering College, Newmarket, Ontario.

30-July 2—Canadian Young Friends Yearly Meeting, Camp Neekaunis, Wanbaushene, Ontario.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

MASSACHUSETTS

AMHERST—9:30 a.m., First-days, Old Chapel, University of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

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SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship
October—April: 221 E. 15th Street
May—September: 144 E. 20th Street
Brooklyn—110 Schermerhorn Street
Flushing—137-16 Northern Boulevard
Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street.
Chestnut Hill, 100 East Mermaid Lane.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.
Fourth and Arch Streets.
Frankford, Penn and Orthodox Streets.
Frankford, Unity and Waln Streets, 11 a.m.
Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

READING—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk. Walter Whitson; Jackson 8-6413.

ADVERTISING RATES: Display advertising—15¢ per agate line or \$2.10 per column inch; 10% discount for 6—24 insertions within six months; 15% discount for 25 or more insertions within one year. Regular Meeting notices—15¢ per agate line; no discount for repeated insertions. Classified advertising—7¢ per word, with a minimum charge of \$1.00; no discount for repeated insertions. A box number will be supplied if requested, and answers received at the FRIENDS JOURNAL office will be forwarded without charge. Advertising copy may be changed without extra charge. **FRIENDS JOURNAL, 1515 Cherry Street, Philadelphia 2, Pa. RI 6-7669.**

YOUNG FRIENDS SECRETARY WANTED FOR THE WILLIAM PENN FOUNDATION to represent Quaker concerns on the campus of Pennsylvania State University. The position allows part-time work in the graduate school.

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BOARDING at Abington Friends Home, Norristown, Pa.; Broadway 5-4144.

CAPE MAY, NEW JERSEY: Four furnished apartments at 22 Jackson Street, near Ocean; week, month, season. Write 214 Levick Street, Philadelphia 11, Pa., or telephone Pilgrim 5-6881.

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WANTED

SMALL APARTMENT, West Philadelphia, Pa., or suburb, by August 15 for young married couple, Friends, graduate students. Box H112, Friends Journal.

UNFURNISHED APARTMENT, Philadelphia, Pa., side Cobb's Creek section. Two rooms, bath, and yard or flat with refined Protestant family or woman; not over \$40 monthly, including utilities. Box S106, Friends Journal.

COMPANION for elderly lady for about twelve weeks. Friends home; beautiful country location. Kenneth and Susan Webb, Woodstock, Vermont; Woodstock 419.

MOTHERLY LADY, good housekeeper, to look after home, three young children, and father from August 25 through September; Westport, Connecticut. Box B110, Friends Journal.

SUMMER GUESTS: Former Cowperthwaite guest home opening under new management; north central Pennsylvania; near Friends Meeting House; ideal for older people; very reasonable rates. Irene Bown, Forksville, Pa.

TRANSPORTATION TO CALIFORNIA in August for graduate student, girl; will share expenses and driving. Box H111, Friends Journal.

TO BUY copies of "Peril of Modernizing Jesus," Henry Cadbury; "Daybook of Counsel and Comfort," George Fox; "Inside," Helen Bryan. Telephone Rittenhouse 6-4175, or write Florence Kite, 20 South 12th Street, Philadelphia, Pa.

SUPERINTENDENT WANTED FOR PHILADELPHIA QUARTERLY MEETING BOARDING HOME (Stapeley Hall) 6300 GREENE STREET

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There is great activity at Paupac these days, as spring slowly unfolds into summer. Cottages are being opened and many are occupied each weekend, while several others are under construction. Work is proceeding at the Lodge, so that it too will soon be ready to welcome guests. Now is the time to make plans for a visit to Paupac Lodge, Greentown, an ideal family vacation spot.

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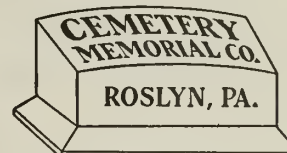
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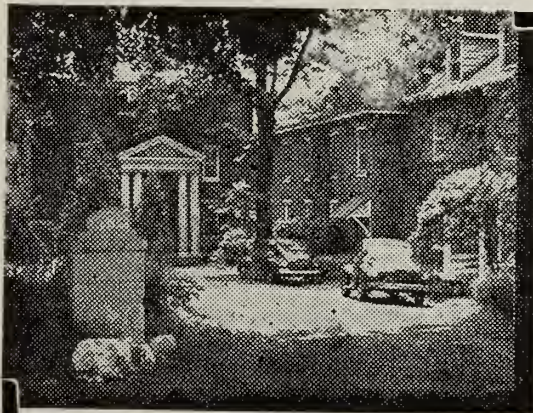
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by BLISS FORBUSH

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

JUNE 16, 1956

NUMBER 24

THE new Christian man does not curse the world; neither does he condemn and anathematize the possessed and the idolatrous. He shares the suffering of the world, bears in his body the tragedy of man. He strives to bring the liberating, spiritual element into all of human life. A personality which is strengthened and supported spiritually cannot permit the powers of the world to divide its forces, can never permit itself to be possessed by demonic powers. Such a personality is not isolated and shut in upon itself; it is accessible to all universal meaning and open to all superpersonal values.

—NICHOLAS BERDYAEV

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Editorial Comments

Obedience

IT is good news that one of the forthcoming Pendle Hill pamphlets will present some of the writings of Simone Weil. She was a French Jewess whose religious search led her so close to Christian thinking that her conversion seemed to some of her friends only a matter of time. An early death set an abrupt end to her creative and frequently prophetic production as a religious writer of rare acumen. One of her friends likened her to a church bell that had called many seekers into the church while it remained outside the edifice itself.

One of her books dealing with man's uprootedness reminds us of the fact that man has at all times sensed a persistent and healthy need for obedience. This urge to obey inward laws as well as the rules of society is ever present with us, even when we ignore or oppose it. Obedience is not a fashionable term. We prefer to speak of self-determination, self-rule, or autonomy and cherish nothing more than the freedom to make our own decisions. Yet even such impulses hardly ever omit a reference to our conscience. Ultimately, the uncomfortable term *obedience* turns up again behind the façade of any new vocabulary. We want to preserve our ties to moral law, to the moral and spiritual authority of God's word, the tradition of Christian wisdom, the voice within, that as God's continuous revelation may rise above the recognized ways of Christian society. We oppose human authority when it is self-appointed and does not derive its power from obedience to a higher obligation. We are also apt to deprecate obedience when it is given merely for obtaining a reward. True obedience, then, is based on free consent. Kings and rulers who do not recognize their obligation to be obedient to laws higher than their own are morally sick and will, in turn, cause their sickness to spread over their nations. When the bridges to eternity are torn down, disorder, revolution, and war will ensue. We must be able to sense in all human law an orientation to a world beyond the present moment. Ruling powers must, therefore, be symbols of a higher authority, whether they be kings, presidents, or parliaments. And in their own realm they will necessarily practice restrictions and observe duties in the exercise of their power.

The Law Within

These thoughts receive special pertinence from the experiences of modern history. Dictatorships have illustrated their truths anew. The need for obedience confirms also the principle of religious freedom when outward authority is absent, a state such as Friends enjoy in their organization. In fact, we may claim that the sense of obligation toward a higher law is present in a particularly strong measure within the life of our Society. We aim to give the Inner Light, God's voice within man, the final authority. Our educational philosophy and practice attempt to appeal again to this free consent. We avoid recourse to outward restrictions, considering them nothing but matters of temporary expedience. This course has hazards which any high venture must take.

We know of the greater hazards inherent in authoritarian society and authoritarian religions. We are also being made aware of the painful results in the lives of young people which are caused by the absence of inward consent to outward authority. Obedience implies self-rule and service. It holds the promise of independence and dignity. The reward of obedience is freedom before God and man and the liberty to be "wise as to what is good and guileless as to what is evil," a promise that Paul attaches to the virtue of obedience (Romans 16:19).

In Brief

San Francisco had by far the highest rate of alcoholism among the nation's big cities in 1950, the most recent figures being available from that year. It had a rate of 4,190 alcoholics "with complications" among each 100,000 adults. Next came Sacramento, with 2,780, and Louisville, Kentucky, with 2,380. Among the top 26 cities rated were Wilmington, Delaware (2,120), Long Beach, California, and Hartford, Connecticut (each 2,070), Washington, D. C. (1,760), Philadelphia and Pittsburgh, Pa. (1,730 each). The lowest rate—440 for 100,000 adults—was reported for Austin, Texas, and Charlotte, N. C. New York and Nashville, Tennessee, rated the 31st place with 1,550 each.

Our Mysterious Universe

By KATHARINE M. WILSON

SCIENCE, which in the nineteenth century undermined belief in a spiritual factor in life, is in this century undermining the materialistic view which it helped to establish. It appears, likewise, that as long as scientists keep within their present terms of reference, they cannot hope to discover the fundamental truths of our universe.

On the mathematical side, Dr. Martin Johnson in the Eddington Memorial Lecture for 1952 shows that symbols relating time, space, and matter merely manipulate an unknown, being equally valid for both possible views of their relationship. Thus, either time alters with age while space and matter remain static, or else, as is more generally believed, time remains a constant, but there is a continuous creation of matter in an ever-expanding universe. In this view, incidentally, the world must have been created, as it were, in one instant as a compact, small unit. But, whatever the facts, the formulae work. They function on a basis of fundamental ignorance.

An Unknown

If we follow up the investigation of matter, we discover that at its furthest analysis the atom depends on movements of something (or of nothing) that do not obey our definitions for matter. In fact, the atom has not a material basis at all, but depends on an unknown. Moreover, either nothing causes the movements which make the atom, or else something not within the material universe. Scientists usually express this by saying that the movements are causeless.

A Nonsensory and Nonphysical Faculty

The problem only begins here. Physical Research workers investigate the nature of *psi*, which we could define as phenomena in our human experience which fail to keep the rules of the physical universe. Such phenomena have a long history, but since they indicate some factor not consonant with science or common sense, we have left them out of the picture until recently. The *Proceedings* of both the English and the American Societies for Physical Research are full of verified examples of precognition, telepathy, clairvoyance, and, even more surprisingly, of psychometry, for some people

by feeling an object can perceive facts about its unknown and unseen owner.

As long as such phenomena remained spontaneous and sporadic, we could forget them. But within the last quarter century many research workers (the most notable in America) have conducted experiments in this field under rigorous scientific conditions. Professor J. B. Rhine of Duke University has shown that some people can not only "guess" with a more than chance degree of accuracy such simple signs as a cross, a circle, a square on cards turned over by an unseen agent, but also that it is not necessary to have an agent or transmitter. They can "guess" with as great accuracy when the pack of cards is shuffled mechanically and not turned face up until after the "guesses" are recorded. It looks as if what we call telepathy and clairvoyance may be the same thing, a perception not transmitted through the usual physical channels of the senses.

Anyone who reads the actual records must be impressed by the precautions taken to prevent fraud. Some of them seem even pedantic. The experimenter needed to make sure that one cannot shuffle a pack of cards face downwards in such a way that the cards correspond with an unknown order. He tested this only to find that we can assume no such thing; it is possible to shuffle cards so that their order corresponds to a more than chance degree of accuracy with an order which one does not yet know.

Equally surprising are his experiments with dice throwing. Some people can predetermine the fall of dice, and this where the method of throwing is mechanically done by someone else. Such experiments have now been verified by other experimenters, some of whom started their experiments in order to disprove such findings. What has been demonstrated is a *psi* way of perceiving and a *psi* way of influencing physical objects.

Thus man apparently has a nonsensory and a nonphysical faculty of both perceiving objects distant in space and of influencing the movements of such objects. In the mind of man there is some nonmaterial factor that heretofore psychology has failed to note. But the problem does not end here, for matter, too, must have some nonmaterial relationship with mind for man to use this sort of perception and this sort of influence. Psychological research has set a problem not only for psychologists, some of whom recognize the challenge, but for physicists, also, unless this is the same problem that they have already met in atomic research.

Katherine M. Wilson is a leader in the Seekers Association, England. The original paper on the above subject was written for the Seekers Association and then published in the October 1954 issue of *The Congregational Quarterly*. The article in its present form has been adapted by the author from its longer version.

Nor does it end even here, for physical research has proved that it is not only in astronomy and physics that we must reconsider our conception of time, but in the human mind and in the relationship between distant objects and the human mind. Whately Carington experimented to see whether distance affected clairvoyance, and discovered that his recipients in England and in America, who aimed to draw different unseen pictures he set up in his study at a given time on successive days, reproduced with a more than chance accuracy not those in his study on the day when they drew, but those of the day before or *the day after*. This displacement made Dr. Soal of the English Society for Psychical Research check an old experiment of his with Rhine's cards, which had failed to reveal more than a chance result, to discover whether they showed such displacement. The result was positive for some of his subjects who had "guessed" with a more than chance accuracy, not the card they were trying to, but either the one before, or the one following. It seems, then, as if they could perceive more easily a future card than one turned at their moment of perception.

Following this, Rhine experimented with his colleagues at Duke and discovered that some could record with a more than chance accuracy the fall of cards in a pack not yet shuffled. To make sure of his statistics, he got statisticians not implicated in his experiments to audit, one might say, his method of calculating results. They vouched for his honesty and competence.

It seems that anyone not afraid to face the consequences must admit that the case for precognition, or for what looks like it, has been proved. In other words our common conception of time involves some fallacy. Either our experience of time is not along a continuous unbroken line, or else knowledge of the future lies in some nonmaterial storehouse from which human consciousness can sometimes pilfer.

Some Greater Power

A materialistic universe would seem to imply a mechanistic. Nineteenth-century science tended to encourage this sort of materialism. Not so today. Biologists are beginning to reject mechanistic and behaviorist patterns to explain the actions of animals. Likewise, it now seems that there are astronomical odds against the different species having evolved by chance. Among biologists, Professor A. C. Hardy, writing in the *Proceedings* of the Society for Psychical Research (England) for May 1953, says that the idea that some physical thing like genes transmits inherited characteristics has been exploded. Evolution can be explained only by presupposing some creative purpose, for the coincidences are too incredibly complex and too patently purposive

to arrive by chance. At the moment the fact of inheritance cannot be explained. Hardy ends his article by saying that it would fit all the facts if there were a "species-mind," shared by all individuals of the species, that kept each true to its type. If this is so, he says, one would expect man, the animal conscious of himself, to be aware of his "species-mind." And, he concludes, this is indeed so. "All true religious experience points to the existence in all races of men of a feeling of being in touch with some greater power beyond their individual selves. What we recognize as religious experience in ourselves may be the development of something similar in all animal life."

Jungian psychologists, working on religion from a scientific angle, discover in the human mind archetypes, or fundamental dispositions, which make themselves conscious to us as images or symbols. One such archetypal image is that of God. It expresses something lying in every human mind as a fact, which we deny at the peril of our mental health. What lies behind the archetype, or how it came to be imprinted on the human psyche, psychologists in their capacity as scientists cannot say. There lies at the back of the human mind, as of the material universe, an unknown.

Louisa May Alcott and Others: Some Literary Autographs at Swarthmore

THE manuscript collection of the Friends Historical Library is, of course, composed primarily of letters and papers of Friends. But it would be a mistake to assume that it includes only Quaker documents. Even in their days of maximum withdrawal from the "world," Friends have always had relationships with the "world's people," indeed often with some of its most eminent people. So it is not really surprising that a good many letters and documents of literary figures should turn up at Swarthmore.

But it took a systematic survey of the collection, stimulated by a request from the American Literature Group of the Modern Language Association, which is compiling a checklist of all known manuscripts of American authors, to reveal just how many such pieces there are in the Library. The survey has just been completed and the results registered with the compilers of the checklist. The following brief summary will serve to let Friends know how many unsuspected literary treasures there are at Swarthmore.

Naturally it was to be expected that the Quaker writers would be represented. Probably the most notable literary treasures in the Library are the three precious

drafts of John Woolman's Journal, which have been on deposit for many years, together with the manuscript of his *Considerations on the True Harmony of Mankind*; and the large and growing Whittier collection, which now comprises 130 letters, 36 manuscripts of poems and other writings, and a number of miscellaneous additional documents of biographical interest, such as a draft of his will.

The American Literature Group casts its net wide; Friends may be surprised to realize how many Quakers have gained admittance to at least the outer courts of the American literary pantheon and are considered worthy of study by literary scholars. John Bartram, the naturalist, Anthony Benezet, the schoolmaster and humanitarian, Thomas Chalkley, the sea-captain and minister, Samuel M. Janney, the historian of Quakerism, James Logan, the statesman and scholar, William Penn, the founder of Pennsylvania, and Robert Proud, the historian of Pennsylvania, are all listed as American authors. The Friends Historical Library has manuscripts of all of them in quantities ranging from one letter of John Bartram to nearly 800 pieces of Janney documentation. (Since the recent survey dealt only with American authors, no account is taken here of the letters of English writers like Bernard Barton or Mary Howitt.)

It was, however, the rich variety of non-Quaker literary material in the collection that was so surprising and so gratifying. Here are letters, notebooks, drafts of poems, and the like of such prominent figures in our literary history as William Cullen Bryant, Ralph Waldo Emerson, Oliver Wendell Holmes, James Russell Lowell, Francis Parkman, and Walt Whitman. Here are similar documents of lesser writers like Bronson and Louisa May Alcott, Lydia Maria Child, George William Curtis, Thomas Wentworth Higginson, Lucy Larcom, S. Weir Mitchell, Agnes Repplier, Harriet Beecher Stowe, Bayard Taylor, and Albion Tourgee. And here are papers of well-known men and women who might not at first be considered literary figures at all: Phillips Brooks, William Ellery Channing, William Lloyd Garrison, Horace Greeley, Abraham Lincoln, Horace Mann, Wendell Phillips, Charles Sumner, and Woodrow Wilson.

Some of these manuscripts came into the Library as isolated gifts. Others were part of autograph collections, such as that of the late Charles Francis Jenkins. But most of them simply turned up in the correspondence of Friends like Isaac T. Hopper, Elizabeth Powell Bond, or Howard M. Jenkins, who numbered many of the literati among their acquaintances.

To Elizabeth Powell, a student at Vassar in 1869, for instance, Louisa May Alcott wrote that she hoped her recent book, *Little Women*, would be useful to the college girls "for the cure of headaches or any other ills which they can lighten." She went on to comment amusingly on *Little Men*, which was not yet published: "A sequel will be out early in April, & like all sequels will probably disappoint or disgust most readers, for publishers won't let authors finish up as they like but insist on having people married off in a wholesale manner which much afflicts me. 'Jo' should have remained a literary spinster but so many enthusiastic young ladies wrote to me clamorously demanding that she should marry Laurie, or somebody, that I didn't dare to refuse & out of perversity went & made a funny match for her. I expect vials of wrath to be poured out upon my head, but rather enjoy the prospect." (This letter, incidentally, was printed in Emily Cooper Johnson's *Dean Bond of Swarthmore*, but seems to have escaped the attention of Alcott students.)

Though letters of special interest to the literary scholar will no doubt continue to turn up in the Friends Historical Library from time to time, they are in the nature of "plums." The main interest of the Library continues to be in collecting, preserving, and making available to scholars the papers of Friends—"important" Friends and "ordinary" Friends alike. Innumerable Quaker attics, storerooms, strong boxes, and safe deposit vaults contain old family papers—bundles of yellowing letters which Friends may mistakenly consider of merely sentimental or family interest. These are the indispensable bread and butter of the Quaker historian, and occasionally a "plum" may appear. In any case, the papers belong in a library, and the director of the Friends Historical Library is always glad to help Friends reach a decision about such papers as they may have.

FREDERICK B. TOLLES

Internationally Speaking

(Continued from page 370)

nation's pursuing its own objectives instead of awaiting instructions from the United States.

Despite the growing feeling that, modern weapons being what they are and national interests being what they are, military methods are becoming irrelevant to international conflicts, the competitive tendency in armaments is sufficiently dangerous to make their regulation and reduction by international agreement and under international supervision highly desirable. Therefore such studies as Professor Nelson's careful article in the *FRIENDS JOURNAL* (June 2, 1956) are helpful just now

when the United States is the only country to which reductions of armaments seem to offer serious economic problems. As Professor Nelson shows, those problems can be solved; it is important that these solutions be set forth adequately before fear of the resulting problems persuades this country to block disarmament agreements just as they seem to approach possibility.

Private groups are beginning to study such questions and an attempt is being made to interest the Congressional Joint Committee on Economic Problems, of which Senator Paul Douglas is a member. Some of the essential facts seem to be more easily available to a governmental committee than to a private organization.

June 4, 1956

RICHARD R. WOOD

Friends in the Ecumenical Movement

By ELIZABETH REED

THE reformation which began over 400 years ago in the Christian Church continues. As a part of this continuing reformation, the church has entered upon a tradition-shaking phase of restoration, a period of serious attempts among the various branches and denominations of the church to develop mutual understanding among themselves and wholeness of witness to the world.

An interesting aspect of the current world-wide ecumenical movement among the churches is the participation of Friends in the movement. At first glance, to an outsider this cooperation is surprising. Why are Friends concerned in promoting unity among churches, many of whose approaches and emphases they do not entirely favor? Then, too, Friends are well-known for their independence of thought and action and tend to shy away from efforts which might seem to hint of regimentation. Further, Friends' individual guidance from the Light Within does not point toward enthusiastic response to activity even remotely seeming to infringe on such guidance.

The fact remains, however, that Friends are interested in the ecumenical movement to the point of actual participation in it. They have cooperated from the beginning of the twentieth century in various plans leading to the formation of the World Council of Churches, which sponsors the main organized ecumenical movement, and they have taken active part in the international conferences arranged by the Council and its predecessors. In contrast to what might seem to be, superficially, the "natural disinclination" of Friends in the churches' ecumenical activity, there are several sound bases on which such an interest is built.

Transmitting Spiritual Truth

One basis is the concern of Friends to disseminate to

Elizabeth Reed is a member of the Church of the Saviour, Washington, D. C., a small ecumenical fellowship which has made wide use of Friends literature and many of Friends practices. The ideas in the article came to her while she was attending a conference at Pendle Hill.

the world the truth as they know it. Although less actively evangelistic than in the early days of Quakerism, Friends are constantly seeking ways to transmit to the world the spiritual truth they have discovered. Rufus M. Jones wrote in 1932, "The most urgent problem before us today, if we are eager to carry spiritual vision and power into the life of our present-day world, is the task of drawing together the branches of the Christian Church into one living whole, sufficiently unified to be an organ of the Spirit, and possessed of wisdom and power enough to attract into its wide family life the multitude of spiritually minded persons who at present have no religious home and no group fellowship."

Promoting Peace

Another basis for Friends' participation in ecumenical activity is their unflagging and widespread concern in promoting peace. Friends are quick to sense the significance of groups and movements striving to heal and unify wherever divisions and prejudices are present. They tend to favor movements for international cooperation on all levels—economic, social, political, cultural. As a fellowship of the Spirit, it is logical for the Society of Friends to cooperate with and participate in international efforts of the churches to live together more closely and to communicate more frequently at an increasingly deep spiritual level.

Making a Special Contribution

A third important basis for their participation in the ecumenical movement is the particular contribution which Friends can make to it. Participation and formal attendance in international ecumenical conferences is not enough. Friends can bring certain spiritual emphases to the movement which, if not present, can gravely weaken ecumenical activity. Howard H. Brinton points in the direction of Friends' special contribution to the ecumenical movement when he writes in *Friends for 300 Years*, "It was inevitable and essential that the type of behaviour developed in the Meeting Community should

spread to the world outside. Community, equality, harmony, and simplicity create attitudes of mind and heart which cannot be confined to any one place or group." If the attitudes of the Meeting Community can be carried to the "outside" world, why not also into the ecumenical movement of the churches? Because of widely different interpretations of the sacraments, various conflicting ideas on the nature of the Church, and often a language barrier, international ecumenical conferences need to develop ways of meeting and worshiping in "one Spirit." Since the common denominator among the churches is the Spirit, techniques and practices which evoke the Spirit are essential for spiritual depth and oneness of purpose. Here is a place for those who have developed special genius in silent worship and community. Here is a place for past masters at peace making. Here is a place for those who know the universality of the Spirit—and for those who know how to be tolerant with love.

Friends have always known that the Light is indivisible. They have long cherished the vision of the one spiritual Church. If the continuing reformation in the Christian Church is to flower fully into restoration, the Church must realize its oneness of Light and Spirit. Friends can uniquely help to restore to the Church through its ecumenical movement the practice of the Light Within, missing so largely—and lamentably—these 300 years.

Books

THE HUMAN VENTURE. By GERALD HEARD. Harper and Brothers, New York, 1955. 310 pages. \$4.00

Here Gerald Heard states as "the problem of today—the reconciliation of man's capacity to invent, discover and expand, with his power to hold together and compose experience in an adequate framework of meaning." He traces through the rise and development of civilization the courses of what he names Religio Number One, Two, and Three, which respectively attempt answers to the questions "Where am I?" "What am I?" and "Who am I?" Religio Number One develops the answer of science, or "identification with nature," to the first question; Religio Number Two, the answer of social cohesion to the second question; and Religio Number Three, the answer of psychology to the third question. Historically, Religio Number One has been characteristic in Western civilization, Number Two in the Chinese, and Number Three in the Indian.

"Buddhism . . . Christianity and Islam now remain the three great surviving religions. It is clear that they survive because they all claim to be universalist. . . . The reason for their continuance may well be because each of them preserves within itself, and to a great extent represents, one of the three basic patterns of human religio." Roughly, Christianity finds its answer in nature and science, Islam in ethics, and Bud-

dhism in psychology. Gerald Heard says further that today no single religion "has the openness to psychological knowledge, the sociological acceptance, and the cosmological insight that are required to make contemporary cohesion."

Today these three "answers" need to be combined, he feels, in "a new balance, a new sanity. That new balance will be found in a contemporary, triple comprehension of man's orientation, solidarity, and self-awareness."

"Once man resolves to construct such a frame, he shall have for the first time the capacity to sustain the dynamic richness of human experience and the expansive power of the human mind. Then only will it be possible to have a peace that is not coercion but consent, and a civilization which is the great community and not the great state."

MILDRED B. YOUNG

RELIGION IN CRISIS AND CUSTOM. By ANTON BOISEN. Harper and Brothers, New York, 1945 and 1955. 270 pages. \$4.00

This is not a new book, but to many a reader it is a new treatment of what is part of our familiar surroundings. It attempts exploration and interpretation of religious experience in individuals, groups, sects, and even whole cultures as illuminated by psychology.

The author has been teacher, clergyman, hospital chaplain, an early student of the psychology of religion, and a founder of the movement for clinical training of pastors. Years ago he wrote a book called *The Exploration of the Inner World*. In the present volume he considers individual and group reaction to crisis, to frustration and sense of failure. Overcoming difficulties develops character. Or sudden illumination brings a sense of fervor and acute awareness of something from outside and above. There is a chapter on and many other references to George Fox and his "openings." The Quakers and other groups arose in a time of crisis, social and political. The "holiness" sects grew rapidly in the economic crisis of the 1930's. The book attempts to answer how and why.

Individual reactions may not be sound, or find acceptance in the group. Is it valid, helpful insight or mental illness? The Messianic complex or something akin is common in mental hospitals. There are striking comparisons or parallels of religious experience, especially sudden leadings or insight, with mental aberrations.

LOVETT DEWEES, M.D.

NEW TESTAMENT FAITH FOR TODAY. By AMOS N. WILDER. Harper and Brothers, New York. 181 pages. \$2.50

Amos N. Wilder, professor of New Testament Interpretation, Harvard Divinity School, has written an important book for the thoughtful Christian reader who finds some difficulty interpreting the traditional symbols used in the Bible. Dr. Wilder's findings are highly important. If we cannot wholly accept, or are confused by the language of Jesus, of Paul, or of John, surely it is the business of the Christian seeker to

attempt to discover clues leading to an answer to his dilemma.

Chapter titles indicate the scope of this scholarly book: "Commending the Gospel in our Time," "The Language of Faith," "The Proclamation of Jesus," "The Message of Paul," "The Johannine Witness." The fifth chapter, "The Johannine Witness," will be of special interest to members of the Society of Friends as the mystical quality of much of the Fourth Gospel has peculiar significance for us. Of it Dr. Wilder says, "But the supreme marvel of the writing lies in the way our life in time is related to ultimates, and in the sense it gives us that the days of our years can and do receive ineffable meaning from the divine immanence as well as from the divine transcendence. . . . To those large modern groups who are alienated from prevailing types of sectarian Christianity this Gospel comes with fresh appeal. Its concern with Christ known as the Spirit and with man's destiny in terms of eternal life speaks persuasively to men today."

Dr. Wilder discovers three strains of New Testament faith: in Jesus—"The Kingdom of God is at hand, repent and believe in the Gospel" (Mark 1:15); in Paul—"The righteousness of God is revealed" (Romans 1:17); in John—"This is the victory that overcomes the world, our faith" (1 John 5:4). In his exploration of these three strains Dr. Wilder throws light on some of the difficulties which beset many earnest seekers in our day. We owe him a debt of gratitude, for while it is true "that we must ultimately rest the appeal of the Gospel upon the work of God in men's hearts," we need the help of enlightened men in our quest.

RACHEL R. CADBURY

NEW TESTAMENT THEOLOGY. By ETHELBERG STAUFFER.
The Macmillan Company, New York, 1955. 373 pages.
\$4.25

This is a translation of the important work of a German scholar, Ethelberg Stauffer, who was forbidden to teach during Hitler's rule. It is a careful and scholarly analysis of the thought of the New Testament. It does not evaluate the New Testament thinking or ask to what degree it may be relevant to the present. That evaluation is left to the reader. This is an honest attempt simply to state what the New Testament says and teaches.

The book is so compiled that it will be of value to both laymen and specialists. There are 257 pages of text, which, even if at times difficult, can be comprehended by the concerned layman. In addition there are 94 pages of notes and appendices for the specialist who desires further documentation, deeper discussion, or suggestions for further reading.

This is a book to be read slowly and with meditation. The Bible should be kept handy as every page contains several Bible references and the full value of the book will come only with the reading of those passages. If there are any who still believe that theology is something that began in postbiblical times or that it began with Paul, not Jesus, this book should prove the final refutation of that idea.

WILLIAM HORDERN

Friends and Their Friends

A call to a 1956 American Friends Conference on Race Relations has just gone out to all Monthly Meetings as a result of the concern minuted by the two Baltimore Meetings last spring. The plan calls for about 150 Friends to meet in Wilmington College, Wilmington, Ohio, from August 31 through September 3, Labor Day. Algie Newlin of North Carolina has consented to serve as Conference chairman. Vice chairmen are Emmet Frazer, Clarence E. Pickett, and Errol T. Elliott. The Conference office is 104 C Street, N.E., Washington 2, D. C. Friends interested in attending are asked to apply through their Yearly Meetings. Members of independent Meetings should apply through the Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa.

The Planning Committee for the Conference will meet again at Cape May, N. J., on June 24. Suggestions for the conference will be appreciated. It is hoped that it will offer an opportunity for Friends to formulate more clearly the ideals in human relations to which our faith impels us, and to find the way and the strength for achieving these ideals.

The Executive Committee of Florida Avenue Meeting, Washington, D. C., has approved the appointment of Anne Z. Forsythe as Meeting secretary on a part-time basis, effective June 14. She will spend three full days a week in the Meeting office in addition to Sundays and committee or other evening meetings when her presence is needed. Her appointment is for one year.

Anne brings to the work fine qualities of spiritual leadership as well as many years of experience with the Women's International League for Peace and Freedom, and the Friends Center and the Quaker Student Hostel in Geneva, Switzerland. The Meeting is fortunate to find within its membership so well qualified a person available for this service.

The 16,500 blind persons in Pennsylvania will receive increased benefits as of June 1, 1956. The most important of these will be the monthly pension increase from \$50.00 to \$60.00. Some 21,000 pieces of mail were distributed in preparing for this successful legal action, and between ten and fifteen thousand people wrote to the Governor. William Taylor, our blind Friend from Media, Pa., was active in the promotion and preparation of the legal measures. He is a member of the Media law firm of Holl, Taylor, and Holl.

Joachim Leppmann is associate bridge engineer for the San Francisco Toll Crossings, a state organization. He is now working on the 4.2-mile-long, two-level bridge from San Francisco across the Bay to Richmond. Other bridges are planned for the future. Marianne Leppmann, his wife, is pediatrician at the Kaiser Foundation Hospital at Oakland, one of eight or nine centers maintained by a health insurance plan. Both are members of 57th Street Meeting, Chicago.

The friends of Dr. William W. and Catherine J. Cadbury honored them at a dinner at Pendle Hill the evening of May 18. In recognition of their work in China for many years and their long association with the Japan Committee, the family and friends shared in a delightful evening of reminiscing and expressions of appreciation.

Carroll Binder, a member of 57th Street Meeting, Chicago, died in Minneapolis on May 1, 1956. He was editorial page editor of the *Minneapolis Tribune*.

Sylvan E. Wallen, who exhibited a history of the postal cancellations of Japan from the beginning to the present, was awarded a gold medal at SEPAD (the annual stamp show of the eastern Pennsylvania and Delaware clubs), held the week end of May 25 at Friends Select School, Philadelphia.

English Friends hope to find a British Quaker family willing to settle in Russia to work as ambassadors of good will. Some skill in teaching or in another profession is desirable to facilitate the integration of the family with Russian life. At the moment no applicants seem to be known, and the project may have to wait a considerable time for its realization. Friends are also considering an exchange of families so that a Russian family might settle in England for a time. In describing the project in *The Friend*, London, Hallam Tennyson, secretary of the East-West Relations Committee, reminds readers of the pioneering example of Rebecca and Harry Timbres of the United States, who in the 1930's were engaged in health work in Russia. Harry Timbres died there of typhus after only one year with a Malaria Control Unit.

To Our Subscribers

The Board of Managers of FRIENDS JOURNAL regrets to announce that beginning July 1, 1956, the annual subscription rate of this weekly will be \$4.50 per year (\$5.00 for foreign subscriptions). The high cost of production has made it necessary to take this step. It should be remembered that even this new rate does not meet the actual production costs of the FRIENDS JOURNAL. The financial support of the Associates, of some Yearly Meetings and other bodies of the Friends, as well as donations by individuals, has in the past covered the inevitable deficit which a small religious publication sustains.

We want to take this opportunity to thank our subscribers and Associates for their loyalty and hope that they will take as active an interest in our work as they did during the first year of the existence of the FRIENDS JOURNAL.

ELEANOR STABLER CLARKE,
Chairman

Kenneth Carroll, editor of the *Southwest Friends Newsletter*, will give the Bible lectures, "Great Themes from the Gospels," at the Pendle Hill summer term during July. He has just received a promotion from the rank of assistant professor to that of associate professor of religion at Southern Methodist University, Dallas, Texas. An article by Kenneth Carroll, "Joseph Nichols, of Delaware: An Eighteenth Century Religious Leader," appeared in the March issue of *Delaware History*. Joseph Nichols was the founder of the Nicholites or "New Quakers" who were to be found in Maryland, Delaware, North and South Carolina in the last half of the eighteenth century and who merged with the Society of Friends about 1800.

The following statement was issued from the London Yearly Meeting of the Society of Friends. A copy was sent to the Home Secretary.

"The Society of Friends in its annual meeting welcomes the bill now before the House of Commons for the removal of the death penalty for murder.

"We feel that we should at this time declare once again our unwavering opposition to capital punishment. The sanctity of human life is one of the fundamentals of a Christian society and can in no circumstances be set aside. Our concern, therefore, is for all victims of violence, not only the murderer but also those who suffer by his act.

"The sanctioning by the state of the taking of human life has a debasing effect on the community, and tends to produce the very brutality which it seeks to prevent.

"We realize that many are sincerely afraid of the consequences if the death penalty is abolished, but we are convinced that their fears are unjustified.

"We are thankful that so many of our fellow countrymen are actively facing this issue. We fervently hope that the bill will be passed by Parliament without limitation."

Twenty persons from Friends Meetings in New England and the regional office staff of the American Friends Service Committee attended a recent seminar at Quaker House in New York City. During the three-day visit the guests heard several speakers discuss the United Nations and international relations and visited Canadian, Soviet, and Austrian delegations. Among the speakers they heard were Samuel Marble and Grant Fraser, members of the Quaker Team at the United Nations; Meado Zaki, U.N. staff member, who was a member of the A.F.S.C. team which worked in the Gaza strip; and Walter Zimmerman, Y.M.C.A. World Services staff member in Thailand.

O. Theodore Benfey, associate professor of chemistry at Haverford College, who has been on sabbatical leave studying at Harvard, is to join the faculty of Earlham College next fall as professor of chemistry. Theodore Benfey has been active in the Society for Social Responsibility in Science and Young Friends activities.

London Disarmament Negotiations

A general tendency to move away from the idea of a comprehensive disarmament program and to consider partial and limited steps as interim measures was observed by Sydney Bailey, Quaker International Affairs representative at the United Nations, in a recent report on the London disarmament negotiations.

"There are indications that all countries on the U.N. Subcommittee are more willing than formerly to abandon positions of absolute rigidity and are entering negotiations with some fluidity of approach," he said.

"Those who expected the major powers to reach agreement this spring on a comprehensive disarmament program will be disappointed that progress was only slight. Those who see this as a long haul, requiring considerable patience and persistence, will welcome the progress—for progress there undoubtedly was. The talks themselves were conducted on a rational and polite plane, which is itself to be welcomed. The purpose of all the powers seems to have been to explore the possibility of agreement rather than to conduct propaganda. There was some clarification and adjustment of the positions of all major powers. Indeed, there is now quite a large measure of agreement between the powers."

Sydney Bailey concludes the report with ten points which seem to be generally acceptable: (1) Levels of armed forces after disarmament should be balanced, and each step in the disarmament process should be designed to increase the security of all. (2) The disarmament program should proceed by steps which link reductions of armaments and control measures. (3) An effective control organ should be set up before disarmament begins. (4) Conventional disarmament should begin with a freeze and be followed by some reductions. . . . (5) Nuclear disarmament should follow conventional disarmament. (6) The diversion of nuclear materials to peaceful purposes should begin as soon as possible. (7) The inspection system should be effective and include reciprocal aerial reconnaissance. (8) Savings from disarmament should be used to help the people of underdeveloped areas. (9) A disarmament agreement should include as many countries as possible and be implemented within the framework of the United Nations. (10) Disarmament should proceed step by step with the settlement of other problems.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I was very much interested in the article "Minneapolis Unique Meeting" in the FRIENDS JOURNAL of May 26, 1956. The growth and the important place the Meeting holds in Minneapolis is due, I feel, to two things. The forums by prominent Friends were wonderful. No doubt the other reasons listed by Frank P. Donovan, Jr., have played a part. But Richard Newby's truly Pentecostal fire comes first. The other reason is that in that Meeting there is love. You feel it, you

share it, you catch it. I am a better woman and wiser and more tolerant, and I am sure more loving and giving for my five years in Minneapolis Meeting. It is truly important leaven in the loaf.

Utica, N. Y. KATHARINE BURRELL DAVIS

Do you think the following summary will assist in relating me in fellowship with Friends all over America and Canada during my six months' stay here?

Sponsored by the American Friends World Committee, I am quite a free-lance Quaker missionary, invited by individual American Friends whom I have already met or hope to meet in the Chicago area, then under the kind guidance of the von Laue family in California, then with Denver and Boulder Friends, then with Ralph Rose as my leader in the Midwest and Barnesville.

Two months in Canada will be followed, after September 4, by visits to the Dayton, Wilmington, Ohio, area and the Richmond area. During the month of October I hope to be resident in Pendle Hill.

I would like Friends anywhere within reach of the foregoing places to feel free to call upon me to speak of my experiences in my work for peace over many years prior to 1914, and since 1945 in various countries, including Russia and Cyprus.

Mail will reach me via James Walker, 20 South 12th Street, Philadelphia 7, Pennsylvania.
Philadelphia, Pa. CHARLES MARLAND
(Charles Marland is a member of Kingston Monthly Meeting, England.—Editors)

I was sorry to see that Paul Nelson, Jr., in his article in your issue of June 2 seems to suggest that the Federal government should hand out money to the states for this and that. Why should we please some Federal officer who thinks he knows what the states need better than the states themselves? If the Federal government can afford that, why can it not afford to lower Federal taxes so that the states can comfortably, or not so comfortably, pay for their own schools, their own roads, and their own water and sewage management? It is desirable to have a framework of main roads across the country. But why should not each state build a portion of such, connecting at the state border with the part in the next state? Is it not more important to teach states self-reliance than to equalize opportunities?

Red Hook, N. Y. J. DeLANCEY VERPLANCK

Coming Events

JUNE

15 to 17—Baltimore Yearly Meeting Young Friends Conference at Blue Knob State Park, near Bedford, Pa. Further information may be obtained from J. Richard Houghton, 919 South 16th Street, Arlington 2, Va.

17—Centre Quarterly Meeting at Dunnings Creek Monthly

Meeting, Fishertown, Pa. Ministry and Counsel, 10 a.m.; worship, 11 a.m.; dinner served, 12:30 p.m.; business meeting, 1:30 p.m. Barnard Walton and Josephine Benton will attend.

17—Old Shrewsbury Day at Shrewsbury, N. J., Meeting House. Meeting for worship, 11 a.m. Bring box lunch. At 3 p.m., address by James F. Walker.

17—Community Lecture at Merion, Pa., Meeting House, Montgomery and Haverford Avenues, 8 p.m.: Dr. Shri S. Nehru, internationally famed jurist, cousin of Prime Minister Jawaharlal Nehru, and long-time friend of Gandhi, "India and World Peace." Co-sponsors: Main Line, Delaware County Evening, and Lower Merion Branches, Women's International League for Peace and Freedom; and Radnor Meeting, Pa.

17, July 15, August 19—Meeting for worship at the Old Quaker Meeting House in North Pembroke, Mass., 3:30 p.m., followed by a social gathering. The meeting house is on Route 3 about 30 miles south of Boston, at the junction with Route 139.

17 and 24, July 22 and 29, August 19 and 26—Meeting for worship at the Old Kennett Meeting House, Pa., 10:30 a.m., Daylight Saving Time. The meeting house is on the Baltimore Pike, U. S. Route 1, three miles east of Kennett Square, Pa.

19 to 24—New England Yearly Meeting at Lasell Junior College, Auburndale, Mass.

19—Philadelphia Quarterly Meeting, 45 West School House Lane, Germantown, Philadelphia. Meeting on Worship and Ministry, 2:30 p.m.; worship, 4 p.m., and meeting for business; at 7:30 p.m., address by Elizabeth G. Vining, "The Research and Writing of *The Virginia Exiles*."

22 to 26—Canada Yearly Meeting at Pickering College, Newmarket, Ontario.

22 to 29—Friends General Conference at Cape May, N. J.

24—Annual meeting at Millbrook, N. Y., 2:30 p.m. Guest speaker, Gerard DeGre, associate professor of sociology at Bard College and chairman of the social studies division, "Man: Thou or It." Friends are also invited to worship at Oswego, Moore's Mills, N. Y., at 11 a.m., with picnic lunch preceding the meeting at Millbrook.

30 to July 2—Canadian Young Friends Yearly Meeting at Camp Neekaunis, Wanbaushene, Ontario.

Coming: Week-end Institute on "Key Issues in Race Relations in the United States—Housing, Jobs, Education" at Antioch College, Yellow Springs, Ohio, June 29 to July 1. Leaders, Frank S. Horne, George S. Mitchell, John G. Feild, Benjamin E. Mays, and 16 others. For further details, cost, and registration blanks, write the American Friends Service Committee, Ohio-Michigan Regional Office, 1309 East Broad Street, Columbus 5, Ohio.

BIRTHS

FERGUSON—On May 18, to Herbert Clayton and Ruth Ann Martin Ferguson, a son named HERBERT CLAYTON FERGUSON, JR. His mother and maternal grandparents, Paul I. and Emma W. Martin, are members of Sadsbury Monthly Meeting, Pa.

SHANE—On May 30, to John Buckley and Sarah Shields Shane of Swarthmore, Pa., a son named JOHN BUCKLEY SHANE, JR. The father is a member of Swarthmore Meeting, Pa.

DEATHS

HESLET—On May 4, at her home in Silver Spring, Md., BERTHA KNOWLES HESLET, aged 84 years, the daughter of Benjamin L. Knowles. She was a birthright member of Race Street Meeting, Philadelphia, and later a member of Florida Avenue Meeting, Washington, D. C. Surviving are a sister, Rhoda Knowles Merriam of Silver Spring, Md.; a brother, Theodore L. Mason of Topeka, Kansas; and two daughters, Mrs. Florence H. Smith of Bourdon, Ind., and Mary R. Heslet of Silver Spring, Md.

NEWPORT—On May 22, MARGARET SANDERSON of Trevoise, Pa., aged 83 years, a member and Overseer of Byberry Monthly Meeting, Pa. Last June she and her late husband, David Newport, celebrated their 50th wedding anniversary. She is survived by two brothers-in-law, a sister-in-law, and many nieces and nephews.

THOMAS—On May 8, A. CLARENCE THOMAS, a member of Lauramoore Meeting, Richmond, Ind. Surviving are his wife, Gertrude A. Thomas; and three daughters, Marie Thomas, at home, Myrtle E. Thomas, employed at the library at Ferndale, Mich., and Mrs. C. R. Bacheller, music instructor in the Ferndale schools.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS

AMHERST—9:30 a.m., First-days, Old Chapel, University of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNSEND 5-4036.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th Street May—September: 144 E. 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Clerk, JE 1-4984.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

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. *by Amelia W. Swayne*

London Yearly Meeting Epistle, 1956

Friends Family Work Camp

A MAN who desires to help others by counsel or deed will refrain from dwelling on men's faults, and will speak but sparingly of human weaknesses. But he will speak at large of man's virtue and power, and the means of perfecting the same, that thus men may endeavor joyously to live, so far as in them lies, after the commandment of reason.—SPINOZA

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London Yearly Meeting Epistle, 1956

Headed "A Letter to Every Friend," the following Epistle was received at the closing session of London Yearly Meeting at Friends House, London, on May 24

DEAR FRIEND,
"Caring matters most." This thought has run like a guiding thread through our Yearly Meeting sessions and the times of fellowship together. We know how Jesus cared for persons, both in their joys and in their sorrows. He shared in the family rejoicings of his friends, but also understood their inner conflicts and tormenting needs. This caring—love reaching out, love in action—is no light matter and no easy service. Our deepest wish as disciples of Jesus Christ is to share in this, but we are conscious that we are ill equipped. We require a sensitivity of mind and heart, a willingness to learn about and from others. We need imaginative thought, and a readiness by loving watchfulness to give or to withhold, and at all times a willingness to follow the compelling leadings of God's Spirit rather than our own wills or inclinations. For all this, we need within our own hearts peace and stillness deeply rooted in the love of God, and joyful thankfulness for all that He is doing.

There are no frontiers to neighborliness. The outreach of love will lead us to uphold those, both overseas and near at hand, who are trying to share their experience of God's love in Jesus Christ with men and women to whom this is unknown. It will also lead each one of us to share in the joys as in the loneliness, the distress and the anxieties of those we meet from day to day. In our own Meetings, as members one of another, we must be alert to the changing situations that come to each of us from youth to old age. There will be some who need help when facing National Service, some in the experiences of marriage and parenthood, others in business or personal relationships, or because they are living in isolation.

Responsibility for this ministry of love and service cannot be left to others. It rests upon each one of us, by action and in prayer, to make human need our own wherever we may find it, being quick to see, and moved to respond, as God gives us the vision and the opportunity. As we worship together, opening our hearts and minds to the source of all grace and power, we shall experience that living unity with God and with our fellow men from which true caring springs.

Signed in and on behalf of London Yearly Meeting,

HAROLD REED, Clerk

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FRIENDS JOURNAL

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PHILADELPHIA, JUNE 23, 1956

VOL. 2—NO. 25

The Kingdom Is for Children

By LYLE TATUM

WHEN I say that the Kingdom is for children, I am using a meaning for Kingdom which is broad, yet simple. I refer to the Kingdom as living in harmony with God. If "Kingdom" carries for some persons a meaning related to a world after death, then that is a world in harmony with God. If for others the Kingdom is to be realized in this life, then again it must be a life in harmony with God.

The Relationship to the Kingdom

The fact that the Kingdom is for children is stated clearly in a number of places in the New Testament. We read, for example, "And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, 'Suffer the little children to come unto me; forbid them not: for to such belongeth the Kingdom of God'" (Mark 10:13-14).

We also read, "In that hour came the disciples unto Jesus, saying, 'Who then is greatest in the kingdom of heaven?'"

"And he called to him a little child, and set him in the midst of them, and said, 'Verily I say unto you, except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven'" (Matthew 18:1-3).

These stories from Mark and Matthew are also repeated in the other Gospels. The fifth chapter of Ephesians, the first verse, commands us, "Be ye therefore imitators of God, as beloved children."

These verses seem clear enough, but for some reason we don't hear much about them except on an occasional special day set aside for children. One reason we don't hear much about them is that historically they've been misinterpreted. I've reached this conclusion after years of close association with children, many of whom seemed to

be much more in harmony with the devil than with God.

Traditionally, those who have thought of children as being close to God have related that closeness to innocence or lack of knowledge about evil. Much more specifically they have related that godliness to a lack of information or experience about sex. This, of course, is foolishness. Ignorance is not one of the qualifications for the Kingdom. As it became clear that a lack of information about biology and psychology had nothing to do with either religion or ethics, innocence was more properly evaluated by society. The church, however, has been reluctant to re-evaluate innocence, and we haven't given much thought to just why the Kingdom is for children.

Sometimes it is difficult to see the relationship between children and the Kingdom. In some difficult situations something shines through that almost surmounts the difficulty. There is the story about the little girl who went upstairs to bed and then asked her father to bring her a glass of water. The father refused to budge from his comfortable chair and after numerous shouted requests for water stated that if he heard any more about it he would go upstairs and spank the youngster. The little girl then said, "Daddy, when you come upstairs to spank me will you please bring along a glass of water?"

If you have on your lap a son or daughter who is about three years old and has just had a bath and is in pajamas ready for bed, the relationship to the Kingdom may seem close. At dinner ahead of the bath, when spinach gets spit out on the table cloth, the relationship seems strained. If you move on to the neighbor's 12-year-old son who has just run through your flower bed, chasing a baseball which crashed through a window into the living room, the distance between the Kingdom and the youngster seems even farther.

Closeness to Reality

If you move from the neighbor's youngsters to children in institutions, is it really asking too much to hope to see the Kingdom in them? In our institutions we have youngsters whose parents may be prostitutes or alcoholics or something worse. When we need to institutionalize these children to reorient them so that they can contribute to a democratic society, they're not grateful for the

Lyle Tatum at the time of writing the above article was administrator of the Protestant Home for Children, Buffalo, New York. Previously he was executive secretary of the Central Committee for Conscientious Objectors.

During the summer Lyle Tatum will be in Chicago as director of Internes-in-Community Service for the American Friends Service Committee. In the fall he will be executive secretary of the Middle Atlantic Regional Office for the A.F.S.C. at 20 South 12th Street, Philadelphia.

opportunity. Many of these youngsters in institutions refuse to make up the bed neatly or to sweep out the corners of their rooms. Some of them will swear at you for curbing their actions. How can they be close to the Kingdom?

A clue as to one reason why all children are close to the Kingdom can be found in the story of the feeding of the 5,000 as reported by John. Matthew, Mark, and Luke tell the story with one essential element about a boy missing. In John 6:5 to 9 we read, "Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, 'Whence are we to buy bread, that these may eat?'"

"And this he said to prove him: for he himself knew what he would do. Philip answered him, 'Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little.'

"One of his disciples, Andrew, Simon Peter's brother, saith unto him, 'There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?'"

You see what happened. Five thousand stupid adults were hungry and milling around. But a boy had brought his lunch. Here is a good example of how close to reality a youngster is with things that really concern him. Children cut through the superfluous and come up with the truth. Youngsters can always spot a phoney. Perhaps some other fathers have had the experience of having a daughter ask, "Why doesn't Daddy ever help with the dishes?" and find it easier to dry a couple of plates than to answer the question.

It has been said that "A boy is truth with dirt on its face, wisdom with bubble gum in its hair, and the hope of the future with a frog in its pocket." I don't know just how the bubble gum fits in, but the dirty face and the frog in the pocket are additional evidence of a youngster's close contact with nature and truth.

Justice, Faith, and Love

This piercing ability to see truth is one of the reasons why the Kingdom is for children. Closely allied to this is the keen sense of justice which youngsters have. Youngsters will forgive you for being harsh or making mistakes, but you cannot work successfully with youngsters if you are not fair.

Children can also teach us much about faith. Many of us who pride ourselves on having a practical religion are apt to combine a frenzy of activity with a vacuum of faith. It is almost as if we sought by personal exertion to compensate for our lack of belief in the power of God which could multiply our effectiveness. You have seen real faith in your youngster's bringing to you the shat-

tered toy, completely confident that you could fix it. I remember a child asking me whom I loved most after God and pointing out that everyone loved God best. Whether it is in God, or parents, or Santa Claus, it is in children that we see what faith means.

Children also have a capacity for love which few adults can match. The love which children offer us is love which is freely given even if totally undeserved. In cases where parents have completely rejected their youngsters, the children will often continue to offer their love. These are the most difficult counseling cases which I face. How do you tell a child that love is not returned?

These attributes of children—truth, justice, faith, and love—are the guides they offer us for the Kingdom. It is true that adults can blur or bury these natural gifts. Some basic understanding of truth and justice is almost certain to be evident in even the most cruelly mistreated child. But faith and love continually betrayed are apt to be misdirected or hidden in the child who has had a raw deal from life. The child who is continually thrown back on his own resources is apt to have faith only in himself or in nothing. His love is turned to himself in extreme selfishness which greatly complicates his living with others.

Christian Responsibility

There are always some youngsters in an ordinary institutional home for children because there just isn't any better place to keep them. Most of the youngsters in a modern child-care institution, however, are those who can benefit from carefully guided group care though they will not fit into the ordinary foster-care family. These are the youngsters whose relationship to the Kingdom is difficult to see. The difficulty results from the ignorance or irresponsibility of adults. As members of the community, are we meeting our Christian responsibility for adequate personnel and budgets for these children, who are inheritors of the Kingdom, or are we expecting appreciation for giving away some of our unneeded surpluses?

It is easy for us to see the neglect that many children in institutions have suffered. With a little searching we can find ways the neighbors have neglected their children. But how about our own youngsters? Do we care for them in a way that shows we understand that the Kingdom is for them? Or do we make a practice of using TV and the movies to keep them from bothering us? Many of us need to ask how much time we should put into excellent causes at the expense of time with our youngsters. These questions each one of us must answer for himself.

Society has always been aware of the problems of

youth. There are many questions connected with these problems and few simple answers. A good starting point is the challenge given us by Jesus that the Kingdom is for children.

The other day at the Home a girl just past her seventh birthday asked me if I was happy. The whereabouts of the girl's father is unknown. Her mother is hospital-

ized. I was a little surprised by the question, but I replied, "Yes, I am happy."

Then I repeated her question and asked, "Are you happy?"

She replied, "I am happy because you are happy."

If we are willing to learn from our children, perhaps someday the Kingdom will be for us, too.

Challenge and Response in the Middle East—Part I

By ELMORE JACKSON

EARLY in April, three of the Arab staff members employed by the American Friends Service Committee in Jordan and I were on a visit to the A.F.S.C. village development project headquarters at Ein Dibbin, located about 30 miles northwest of Amman. We had been looking over the buildings which had been damaged in the January riots and were invited to have coffee with one of the nearby villagers. After we were seated around the table and coffee was being served to us in turn out of the single cup, our host turned to us and asked if the Quakers intended to return for further work. We told him that the A.F.S.C. hoped to continue its work in Jordan but that we were not sure as yet if the village work could be resumed. He looked thoughtful for a moment, then said: "We have talked about this a good bit in the villages. We think you know the situation in the Middle East pretty well. We have come to the conclusion that if the Quakers do not return it means there is going to be a war."

While we would want to disclaim such an intimate knowledge of the area and, in particular, to demur at the suggestion of such a direct relationship between an A.F.S.C. decision on continuance of the project and the probability of war, this comment did give us pause.

Two days earlier Paul Johnson and I had met in Amman with 20 of the muktars and notables from the four villages from which most of the rioters had come that in January destroyed the U. S. Point Four installations in Jerash, damaged our project headquarters, and damaged the Ajlun Hospital located nearby. Two of these villages (those from which the great majority of the rioters had come) lay outside our project area. At this three-hour meeting, held on Easter morning, we told the village leaders that the A.F.S.C. would not accept any compensation for losses suffered in the riot if the compensation were to be collected through collective fines imposed by the government. We also made it clear

that the Quaker staff would not seek compensation for personal losses. Already the A.F.S.C. had been encouraged by village delegations to resume work in the villages in which we had been carrying on work.

We were now urged to extend our work to the two villages outside the project area from which the principal group of rioters had come. The village leaders with whom we were meeting offered to provide the labor to rebuild the damaged buildings. (The buildings were built on government land with the understanding that at the termination of the project they would be turned over to the Department of Forests.) They worked out a schedule under which the laborers were to be provided from the villages in proportion to the number of rioters that had come from each. While we were not at this meeting in a position to make commitments with regard to the resumption of work, we did agree to make our position on the collective fines known to the government officials.

It is not in the nature of Quaker conviction to turn away from a difficult or perplexing situation. At the same time a project such as that undertaken in Jordan requires a relatively stable environment if it is to serve as a useful pilot project for subsequent governmental activity. Fortunately, the success of Mr. Hammarskjöld's mission reduced the likelihood of an A.F.S.C. decision about the resumption of project activities being given an interpretation substantially beyond the circumstances of the local scene!

The U.N. Secretary-General's mission halted the drift toward war. He not only succeeded in getting new cease-fire commitments from Israel and her four Arab neighbors, but he was also successful in achieving a series of limited agreements designed to strengthen the work of the U.N. Truce Supervision Organization, and to reduce the possibility of incidents on or near the armistice lines. While he did not achieve agreement on the withdrawal of Israeli and Egyptian troops from El Auja in the Negev-Sinai area or on the question of possible diversion of the Jordan River waters north of the Sea of Galilee, enough was achieved to give political

Elmore Jackson, associate secretary of the American Friends Service Committee and director of the Quaker Program at the United Nations, has recently returned from a tour in the Middle East.

statesmanship a reprieve in its efforts to find some solution to, or adjustment in, the fundamental problems of the region.

Four Major Conflicts

It has been said that there are four major conflicts in the Middle East: (1) the conflict between Israel and the Arab States; (2) the conflict between the Arab States themselves, principally between Egypt and Saudi Arabia on the one hand and Iraq on the other; (3) the conflict between the United States and Britain over access to the oil deposits and for general influence in the area; and (4) the conflict between Russia and the Western Powers.

But perhaps the most important conflict of all is the one which envelops the whole area from Casablanca on the Atlantic Ocean to Djakarta in Indonesia, a conflict which has just come to its own in the Middle East since World War II. This is a struggle between outmoded or inadequate social and political institutions and the rising tide of hope and freedom; between pat-

terns of foreign political control and the determination of the people to be masters of their own destiny. It is this conflict which is forcing a reappraisal of Western approaches to the area. This is the setting into which Soviet interests are being projected, and in which Israel and the Arab States must make their adjustment. It is the existence of this determination on the part of all of the countries of the Middle East to control their own affairs which places limitations upon the initiative which the United States, Britain, and France can take, and which provides the opportunity for a constructive initiative by the United Nations.

It is this tide of nationalism and social revolution which is now forcing all Western financed institutions to re-examine their attitudes and policies to see if they have a genuine place in the new Middle East. While Friends have certain special opportunities for work in the area arising out of these developments, we, too, are in need of re-examining our approaches to see if they meet the new circumstances which are emerging.

Tomoko Nakabayashi of the Maidens

By NORMAN COUSINS

TOMOKO NAKABAYASHI, one of the Hiroshima Maidens, died last week. Her heart stopped following a surgical operation. Two previous operations on her arms had freed the restricted movements caused by injuries sustained during the atomic bombing. This third operation was for the purpose of removing some scar tissue. It was perhaps one of the most minor operations of any of the 115 performed so far on the 25 Maidens.

Fifteen months ago in Hiroshima, when the girls were being selected for the trip to the United States, Tomoko's father urged her to present herself for con-

sideration. She had no facial disfiguration, as did most of the other Maidens, and she was reluctant to fill one of the places in the quota of 20 girls set for the project. She yielded to her father's urging, at least to the extent of submitting herself for examination by the American doctors who had come to Hiroshima to do the screening.

The doctors told Tomoko they believed they might be able to restore the full use of her arms and hands. Besides, the quota was being enlarged to 25; every girl who was physically fit would be able to make the journey. Tomoko qualified and her parents were overjoyed.

Even after the Maidens arrived in the United States, however, Tomoko Nakabayashi seemed self-conscious and uncertain. She wore long gloves to conceal the injuries to her hands and arms. And she was troubled. She spoke about her concern to Helen Yokoyama, the nurse-interpreter-confidante-chaperon who accompanied the girls from Hiroshima.

"What I still don't understand," she told Mrs. Yokoyama, "is why the Americans are doing all this. Back in Japan I was told that the Americans have a guilty feeling about dropping the atomic bomb and that this is the only reason."

Mrs. Yokoyama said that, while many Americans felt deeply about the horrors of atomic warfare, this was not the only reason for the project. They were help-

Norman Cousins, editor of *The Saturday Review*, has graciously permitted us to reprint here his editorial in *The Saturday Review* for June 9, 1956. The compassion and the courage revealed in the details of this tribute make it a great human document. His letter says in part: "In rereading it, however, I fear that I did not give enough credit to the Friends. The surgeons took care of the external appearance; the Friends took care of the burdens of the heart. The miracles of healing they performed have given these girls an inner rehabilitation that is at least as significant as the medical and surgical treatment.

"Nine girls leave for Japan on June 12. The rest leave the first week in September. So far 125 operations have been performed. We will always miss Tomoko."

(It will be recalled that 12 Friends Meetings in the suburbs of New York City, two in conjunction with other churches in their towns, assumed responsibility for placing the Hiroshima girls in homes for the year of their stay in this country.)

ing the girls because they believed it was in their power to do so.

Tomoko was still troubled.

"But this is not their duty," she said. "The Americans take me into their homes and treat me as though I belonged to their family. It is not their duty to do so. It is not the duty of Americans to give me expensive medical and surgical treatment. Why do they want to do this?"

"Suppose," Helen Yokoyama said, "that some people have a philosophy of life which enables them to regard all human beings as belonging to a single family. Even though they might not actually know each other, even though they might live thousands of miles apart, they might still believe in their closeness to one another and in their duty to one another. The same love that members of a family feel for one another can be felt by these people for all others, especially for those who are terribly in need of help. Is this not possible?"

"You mean that these people are helping me because they love me?"

"I believe they do," Helen replied.

"Perhaps they really do," Tomoko said. "But I am not sure that I can love them. I was brought up to believe that these people were our enemies. And the war ended for us in a way that made it difficult for that feeling to change. No; I am afraid I cannot return the love. It is difficult enough to try to accept it."

In the various early meetings the Hiroshima Maidens held by themselves Tomoko held her restraint even when most of the others spoke enthusiastically of their experiences in Quaker homes. Some of the girls, in fact, asked Mrs. Yokoyama what might be done to make Tomoko less unbending and serious.

But as the months passed Tomoko's skepticism and uncertainty began to fade. When the girls had their reunion, she appeared less reluctant to talk of the interesting things that were happening to her. And when, after her first operation, she knew that she would have the full use of her arms again her entire outlook seemed to brighten.

Tomoko had a natural artistic flair, especially in the field of fashion design. Walter and Pauline Bishop, her American "parents," enrolled her in courses in design and were delighted when school officials confirmed the fact that Tomoko had considerable talent. They said she was one of the most promising students to come to their attention in a long time. Later the Parsons School of Design offered Tomoko a scholarship that would run into 1957 and advised Tomoko to plan to pursue her studies beyond graduation, perhaps in Paris.

Tomoko's parents gave their enthusiastic approval.

Mr. and Mrs. Bishop were joyous at the prospect of having Tomoko continue to stay with them. And Tomoko herself, by this time more confident and outgoing—Tomoko, who had long since discarded her long gloves—could hardly believe her good fortune. She was no longer troubled by her early uncertainties. When she went into the hospital for the second operation on her arm, she told Mrs. Yokoyama that she felt a totally new personality had been hidden inside her and was only now coming to life.

"I think maybe the reason I felt the way I did when I first came here was because I had never before known real happiness. And it is not difficult to love the Bishops. It is difficult not to."

The second operation was completely successful. Not only was any remaining rigidity removed but the long ridge of discolored flesh on one arm was now hardly visible. There remained an unimportant white scar on the inside of her right forearm.

The change in Tomoko brought joy to the other Maidens. Her relationships with the group were now completely relaxed and unreserved. She came to the regular reunions to share her enthusiasms instead of apprehensions. Meanwhile she had won a reputation among the girls for sound and responsible judgments. When, only a few weeks ago, it came time for the girls to elect new officers, Tomoko was one of the two chosen as co-spokesman.

The affection and admiration of the Maidens for Tomoko were clearly visible. One night three weeks ago Dr. William Hitzig, medical adviser to the project, arranged to take the girls and their American "parents" to a baseball game at Ebbets Field between the Brooklyn Dodgers and New York Giants.

Also accompanying the group were Dr. Iwao Kurokawa, a medical official from Hiroshima who was in New York on a brief assignment, the two Japanese surgeons from Hiroshima who are now attached to the project, Dr. M. Fujii and Dr. Sadamu Takahashi. At dinner before the game much of the conversation revolved around Tomoko. Like the Bishops, Tomoko was a totally dedicated Dodger fan. Whether this influenced the other girls or not it is difficult to say, but it is a fact that all but two or three of the girls rooted for Brooklyn.

Along about the eighth inning I heard Tomoko squeal with delight, touching off an explosion of laughter in the section of the stands where the girls sat. I turned around and asked Tomoko what had happened.

Again the squeal of delight.

"We have just asked Dr. Kurokawa which team he is rooting for and he said the Yankees!"

Several days later, when Tomoko came to the hospi-

tal for a routine checkup, she told Mrs. Yokoyama that she felt that perhaps she ought to have another operation to remove the white scar on the inside of her arm. Dr. Bernard E. Simon, who, with Dr. Sidney Kahn, has been associated with Dr. Arthur J. Barsky in the surgical project, told Tomoko he would be glad to perform the minor surgery required if she really desired it. She thought about it for several days and then decided that she did.

The day before the operation she checked in at the hospital. She seemed somewhat pale, and when the other girls asked how she felt she admitted to some pain but insisted that nothing be said about it to anyone.

The morning of the operation she said she felt fine. The operation began early in the afternoon. At 3:45 p.m. I received a call from the hospital asking that I come up immediately. Tomoko was in a respirator in the recovery room at Mt. Sinai. I looked through the slightly opened door and saw a battery of doctors and nurses around the long steel-and-glass tubular device in which Tomoko lay. I could see Dr. Simon, Dr. Hitzig, Dr. Fujii, Dr. Takahashi, and four or five other doctors whose names I did not know. Among the half-dozen nurses working around the respirator I saw little Lonnie Miller, who has been the project nurse and who is deeply loved by the girls.

Dr. Simon came outside. He said that something terrible had happened, that Tomoko had stopped breathing just after the operation but that the mechanical lung of the respirator was now keeping her going. Everything human and scientific that could be done for her in a great hospital was now being done.

A few minutes later Dr. Hitzig came out to explain more fully. Technically it was a case of "heart arrest under anesthesia." In such a case the surgeons have but a few minutes to open the chest wall and work directly on the heart. This they had done, massaging it until it had started its beat again, supplementing their action with a defibrillator, a device that helps electrically to activate the heart.

For almost six hours the doctors worked over Tomoko and kept watch over her. Nurses who were scheduled to go off duty at 4 p.m. begged to be allowed to stay. On the top of the respirator was a gauge with its black arm swinging inside a narrow range. Underneath the respirator were the bellows, making it possible for Tomoko to receive the oxygen.

During these six hours there was much to think about—Tomoko herself and her parents in Hiroshima; about the effect, if the worst happened, on the surgeons who had labored through 115 operations so far without

a single hitch; about the effect on the people of Japan, who had indicated so much responsive interest in the entire project, and, finally, about the effect on the other Maidens in the hospital and in homes throughout the metropolitan area. There were now only some 20 operations remaining. What would happen if the girl scheduled next for an operation were to decline? Would the entire project collapse? But even more insistent was the thought that kept coming back to me—that I had started in motion something that resulted in what was now happening to Tomoko.

All this time various specialists kept going in and out. Miss Miller, looking frail and fatigued, came out. She said she did not know, that no one knew or could tell, that the heart was still beating, very irregularly, and that Tomoko's body was fighting back as hard as it could.

At 7:30 Father Gerald Keohane, of St. Francis de Sales, arrived to administer the last rites.

At twenty minutes past nine I opened the door and looked in. The bellows were still going and the black hand in the indicator was moving slightly. Dr. Simon was standing over the respirator. Then he looked up and shook his head. After another minute the indicator stopped.

Dr. Fujii came out, his arm around Dr. Barsky. Dr. Takahashi put his arms around Dr. Simon and Dr. Hitzig. I went down the hall and telephoned Walter Bishop at home. Then I sent a long cable to the parents in Hiroshima and to individuals in Japan who were cooperating in the project. Dr. Barsky, Dr. Hitzig, and Dr. Simon, in collaboration with hospital officials, drew up the official statement concerning the cause of her death. Helen Yokoyama went downstairs to tell the other girls.

The next morning I returned to the hospital to see the Maidens who were recuperating from their various operations. Their grief was great, but so was their compassion. I had come to console them, but it was they who did the consoling. And they wanted the doctors to know how deeply concerned they were for the suffering felt by them. Atsuko Yamamoto kept saying over and over that they knew it could not be helped and that we must not worry about them. Shigeko Niimoto was writing to the doctors and to the Quaker parents.

The girl whose name was next on the schedule for surgery was Masako Kanabe. Masako arrived at the hospital with her little suitcase. She went up to Helen Yokoyama. She asked Helen to inform the doctors that she was ready—immediately, if they wished, to have her operation. And please tell the doctors, she said, that there wasn't a girl who didn't feel the same.

On Not Speaking in Meeting

AS Yearly Meetings come together, certain procedural problems which we may not have foreseen come about from the increased size of the gatherings and from the addition of concerns that one Meeting or the other may have handled in some other way. They have to do largely with much speaking and with our attitudes toward such speaking.

The Agenda Committee may have planned as wisely as possible to cover all the wide range of subjects and produced a workable, albeit crowded agenda. All this is set at nought, if some speakers have no sense of timing and continue beyond the period allotted for their presentation. Friends who have been accustomed to feel in a smaller Yearly Meeting that some expression from them is essential on practically every concern have not yet learned how best to participate in the larger group. Others speak on the subject nearest to them without regard to whether it has real bearing on the general theme of the session. Consequently, we have long, involved meetings, with not enough opportunity for participation of some, with too much speaking by others, with a tendency to introduce extraneous matters that interrupt the flow of the meeting, and with a general feeling of frustration on the part of many attenders. This situation existed before, of course, but it seems vastly greater in a larger body of Friends.

How can we attempt to solve this problem so as to improve the quality of our meetings? Should the clerk interrupt those who speak at too great length or discourage those who introduce matter not pertinent to the consideration at that particular session? Should we draw up rules to govern the conduct of large meetings and appoint committees to carry them out? Such measures might work, but they would not seem to accord with our ideas of democratic procedure and with the Quaker belief in the importance of developing the right inner motivation. It might help if more Friends were concerned to attend more sessions of the Yearly Meeting and not come merely on the day when their particular committee report is being presented. The place of that committee's work within the larger framework of the Yearly Meeting would then be more readily comprehended.

Personal Discipline

The problem, however, to speak or not to speak, is really one of personal discipline, of learning to overcome the type of selfishness that places one's own personal concern in the front of one's mind and prevents one from seeing the importance of the interests of other

equally concerned people. It also involves the development of greater sensitivity to the needs and spirit of the meeting. Sometimes Friends seem particularly unaware of the meeting as a whole, especially when they use the opening worship period of one session to return to the discussion of business of the preceding session.

That wise Old Testament sage of the book of Ecclesiastes has advised us that "Everything has its appointed hour. There is a time for silence and a time for speech." Friends have taught that we minister to the group in the silence as well as in the spoken word. How can the silent member contribute if he becomes increasingly annoyed with the length or the irrelevance of what is being said? How can he really listen if he is waiting impatiently for the speaker to finish so that he can get in his word? Creative silent participation requires discipline, too, the ability to listen and not just to hear. The contributor to a fruitful spirit of silence must learn to feel with and not merely tolerate or ignore the speaker. He must radiate a prayerful attitude that will go out to meet the sensitive spirits of others and thus create an atmosphere in which our concerns will develop at deeper levels. Perhaps the nonspeaking members are as responsible for the quality of what is said as are those who speak.

Suggested Queries

The following queries may be helpful in directing our attention to the solution of this problem of creative participation in our meetings. They have been drawn up with Yearly Meeting in mind but may also be useful in preparation for Quarterly and Monthly Meetings or committee sessions.

- (1) Is what I have to say important to the meeting and not merely to me?
- (2) Is it pertinent to the subject under consideration?
- (3) Does it add to and develop what has been said, or merely repeat in my words the insights already presented?
- (4) Why do I feel impelled to say this? Am I trying to "sway the meeting," to build up my own personal prestige, to advance my particular concerns, or am I acutely sensitive to the spirit of the meeting and willing to make my contribution with humility and a genuine desire to serve?
- (5) In discussions of controversial questions, can I express my point of view in a spirit of good will, of acceptance of the other person, and in a manner con-

sistent with our basic belief in "that of God in every man"?

(6) In the event that I have spent time and thought in the preparation of a contribution to a particular meeting, am I capable of foregoing the opportunity to express my ideas and willing to give up the time to some other exercise that will better further the deeper purpose of the meeting? (This takes true greatness, but I have seen it happen in a Yearly Meeting.)

(7) Am I able to contribute by listening in a friendly spirit? Do I add to the spiritual atmosphere of the meeting by my prayerful attention, or do annoyance, frustration, or personal bias prevent me from making my best contribution?

AMELIA W. SWAYNE

Friends and Their Friends

Two years ago Orange Grove Monthly Meeting, Oakland and Orange Grove Avenues, Pasadena, Calif., decided it could not sign a special loyalty oath now required by the State of California to continue property tax exemption. The Meeting's statement to city, county, and state authorities that it could never condone violence under any circumstances has been accepted by the City of Pasadena as a basis for tax exemption. Los Angeles County, however, has not recognized the position of the Meeting. Consequently, Orange Grove Meeting paid its 1955 tax and is now testing the constitutionality of the state law in the California courts. A letter "to Friends everywhere," dated June 4 and signed by the clerk, Paul B. Johnson, solicits the financial support of Friends and asks for their prayers.

Muriel D. Thompson, associate professor at Guilford College, was appointed recently by the American Friends Service Committee as associate director of its School Affiliation Service in Paris, France, for a two-year period. She will begin work there about July 1, 1956. She is a graduate of Bates College and has M.A. and Ph.D. degrees from Duke University. She previously taught at Marshall College and at schools in Connecticut and Maine.

Wadia Shatara, who has taught most of her life in Ramallah Friends Girls School, Jordan, graduated from Friends Girls School 50 years ago. Friends honored her with a surprise tea on June 17. Wadia Shatara has visited widely among friends in the U.S.A.

Edith F. Sharpless, a member of Haverford Meeting, Pa., who has given many years of her life in foreign service, returned to the Philadelphia area on May 29 and is living at The Harned, Moylan, Pa. Daughter of the late Isaac Sharpless, who was at one time president of Haverford College, she first went to Japan in 1910 to serve under the former Friends Mission Board, now the Japan Committee. After the last war she returned to Japan for several years of additional service.

Samuel D. Marble, president of Wilmington College, Ohio, at present on leave to participate in the Quaker program at the United Nations, has an article in *The Christian Century* for June 6 entitled "Why We Do Not Disarm."

William C. H. Prentice, chairman of the department of psychology, Swarthmore College, has been appointed dean of the college. He succeeds Everett Hunt, who retired recently.

United States Committee for UNICEF, United Nations, New York, each year prepares for American youth leaders a kit containing stories, posters, and brochures telling of the work of UNICEF. The kit for 1956 is now available at one dollar. This year there are songs, games, crafts, customs, and stories from the Belgian Congo, Japan, Peru, Portugal, and Turkey. Still available is the folklore manual from the 1955 kit at a cost of 15 cents; it covers Brazil, Greece, India, Israel, and Korea.

Ulrich Leppman, a member of Moorestown Meeting, N. J., received a gold award for his exhibit of postal stationery of the Old German States at the SEPAD show held May 25 at Friends Select School, Philadelphia. Eastern Pennsylvania and Delaware clubs participated in this annual stamp show.

Helen Ely Brill, a member of Buffalo Meeting, N. Y., has received from the University of Buffalo its first Frontier Award, given for her outstanding work on behalf of international understanding through organized hospitality to foreign students resident in Buffalo and to international visitors on short stays. Her interest in this work began when she lived in New York following the war. There she served on a committee of similar concerns at Friends Center.

Several years ago, after moving to Buffalo, Helen Brill founded a committee to arrange home hospitality for a group of foreign students. Students were invited to people's homes for meals, for holiday observances, and for picnic trips either to Niagara Falls or to nearby state parks. The State Department, the Labor Department, and the Department of Health Education and Welfare have all used the committee to plan hospitality and trips to Niagara Falls for visiting officials who are guests of our government. Hardly a week now passes that some international visitor is not being shepherd by some member of the committee.

There is an amusing story in connection with the award. When the committee first heard of the award, it was told that fifty dollars in silver went with it. Overjoyed at the prospect of a cash abundance, it decided to buy the stamps and stationery it needed for a forthcoming mailing. When the award was given, however, it proved to be a silver bowl worth \$50. When Helen Brill asked, "But what can we do for international relations with a silver bowl?" she was told, "Why you can show it on your table."

Among the many favorable remarks which have appeared in book reviews of *Elias Hicks: Quaker Liberal* by Bliss Forbush is the following comment from the *Chicago Sunday Tribune* magazine for May 13, 1956: "Bliss Forbush writes with full identification with Hicks' values, and with access to much fresh manuscript material. His is the authority of both sympathetic understanding and basic research. The book is a sober, scholarly biography, intended more to endure as a standard work than to popularize its subject among lazy readers."

Alfred C. Ames, the reviewer, then concludes: "Forbush's account of the lamentable separation, perpetuated to this day in the structure of the Society of Friends, reflects little credit on the 'orthodox' champions. On the other hand, many a 'Hicksite' Friend of today might be embarrassed to learn how fully orthodox was Elias Hicks himself."

All copies of the June 1956 issue of *The Canadian Friend* were lost in a fire which destroyed the plant of the "Newmarket Era and Express" newspaper on Saturday, June 9. It was not possible to reproduce the June issue, but the July issue, containing reports of Canadian Yearly Meeting, will be in the mail shortly after the close of Yearly Meeting on June 26.

Central Philadelphia Monthly Meeting will hold a centenary commemoration on November 25 and 26 of the erection in 1856 of the Meeting House on Race Street west of Fifteenth Street, Philadelphia. Since this anniversary program is of interest to the Philadelphia Yearly Meeting, whose portion of the building is also dated 1856, to many Friends whose membership or that of their families was in the Monthly Meeting held here, and to others historically interested, the committee under appointment has been augmented by two appointments each from the Representative Meeting and the Friends Historical Association.

Sunday, November 25, a Homecoming Day will include a meeting for worship, followed by a time of reminiscence and fellowship. At 8 p.m. on the following evening, November 26, the Friends Historical Association will hold its annual meeting in the Meeting House, with Richmond P. Miller as speaker.

Frances Williams Browin is preparing a commemorative booklet for the anniversary. The committee, of which Katherine Griest is chairman, would welcome pictures, personal recollections, and anecdotes to supplement their research. These may be sent to her at 1515 Cherry Street, Philadelphia 2, Pa.

Pendle Hill Summer School

The Pendle Hill Summer School begins June 29 and concludes July 27. Registration this summer already includes students from 12 different states and from Japan, Sweden, Mexico, England, and Cuba. Rooms are still available for a limited number of applicants.

The lecturing staff includes Preston T. Roberts, who is associate professor of theology and literature at the University of Chicago. He will lecture on three kinds of serious litera-

ture, a study of their religious meaning and power. This will include texts from Sophocles, Shakespeare, Melville, T. S. Eliot, Faulkner, and Salinger. Kenneth Carroll, assistant professor of religion at Southern Methodist University, will lecture on great themes from the Gospels. J. Floyd Moore, assistant professor at Guilford College, will conduct the class on "Sources of Spiritual Vitality in Quakerism," and Dan Wilson, director of Pendle Hill, will lead a seminar on "Some Current Quaker Action Programs." Gilbert Kilpack, director of studies at Pendle Hill, will lead a seminar on "The Life of Prayer and Worship." For information regarding the exact times of these sessions, address a post card to The Secretary, Pendle Hill, Wallingford, Pa., and the daily program schedule will be sent to you.

Special lecturers include Douglas Auchincloss, associate editor of *Time* and chief writer for its Religion Section, who will speak on July 2 at 8:15 p.m. and July 3 at 4 p.m.; Dorothy Day, leader of the Catholic Worker Movement and author of *The Long Loneliness*, who will speak on July 11 at 8:15 p.m. and July 12 at 4 p.m.; Maurice Friedman, professor of philosophy at Sarah Lawrence College and author of a new study of Martin Buber, who will lecture on July 18 at 8:15 p.m. and July 19 at 4 p.m.; and Reginald Reynolds, well-known British author of the new book *Cairo to Capetown*, co-worker with Gandhi and leader in many current pacifist programs, who will speak on Sunday, July 22, at 4:30 p.m. and July 24 at 10 a.m. These lectures are open to the public.

Friends Family Work Camp

The fourth season of the Friends Family Work Camp, "a vacation with a purpose," starts on July 7 at Roy McCorkel's Model Tree Farm, and again at Lincoln University campus on July 30. Growth and change have produced new attitudes and

To Our Subscribers

The Board of Managers of FRIENDS JOURNAL regrets to announce that beginning July 1, 1956, the annual subscription rate of this weekly will be \$4.50 per year (\$5.00 for foreign subscriptions). The high cost of production has made it necessary to take this step. It should be remembered that even this new rate does not meet the actual production costs of the FRIENDS JOURNAL. The financial support of the Associates, of some Yearly Meetings and other bodies of the Friends, as well as donations by individuals, has in the past covered the inevitable deficit which a small religious publication sustains.

We want to take this opportunity to thank our subscribers and Associates for their loyalty and hope that they will take as active an interest in our work as they did during the first year of the existence of the FRIENDS JOURNAL.

ELEANOR STABLER CLARKE,
Chairman

consequent new thinking for this "experiment in education," which it has been frequently called.

This summer we have new leaders in Peter and Alice Barry at Lincoln University, Pa., and Betty and Roy McCorkel at their own Model Tree Farm, near Warrior's Mark, Pa. Also new is the idea of two very different types of programs. Last year at Lincoln the playground which we constructed with the local gentry was so successful that we've been invited back for playground expansion as well as exploration of other projects to improve human relations in the area. At the Model Tree Farm we hope to draw experience from projects operated in conjunction with Pennsylvania State University faculty, whose concern is "recreation in rural and isolated areas."

At Lincoln last year the U.N. was well represented, with guests coming from Switzerland, Egypt, and Mexico. This year we have been promised the same cooperation from the U.N., as well as other organizations devoted to making families from foreign countries feel at home. The Experiment in International Living, the Institute, and the Foreign Section of the American Friends Service have all expended effort to help the Family Work Camp idea spread and keep it from developing into a mutual admiration society—often a Quaker tendency.

The hopes and dreams of many families can often be realized individually and collectively in a atmosphere of love, respect, and dedication to a constructive project beyond and outside very personal ambitions. From such meaningful experiences in a family atmosphere comes the community consciousness which is the basis of good citizenship in a Christian and democratic society. Children, parents, and grandparents set patterns for subsequent behavior in their own home towns and in the solutions of their own local problems. They often develop new attitudes and new horizons.

"A vacation with a purpose" can be a recreative experience that will last a life-time instead of being just one or two weeks' respite from the treadmill. It is a challenge your family can't afford to miss. For further information write the Friends Social Order Committee, 1515 Cherry Street, Philadelphia 2, Pa., or telephone David S. Richie, Philadelphia, RI 6-8656.

GORDON LANGE

BIRTHS

BAILEY—On May 25, to Omar and Bertinia Bailey, a son named JEFFREY BAILEY. The father is a member of Merion Meeting, Pa.

EVANS—On June 3, to William E. and Lucretia Wood Evans of Crossville, Tenn., a daughter named CYNTHIA LUCRETIA EVANS. She is their second child. The parents are members of Germantown Monthly Meeting, Pa.

LYON—On May 25, in Sloatsburg, N. J., to Bert Rogers, Jr., and Ellen Smedley Lyon, a son named BERT ROGERS LYON, III. Both parents are members of Cornwall Monthly Meeting, N. J.

PAXSON—On May 8, to Edward and Leonora Mooers Paxson, of Mt. Tabor, N. J., a daughter named MARTHA ANSEL PAXSON. She is a granddaughter of William Hall and Bertha

Hull Paxson of Swarthmore Monthly Meeting, Pa., and great-granddaughter of the late Charles and Alice Hall Paxson of Swarthmore and the late James Dixon and Mary Broomel Hull of Baltimore.

MARRIAGE

JONES-PAXSON—On June 9, in Swarthmore Meeting House, Pa., MARGERY PAXSON, daughter of William Hall and Bertha Hull Paxson of Swarthmore Meeting, Pa., and WILLIAM DONALD JONES, Jr., of Swarthmore, Pa.

DEATHS

MERRELL—On March 17, at his home in Wrightstown Pa., REESE O. MERRELL, husband of Eva Merrell. He was a faithful attender and valuable member of Wrightstown Monthly Meeting, Pa., for 18 years, and his mother, Augusta Betz Merrell, was a member of Millville Meeting, Columbia County, Pa., for many years.

SMEDLEY—On June 11, at the Hickman Home in Westchester, Pa., IDA BARTRAM SMEDLEY, in her 84th year, the wife of Benjamin K. Smedley. She was an active member of 4th and West Meeting, Wilmington, Del. For many winters she and Benjamin Smedley were regular attenders at the Friends Meeting in Orlando, Fla., where they made many friends. Memorial services were held at the Wilmington, Del., Meeting House on June 17.

Coming Events

JUNE

19 to 24—New England Yearly Meeting at Lasell Junior College, Auburndale, Mass.

22 to 26—Canada Yearly Meeting at Pickering College, Newmarket, Ontario.

22 to 29—Friends General Conference at Cape May, N. J.

24—Meeting for worship at the Old Kennett Meeting House, Pa., 10:30 a.m., Daylight Saving Time. The meeting house is on the Baltimore Pike, U. S. Route 1, three miles east of Kennett Square, Pa.

24—Annual meeting at Millbrook, N. Y., 2:30 p.m. Guest speaker, Gerard DeGre, associate professor of sociology at Bard College and chairman of the social studies division, "Man: Thou or It." Friends are also invited to worship at Oswego, Moore's Mills, N. Y., at 11 a.m., with picnic lunch preceding the meeting at Millbrook.

24—Semi-annual meeting at Upper Providence Meeting House, Black Rock Road, Pa., 3:30 p.m.

29 to July 1—A.F.S.C. Week-end Institute on "Key Issues in Race Relations in the United States—Housing, Jobs, Education" at Antioch College, Yellow Springs, Ohio. Leaders, Frank S. Horne, George S. Mitchell, John G. Feild, Benjamin E. Mays, and 16 others.

30 to July 2—Canadian Young Friends Yearly Meeting at Camp Neekaunis, Wanbaushene, Ontario.

30 to July 3—Southern Africa Yearly Meeting at Adams College, Adams Mission Station, Natal, South Africa.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 7th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

SAN FRANCISCO—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 W. 8th.

SAN ANGELES—Unprogrammed worship, 1 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 1 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

JACKSONVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorority House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

GEORGIA

ATLANTA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 25 Avery Street, Decatur, Georgia.

HAWAII

HONOLULU—Meeting for worship, Sundays, 10:15 a.m., followed by adult study, Y.W.C.A. on Richards Street; children's meetings on alternate Sundays. Clerk, Herbert E. Bowles, 5002 Maunalani Circle; telephone 745893.

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

MASSACHUSETTS

AMHERST—9:30 a.m., First-days, Old Chapel, University of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

FORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th Street May—September: 144 E. 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Clerk, JE 1-4984.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. Fourth and Arch Streets.

Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

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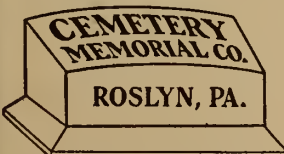
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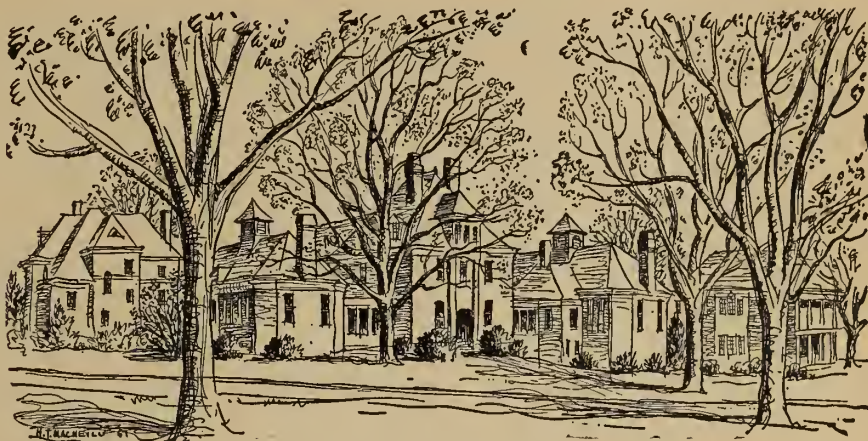
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

JUNE 30, 1956

NUMBER 26

IN THIS ISSUE

EVIL first appears when the created will turns away from its divine origin, seeks its own puny separate good, and so sheds off the harmonizing light and love, uncovering the hidden basis of darkness and fire, pain and wrath. Thus evil, whether that of the human soul or as shown in the destructive, degenerative forces of nature, is essentially a perversion, a dislocation of harmonized elements.

—STEPHEN HOBHOUSE

The Problem of Theology

. *by Virginia H. Davis*

William Penn—Prophet of the Future

. *by Edwin B. Bronner*

Challenge and Response in the Middle East — Part II . . . *by Elmore Jackson*

Early Religious Freedom in Pennsylvania

Quaker Pamphlet Reviews American Indian Policy

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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

Books

DOING THE TRUTH, A Summary of Christian Ethics.

By **JAMES A. PIKE**. Doubleday and Company, Inc., New York, 1955. 192 pages. \$2.95

In *Doing the Truth*, James A. Pike takes the reader on a journey of thought and discussion which reveals the depth and clarity of his religious insight. It is a book on the relationship of believing and doing. God is the ultimate ground of all being. "Not only is God in and through all things; He is concerned about all things." God means persons to be creative, redemptive, and to live and work in community. The basis of Christian ethics, therefore, is not a set of laws but the individual's response to what God means persons to be. Our vocation is to be sons of God, and our ethics stem from this. "Sin is simply the gap between the claim of our vocation and our actual empirical behavior."

This is the theme which James Pike develops with attention to the dynamic for goodness, the meaning of worship, and the practical problems of individual and social life. There is nothing vague about his conclusions; they issue logically from his assumptions. Every page is worth reading.

LAWRENCE McK. MILLER, JR.

THE WONDER OF SEEDS. By **ALFRED STEFFERUD**. Illustrated by Shirley Briggs. Harcourt Brace, New York. 120 pages. \$2.75

Here is a book I am indeed happy to recommend for both children and older people. The mystery and the wonder of all growing things is herein contained. One thrilling story is of lotus seeds from far-off Manchuria that lay dormant a thousand years. Now one of these ancient East Indian flowers can be seen blooming in the Kennilworth Aquatic Gardens in Washington, D. C.

Modern experimentors are as painstaking and as helpful as was Gregor Mendel. Two described at some length are George Harrison Shull, working with hybrid corn, and Frank Cuthbertson, developing plant breeding. Johnny Appleseed's spiritual descendant is Aloyius Mozier, a merchant seaman on an American freighter. Seeing starving people during World War II, he now takes seeds on each trip to Korea, Calcutta, Bombay. In the last three years he has delivered more than a million packages of seeds.

Precise information is clearly and simply set forth, how seeds are made, how they sprout, how Nature puts seeds into a variety of packages—aggregate, multiple, and simple fruit. Correct botanical terms are used, without, however, making the writing thereby ponderously scientific. The index makes it a useful reference book. The illustrations by Shirley Briggs are both accurate and delightful.

The feeling for all things growing and the beauty of the language put this book at the top of its kind. Alfred Stefferud is an experienced editor, being in charge of the Yearbook of the U. S. Department of Agriculture. He is, moreover, a sensitive, spiritual man.

JOSEPHINE M. BENTON

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FRIENDS JOURNAL

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Editorial Comments

Human Measurement

EVERY attempt to understand God's nature starts out by employing the measurements of human conditions. Jesus' parables use this same device when they speak of the father's love for his prodigal son, the action of the unmerciful servant, the good Samaritan, the cruel vinedressers, and other instances derived from human experiences. There seems to be no other road to the eternal except by way of the temporal, though in the very act of realizing our kinship with God we recognize the utter inadequacy of human standards. Anything less than the admission of this discrepancy leads to a naive or sentimental belittling of God's nature.

Theology has supplied the term "anthropomorphism" for the application of human imagery to God's divine nature. God in the Old Testament, when taking a rest after six days of the creation, or feeling regret after having sent the flood, or speaking to Moses, Noah, or others, remains invisible; yet the suggestion is there that He had human attributes. His image is manlike, or anthropomorphic. Some churches formulate God's nature as being "omnipotent, omniscient, all-wise," etc., indicating again that human analogies must serve to fathom the superhuman. To avoid these limitations, modern theologians often prefer to speak of God's "absolute" nature, suggesting that it cannot be measured by human qualities.

Modern science, with its capacity to use appalling mathematical figures in measuring the universe, has made it a little easier for us to rise above ordinary human standards. The theology of Barth emphasizes God's "otherness," a term that might be applicable also to our cosmos. Our spiritual search leads us into a world even more unfathomable than the magnitude of the physical universe.

Experience Versus Dogma

Christian faith at its best has always been cognizant of our limitations in making any statement about God's nature. The experiences of the mystics as well as Christians less graced with extraordinary insights have generally induced an appealing modesty of expression on these matters. Jacob Boehme, who seems to have in-

fluenced George Fox's thinking, speaks of God's nature as a *complexio oppositorum*, a term suggesting that all differences between light and darkness, the tension between good and evil, and the contrast of time and eternity are dissolved in Him. Saints and martyrs insist on affirming God's love for all creation in spite of the most bewildering injustices or sufferings which they have witnessed or borne. Obviously, human logic alone is insufficient to comprehend divine essence. God presupposes free will, free search, and a freely given obedience to His law. The search for Him is a continuing process, a matter not only of knowing but also of growing. It may be enriched by intuition, but it relies on moral and spiritual creativeness.

I Am Who I Am

When Moses asked the Lord (Exodus 3:14) how he was to describe Him to his people, he received the answer, "I am who I am." This reply expresses the mystery of God's nature as one beyond comprehensible definition. Christians believe God's essence to be love, and justice or righteousness, and purity, thus indicating that purity of heart will reveal Him to us more than reasoning can ever do. At its best, the school of adoration and obedience ignores reason and logic even on the human plane. It makes us overcome impulses of resentment or retaliation by love. Our eyes are already being directed toward the divine when such human standards or reactions prove inadequate. We may then have made a small step in the direction of sensing God's "otherness" or His absolute nature, and of comprehending the mysterious "I am who I am." We have started on the road of experience, a way of life to be cherished as the most enlightening of all Christian instruction.

In Brief

The First Negro to head the Judicial Council of the Methodist Church was appointed at Minneapolis. He is J. Ernest Wilkins, Assistant Secretary of Labor, who is also the highest ranking Negro official in the Administration. He will be the top-ranking layman in the Methodist Church as president of the "Supreme Court of Methodism."

The Problem of Theology

By VIRGINIA H. DAVIS

THE editorial in the FRIENDS JOURNAL of January 28, 1956, entitled "More Theology, or Less?" raises a problem which the Society of Friends must try to face more honestly and humbly. It is also a problem about which Friends should perhaps be a little better informed.

One frequently hears the comment, "Friends have no need of theology." As the speaker says this, he sometimes rather airily dismisses "theology" as if it were something quite unworthy of Quakers' attention. It is commendable that the Society of Friends places primary emphasis upon the inner experience and its social application, and not upon rational beliefs alone. Yet are we not sometimes in danger of being rigid and "holier than thou" in our opinion of having no need of theology, just as other denominations may be in their opinionated judgment of what seems our theological looseness? Every Christian needs both the inner experience and the outward form; our spiritual life is not complete unless we have a measure of both. We must be able not only to live in the light of our premise but also to know we have a premise and to know why we have one.

The Need for a Deeper Understanding

Do not we Friends tend to do the word "theology" an injustice? And is not this as much our fault as it is the fault of those theologians who seem to present theology as largely rational belief separated from any inward and deep personal experience of God? Perhaps our trouble is quite a simple one. Perhaps Friends who scoff at theology need to come to a deeper understanding of what the word "theology" really means. Could the word have been coined if it had not long ago sprung from real inner experience, an experience so valid and so deep that to convey anything of its life to others some formulation was necessary? When Friends use the word "theology," are they thinking of this, the experience as well as the formulation, or do many of them blunder into thinking of theology as primarily a rational concept, one that could not be substantiated by real and vital inner experience and apprehension?

One hears the question, "What is the contribution of theology to prayer? Does theology have any real effect upon one's spiritual life?" One feels this question could not have been raised unless theology is mistakenly seen as only creedal belief. Such an interpretation is the

result of seeing theology in too limited a way and divorced from its roots. Can anyone meditate prayerfully on the Christian *kerygma* without its resulting eventually in inner transformation? *Kerygma* demands a particular inner recognition of the depth and extent of God's love and mercy, and equally a recognition that man was and is still today in need of this love. *Kerygma* is the heart of theology, drawing us through response to its message into living fellowship with God.

Can we meditate seriously on the nature of God, on His lordship and fatherhood, on His love and justice, without being touched and finally transformed inwardly? Can we meditate on man's actualizing of his freedom and the need for responsible sonship without an inner response to our Creator? Yet statements on the nature of God and the Christian responsibilities of man are theological statements.

Theology and Its Task

Theology is the formulation of truth apprehended inwardly. One must not focus on the formulation without focusing on its inner meaning as well. To do the one without the other is to have only lip-service belief without the deep commitment faith engenders. And we must recognize the distinction between belief and faith.

The task of theology is to point men toward the apprehension for themselves of the deep inner meaning embodied in the theological formulation. It is the apprehension of the inner meaning that creates faith. The task of theology, therefore, is also to deepen faith in a very real sense. Theology, rightly understood, is not bent and never should be bent toward persuading men to accept only intellectually certain creedal beliefs, a practice which would do violence to man's inner integrity and stunt his spiritual growth.

Two Important Factors

Friends as a mystical people do not need to be persuaded of the validity of the inner apprehension of truth. We apprehend truth experientially. We do not, of course, want to swing over to such preoccupation with rational formulation about the whole mysterious inner experience that we settle down to mere theological hair-splitting until our very inner life dries up at the roots. But we can recognize two important factors. The first is a real need within our own Society for greater theological understanding. We accuse our fellow Christians who emphasize creed and sacrament of rigidity and lack

Virginia H. Davis is a member of the Friends Meeting of Washington, D. C. The word *kerygma*, which is used in the article, is Greek and means "preaching, the proclamation of the gospel."

of depth. True, we suspect and often we see real shallowness, not always of the intellect but of the inner understanding and experience. They accuse us of theological looseness and ask if we are even Christians, a question which indeed some Friends cannot answer. Worse still, while some Friends answer affirmatively, others answer negatively. This in itself shows a real need within the Society of Friends for greater theological understanding. We do not want, of course, to "give theology a greater weight in our faith" than it should have. But do we not possibly need—some of us at least—to give it a greater weight than it has hitherto had?

We must be careful if there is confusion in our thinking, if we do not even know whether we are Christians or not, not to label it broad-mindedness. We must not whitewash our uncertainty and ignorance. Tolerance born of recognition of the mystery is commendable. But is tolerance born of ignorance commendable? Virtues slip over into vices so easily, and Friends must at least be aware of this lest smugness and pride overtake us.

The second factor which seems to need humble facing is the fact that Friends sometimes display a disturbing lack of charity toward those who struggle to apprehend truth in a manner different from their own. Perhaps we need to recognize that some people come to a deeper understanding of God and man's place before Him by first approaching the problem intellectually and then letting the inner meaning grow within them. Friends usually reverse this process. We sense the inner truth first. The mystery is too great even to be contained in definitions that imprison all the truth; and because none of us grasp the whole truth—for man is varied of temperament and not whole—we emphasize different things.

A Common Search

Does this mean there is no validity in what we ourselves did not apprehend? We must be just and compassionate. We must try to understand that when others struggle with theological formulation, possibly their very struggle is the result of their being burdened with an inner truth that, while not expressed in our words, may be just as valid for them as our inner experience is for us. We are all, every last man, whether he is conscious of it or not, striving and struggling to know more fully what truth really is.

If "the genius of Quakerism is an open-minded Christian fellowship," then let us extend the spirit of that fellowship toward fundamentalist and neo-orthodox alike. It is true, we must "nurture a faith that can transform the world," and we cannot "conform to the world in the realm of theology" and maintain our unique

message. But we can recognize and respect a common search in us all, the search of all mankind to come into meaningful relationship with God. Our ways, our words will be different. But must there be division in our hearts? Is our eye blind to the mote within it? If so, this is a sad and sobering condemnation of our Society.

There should be continual unfolding of meaning for us all, fundamentalist, neo-orthodox, and Quaker, if we are growing in spiritual insight. So let us Friends be sensitive not only to the Light but to the ways in which we may be blind to the Light. Theology as Christ would understand it came into being to nurture, not divide men.

Quaker Pamphlet Reviews American Indian Policy

THE government's termination policy for American Indians, inaugurated three years ago, has not improved their living conditions nor encouraged the development of reservation resources, the American Friends Service Committee said in a pamphlet released on June 4. The 20-page illustrated pamphlet entitled *The Spirit They Live In* says that the success or failure of all programs with Indians depends upon the willingness of Indians, the Federal government, and all others to cooperate in setting and working toward positive goals.

Five principles of action are suggested as steps toward building a more humane and equitable Indian policy. The need for Americans to know better the more than 400,000 Indians who are their fellow citizens is the first of the principles listed.

The other four principles of action are as follows: (2) Indians should be free to choose a way of life, (3) Indian groups should be helped to plan for the future, (4) Indian tribes should be free to manage their own affairs, and (5) Indians should not be hurried or forced into fuller participation in American society.

"Indians, like any people excluded from a broader culture, are often unconvinced about the benefits of Western civilization and may be extremely cautious in adopting modern ideas," the pamphlet says. "They have seen the systematic destruction of their own civilization. They are suspicious and lack the background to appreciate the non-Indian's attempt to change them. . . . Non-Indians must, therefore, be willing to invest time, patience, and open-mindedness until they feel and understand their life and the spirit they live in."

The ten-year-old Indian program of the American Friends Service Committee has been concentrated on pilot projects in both reservation communities and urban areas. Its approach has been to wait for requests from Indian tribes to assure a favorable working climate.

The pamphlet was prepared by the Community Relations Program of the American Friends Service Committee and is available at its office at 20 South Twelfth Street, Philadelphia 7, Pa. Single copies are free; prices will be quoted on bulk orders.

William Penn—Prophet of the Future

By EDWIN B. BRONNER

WHEN the name of William Penn is mentioned anywhere in the English-speaking world, and in many other parts of the world as well, there is immediate recognition. Every child learns something about William Penn in school. Schools are named for him, children are named for him, and even cigars are named for him.

Penn's name has not gone down in history because he was a famous military hero; he was not one of the gallant explorers who carved trails through the untracked wilderness; he was not a great man of letters or a famous political figure; nor was he a great scientist. Actually, he was extremely accomplished in some of these fields. He was enough of a scientist to be elected a Fellow in the Royal Society. He wrote three books which have been read widely down through the years and was the author of more than 150 other publications. He was the founder of the most successful colony planted by the English in North America, but Pennsylvania could not honestly be called an untracked wilderness in 1682. Penn was a statesman and a most accomplished politician, but his claim to fame does not rest upon his political ability.

Penn's name is indelibly written upon the history of mankind because of his strong belief in religious toleration and because of his generous treatment of the Indians.

To a lesser extent he is remembered for his proposals regarding the uniting of the English colonies in North America, for his plan to establish an international congress of the European nations for the purpose of maintaining the peace, and for his attitude towards Negroes and slavery. His defense of the integrity of juries, stated so clearly in the Penn-Mead trial proceedings, occupies a permanent niche in constitutional history, and his faith in the ability of the citizens to govern themselves in Pennsylvania, New Jersey, and Delaware is well known.

In 1944, during the celebration of the 300th anniversary of the birth of Penn, Governor Edward Martin, of Pennsylvania, made the following statement: "Friend of the people, favorite of kings, man of peace, apostle of progress, advocate of toleration and champion of aggressive reform, William Penn was the herald of things to come."

William Penn was also a Quaker. Indeed, perhaps he was a Quaker first and all of these other things afterwards. Certainly there is strong reason to doubt that the son of a famous admiral, prepared by education and training for life at court and for a political career, would have espoused the causes, would have expressed the idealism which has made Penn famous, if he had not been a Quaker. He was not just a Quaker; he was a dedicated one who went to prison for his beliefs, who went on long and arduous missionary journeys both in the British Isles and on the Continent. He was a leading Friend, second only to George Fox, and Quakerism was a fundamental aspect of his life from the time of his conviction in Ireland at the age of 22.

Rufus Jones, also in 1944, said the following: "We are met today to commemorate the birth of the most distinguished Quaker that ever lived, who is, I think, the greatest of all the colonial founders, who laid the foundation for the birth, under God, of our American nation. In some senses William Penn, in the order of time, is our first American—certainly first in peace. . . . He was one of the greatest advocates in modern times as well as one of the greatest interpreters of intellectual, religious, and political freedom, and of the supremacy of spirit and enfranchisement from all forms of tyranny and of oppression. It was the outspring of his religious principle."

[Here Edwin Bronner briefly summarized the life and career of William Penn.]

We see from the brief summary of William Penn's career that he was a most remarkable person. He is one son of a great man who was even more prominent and holds a greater place in history than the father. He was a friend of the great, a close confidant of a King of England, and yet remained basically a simple person. We have also seen that Penn was not perfect. He made mistakes; he was sometimes wrong and frequently inconsistent. This need not bother us unduly, and has not been a stumbling block to his admirers in the past. William Wistar Comfort expressed this very well in the following words: "One feels humble in trying to estimate the historical importance of such a many-sided man as William Penn. He had so many assets that we can well afford to admit his liabilities. Let us admit what he was not. He was not a great philosopher, or a saint, or the most perfect exemplar of pure Quakerism. He was not careful enough in money matters to have served as the treasurer even of a sewing circle. He was not

Edwin B. Bronner is assistant professor of history at Temple University. He delivered the above paper, here somewhat shortened, as the Sunderland P. Gardiner Lecture at Canada Yearly Meeting on Sunday, June 24, 1956.

always ethically consistent. He did not succeed, in spite of fourteen children born, in impressing either his religion or his ideals upon those who survived him. He was not a first-class judge of other men's characters and fitness for the tasks with which he charged them. He was not at bottom a thorough-going democrat. He was not a great master of English prose. Some writers have seized upon these points and made much of them. We may candidly admit them all."

Dr. Comfort then went on to list the achievements of Penn, the positive side of his career, and it is obvious that the positive outweighs the negative.

Let us turn now to those beliefs, those activities which give him strong claim to the title "Prophet of the Future." Reference was made to most if not all of these areas in the introduction. Penn's ideas in regard to religious toleration, the organization of an international congress of nations, the forming of a union of the English colonies in North America, the treatment of the aborigines of Pennsylvania, and his belief in the ability of the people to govern themselves were all truly prophetic.

In conclusion let us summarize the career of Penn and attempt to evaluate his contribution to mankind.

He was a very complicated person. Without becoming involved in modern psychology, I like to think of him as several persons, or as having several personalities and not just one. Can you imagine a man who could hold a religious street meeting in downtown Toronto one night and serve as chief adviser to the Canadian premier, St. Laurent, the next morning? Yet Penn, while on tour of England with the king, James II, as one of his most intimate friends, would go out in the evening and hold religious services in the streets. He was one of the religious leaders of a hated minor sect, the Society of Friends, and also a leading figure in high society.

The colonists of Pennsylvania found it impossible to think of Penn as a single person. He was the founder of the colony, the "great white father" who provided the leadership and inspiration which made the colony possible. Second, he was the governor, the head of the government of the commonwealth. Third, he was the leading figure of the Society of Friends, and thus the spiritual leader of the colony. Finally, he was the landlord; every settler owed him quitrents annually, money which the colonists could not or would not pay to him. On occasion he would mingle these four personalities in a single letter to Thomas Lloyd or some other provincial leader.

A person with great creative powers, he made magnificent proposals for the future of mankind. His coura-

geous defense of the principle of religious toleration and his faith in the ability of men to share in their government mark him as an outstanding person. He carried out one of the great real estate development programs of history in selling Pennsylvania to English, Irish, Dutch, German, and French settlers. Yet he was fantastically gullible in money matters and in his evaluation of the character of subordinates. Philip Ford cheated him out of thousands, and deputy governors like John Blackwell and John Evans proved to be utterly unsuited for the positions which he entrusted to them.

Despite his failings, William Penn stands out as one of the great men of his age. He was courageous, and he had a prophetic sense. Together these led him to espouse unpopular causes and to propose new and original concepts. He was a great Quaker in his day and would also be a great Quaker in our day. He was not content merely to bring new converts into the Society, although he spent much time in preaching to non-Quakers. He was not content to spend his time contemplating the heavenly rewards which come to those who follow Christ and believe in his teachings, although he believed in immortality and in the Kingdom of Heaven. He not only accepted Christ's teachings on faith; he also worked diligently to put them into practice. He believed in the Kingdom of Heaven on earth. In this he was different from many of his contemporaries. Other Quakers were not as detached from the world as the Quakers in the Quietist period, but they were not as devoted to bringing the Kingdom of God on earth as was Penn. He engaged in political action in England to gain religious toleration and to increase participation in the government by the citizens. He wanted reforms on earth, he wanted to change society now, and he pioneered in the great "Holy Experiment" in Pennsylvania in an effort to plant a commonwealth which would be "an example to the nations."

He was a man who thought great thoughts, a man who tried to carry the great ideas into action. William Penn was a prophet of the future.

Early Religious Freedom in Pennsylvania

AN important and little known item in the history of Pennsylvania was commemorated recently at a ceremony held in the courtyard of Old Saint Joseph's Church (Roman Catholic) on Willing's Alley in Philadelphia. On the afternoon of May 22, 1956, the Mayor of Philadelphia unveiled a memorial tablet having the following inscription: "When in 1733 St. Joseph's Roman Catholic Church was founded and dedicated to the guardian of the holy family, it was the only place in the entire English speaking world where public celebration of

the holy sacrifice of the Mass was permitted by law. In 1734 the Provincial Council of Pennsylvania, defending the liberty of worship granted by William Penn to this colony, successfully withstood the demand of the governor of the province that this church be outlawed and such liberty be suppressed. Thus was established permanently in our nation the principle of religious freedom which was later embodied into the Constitution of the United States of America."

The incident described on the tablet had been publicized on its anniversary in 1955, when, following historical research by the Reverend J. Joseph Bluett, pastor of the church, the Mayor of Philadelphia had declared July 31, 1955, Religious Freedom Day in Philadelphia and had issued a proclamation to be presented to the church.

At the request of the pastor that the Society of Friends be represented at the formal presentation of this proclamation, Charles J. Darlington, clerk of Philadelphia Yearly Meeting, took part in the program.

When the memorial tablet was unveiled this year, the pas-

tor again requested that Friends be represented. Again Charles J. Darlington, speaking for the founders of Pennsylvania, took part in the ceremony, which was under the general care of a sponsoring committee headed by Frank W. Melvin, chairman of the Pennsylvania Historical and Museum Commission.

An impressive part of this ceremony was the reading of communications from Governor George M. Leader of Pennsylvania and President Dwight D. Eisenhower. Both communications stressed the importance of the occasion and praised the staunchness of the provincial councilors in their stand for religious freedom in 1734.

Charles J. Darlington said in part: "We can say honestly, I think, that these founders of Pennsylvania went far beyond the founding of a province. They established principles of government which have served as foundation stones for the whole great nation in which we now are privileged to live. Looking toward the future, these principles should serve similarly for the society of all mankind as it gradually learns to live together in peace and harmony."

Challenge and Response in the Middle East—Part II

By ELMORE JACKSON

IN view of the rising tide of nationalism in the Middle East, is it an area in which Quakers can continue to work?

As Paul and Jean Johnson and I talked with officials in Jordan and with Friends and friends of Friends in Lebanon and Egypt, we were urged to continue the general types of service which Friends had been carrying out. In many places it was suggested that this was the time not to contract Quaker contact with the region but to extend it.

Work to Date

The A.F.S.C. work to date has included the village development project in Jordan, the sending of young people from the area to work camps and international seminars in Europe, the providing of material aid to some of the Arab refugee groups in the Palestine area, the operation of a community center at Acre, and the organization of work camps in Israel. We were now being encouraged to develop a program of grants-in-aid to help finance the higher education of students coming up through the Arab refugee camps. In Lebanon we were urged to develop a student center in Beirut located near the American University. The A.F.S.C. staff in Israel is exploring ways of stimulating community services in Arab villages in the Galilee area.

Elmore Jackson, associate secretary of the American Friends Service Committee and director of the Quaker Program at the United Nations, has recently returned from a tour in the Middle East. Part I of this article appeared in the issue of June 23, 1956.

One could only admire the way in which the boys' and girls' schools at Ramallah, operated by the Five Years Mission Board, and the school at Brummana near Beirut, operated by the Friends Service Council in London, were carrying on amid the many new problems with which they were faced. The questions which have arisen in Jordan of national guard duty for students and of whether a Quaker school should teach Islam to its students of that faith would be difficult questions to solve in any setting. They are particularly so in the Middle East.

It was a joy to be present, along with Edgar and Mignon Castle from England, at Mid-East Yearly Meeting at Brummana and to see this small group struggle to find its way to a spiritual unity which could transcend the wide variety of political background.

The Future

While a loyal support for Quaker educational and service undertaking is heartening to see and to experience, the future of Quaker service in the Middle East obviously depends upon our response to the new national dynamics which more and more govern political and social events.

Religious and educational leadership from outside the area is likely to be less and less welcome in positions of supervisory responsibility. Are we prepared, then, to train and give increasing responsibility to nationals from the countries in which we work? Are we willing to carry

this to the point where ultimate control of our projects or educational institutions rests with those whose national loyalties lie in the Middle East? The time is not far off when foreign-directed projects will have only limited opportunities.

Are Friends who intend to work in the area prepared to steep themselves in the social and cultural tradition of the people among whom they work? Are we prepared to search for points of contact in our respective religious faiths as a means of getting into effective communication with both the common people and the political leaders of the host country? If Quakers are to work successfully in an area which knows so little of Quaker belief, we must, I believe, maintain a continual "mission of interpretation" to those carrying political responsibility in the area. Otherwise, our projects will be jeopardized by the shifting fortunes of political leadership which are likely to characterize the Middle East for another decade.

There appears to be a steady, even if slow, growth of this understanding of Friends' motivation and concern among the political and cultural leaders in the area. A small but influential Lebanese Quaker group, the British Friends School at Brummana, and the Daniel Oliver Orphanage have all helped to create considerable understanding of Friends' position in Lebanon. While many of the students at Brummana High School come from Damascus, as yet very little effort has been made to interpret Quaker thought in Syria itself.

Paul and Jean Johnson have made an excellent beginning in Jordan. Let us hope that the rebuilding of the A.F.S.C. project headquarters buildings will prepare the way for some kind of further service on Jordan's east bank. The two Friends Schools at Ramallah have already established Friends on Jordan's west bank.

A Special Opportunity

Friends have probably had more contact with Israeli and with Egyptian officials at the United Nations and in the countries themselves than with the political and cultural leaders of any of the other Middle Eastern states. This acquaintance grew primarily out of our work for European refugees and our subsequent administration of the United Nations program of aid to Palestine refugees in the Gaza Strip during 1949 and 1950. It was in connection with this latter experience that representatives of the Committee had their first contact with Colonel Nasser, now the Egyptian Prime Minister. On this visit in April there were opportunities for further discussions with the Israeli and Egyptian Prime Ministers about Quaker projects in the area, with regard to our concern for the economic and social (as distinguished from the military) development of the Middle East, and about the need for an early solution to the problem of the Palestine refugees.

The Middle East is surfeited with evidence that religious conviction can be a divisive element in life. Quakers have, I believe, a special opportunity in this region to test out our fundamental conviction that the life of the spirit can heal and unite, that it can release life instead of embittering it. With an emphasis upon experience rather than creed in religion, we may be in a position to find useful areas of common ground across religious as well as political frontiers.

Any group which desires to make a contribution amid the perplexing questions that will beset the Middle East in the next decade, must spend much time in listening, in being patient, and in being alert to acknowledge fresh accomplishment on the part of peoples who have lived too long as political stepchildren to the West.

QUAKERISM is a religion of the spirit, but if at its heart there is love, then it is through the affections and the passions, through deep things of the heart, that men and women are most committed. Quakers must not deny but accept the reality and worth of the emotions, through which our superficial defenses are broken down, our reserve and inhibitions overcome, and by which our creative powers are expressed. And love, whether of God or of human beings, is not merely kindness and sweetness, but power and energy—"Terrible as an army with banners." If these aspects of life are not taken up into the Kingdom of God, not experienced as modes by which God is realized and known—then our experience of the sacramental life is imperfect, and, as can be seen only too clearly in this day and generation, the emotions will become servants of the kingdom of this world. The opposite of creation is chaos.

Psychology has much to say about the way in which the emotions work and of their power, but these insights are of very limited value unless allied to our religious insights. There is considerable need to join together all that psychology can teach us to our belief in the Inner Light—and also to what is known of the creative powers of the artist.—DAVID GRIFFITH, "Quakerism: Some Aspects of the Positive Life," in *The Friends' Quarterly*, London, January 1956

Friends and Their Friends

We call attention to the new subscription rates of the FRIENDS JOURNAL (\$4.50 in the United States, Canada, and Mexico; \$5.00 abroad), which will go into effect on July 1, 1956. The Board of Managers has announced these changes in our issues of June 16 and 23.

Jack and Judy Brown have been appointed by the American Board of Commissioners for Foreign Missions for a five-year term in Turkey, beginning in 1957. This is the Mission Board of the Congregational-Christian denomination. Jack Brown is now doing his internship in medicine in Boston.

Cyrus H. Karraker has a moving article, "Forgotten Child Laborers," in *The Christian Century* for June 13, 1956. Cyrus Karraker is professor of history at Bucknell University and was recently elected a trustee of the National Child Labor Committee. He has been working with migrant children in Pennsylvania for the past five years. Child labor, he notes, is prohibited by law in mines and factories. Child labor on farms is not only permitted but defended as a right in all but a few states. "The national indifference to the welfare of these children," he says, "was dramatically symbolized by Congress when it recently appropriated \$6.5 million for the protection of migratory birds but refused one cent for the care of migrant children."

Stephen Laird, a member of Swarthmore Meeting, Pa., is currently editing *France Actuelle*, a semimonthly business publication distributed to Americans interested in French business. He also has several books to his credit, among them *Churchill's Britain*, whose American version was entitled *Conversation London*.

Marguerite Hallowell will retire from Friends Central Bureau, Philadelphia, on June 30, taking her vacation during July. She began work as assistant secretary at Central Bureau on March 8, 1918, and when Jane Rushmore retired as general secretary, Marguerite Hallowell became office secretary, remaining in charge of the office until the present time. One of her important tasks was overseeing the religious education work of Friends General Conference. She had charge of writing some and overseeing the production of all the First-day school lesson leaflets. She wrote and published the *Religious Education Bulletin* of Friends General Conference. This work will be carried on by Bernard C. Clausen, the new religious education secretary of Friends General Conference.

The Committee on Central Bureau at its meeting on May 11, 1956, said of Marguerite Hallowell that it always "felt a sense of satisfaction that she has had an almost unlimited grasp of Friends activities. She could always be depended upon to carry on her work in an efficient and proper manner."

Irwin Abrams and his family are leaving on July 3 on the *Arosa Star* for Europe. He will be education director of the shipboard orientation program. In August he will be on the staff of an A.F.S.C. international student seminar in Switzerland. He plans to stay on in Geneva for the major part of his sabbatical year and do research on the history of the international peace movement.

Herbert and Madeline Nicholson, members of Woodbury Monthly Meeting, N. J., residing in California, were guests of the Japan Committee at a luncheon on Thursday, June 14, at 1515 Cherry Street, Philadelphia.

The Nicholsons have been Quaker workers in Japan for many years and hope to return early next year. They have served faithfully among the prisoners and lepers, bringing Christian hope and strength. This work has been carried forward with the encouragement of a special committee of Haddonfield Quarterly Meeting.

Pleasant Valley Friends Camp at Bittinger, Md., will be open August 25 to September 1, 1956, for children 9 to 14 years of age. For further information and application blanks write to Marshall Sutton, Baltimore Yearly Meeting, 5116 North Charles Street, Baltimore 10, Md.

Friends World News, the quarterly of the Friends World Committee for Consultation, in its last issue (No. 48) makes a special effort to be truly world-minded. Besides articles of supranational interest it includes a short report in French as well as the statement in German of the aims of the Committee.

The South Wallingford, Vermont, home of Dr. Charles Huntington Pennoyer and Rev. H. Gertrude Roscoe Coe Pennoyer was burnt on May 22. Included in the loss were over 7,000 books. Charles H. Pennoyer has been a member of the Wider Quaker Fellowship since 1939. For many years he promoted a larger fellowship of liberals of every name in the larger towns and many of the smaller ones in Vermont. The Pennoyers have their permanent home at Coe Road in Wolcott, Waterbury 12, Conn.

Scruples, Pendle Hill Pamphlet No. 89, is off the press. It deals in a new and challenging manner with such issues as conscience, reverence for life, moral problems, and the church. Gilbert Kilpack is the author.

Germantown Friends School Choir, comprising 26 boys and girls, left on June 20 for a concert tour of Europe. The tour is part of a project in international living sponsored by the A.F.S.C. Choir members have received credentials from Mayor Dilworth of Philadelphia designating them "honorary good will ambassadors."

Frederick B. Tolles delivered the annual Boyd Lee Spahr Lecture at Dickinson College, Carlisle, Pa. His subject was "John Dickinson and the Quakers."

Several hundred leading Philadelphians, including many judges, professional men, educators, and businessmen, honored the late Earl G. Harrison, former Commissioner of Immigration, at a memorial meeting on June 12, at Houston Hall, University of Pennsylvania. He was a member of Providence Meeting, Media, Pa.

The meeting was under the auspices of the Philadelphia Citizens Committee on Immigration and Citizenship, of which Earl Harrison was a leading sponsor. Speakers were Thomas K. Finletter of New York, former Secretary of the Navy, and Peter Frelinghuysen, Jr., of New Jersey, Member of Congress. The chairman of the meeting was W. Thacher Longstreth of Philadelphia. Judge Adrian Bonnelly, president of the Committee, presided.

The theme of the meeting, "For the Enactment of a Just and Humane Immigration Law," marks the chief purpose of the Philadelphia Citizens Committee on Immigration and Citizenship, and one of the chief interests of Earl Harrison's career as a lawyer and public official.

Earl G. Harrison, a native Philadelphian, was appointed in 1940 as director of Alien Registration in the United States Department of Justice, in which post he directed the registration of 5,000,000 aliens in this country. In 1942 he became U.S. Commissioner of Immigration and Naturalization, serving as U.S. representative in various international conferences and making surveys dealing with refugee and immigration problems resulting from World War II. He was the author of many articles on immigration, naturalization, and citizenship in periodicals, magazines, and the *Encyclopedia Britannica*.

Representative Meeting

Representative Meeting, Philadelphia, on June 15 welcomed Barbara Hughes of York, England, daughter of the late John Hughes, formerly director of Pendle Hill.

Much time was given to considering the recommendation of the Committee on Elderly Friends that the Marshall Square Sanitarium, West Chester, Pa., be purchased as a home for confused elderly Friends. The Committee has worked out an arrangement by which the Sanitarium can be acquired, without tying up Yearly Meeting funds, by annual payments not greatly exceeding the contributions now made to the Committee without a specific objective. This arrangement would result in a cost per bed from one fourth to one half as much as in a new building. Because there were reports of a good deal of misgiving which seemed to reflect pretty thorough misinformation, it was decided to hold an open meeting for Friends, as soon as it can be arranged, in West Chester, to provide an opportunity for a thorough airing of all the doubts and questions. It is expected that a special meeting of the Representative Meeting will be held a little later to make the final decision.

It was decided to try to accept the invitation of Radio Station WCAU to hold a meeting after the manner of Friends, sometime in the fall, in the "Church of the Air" series. Barbara Hughes recalled the satisfaction with which such an effort was received in England and the long and deep periods of worship together by the participants in preparing for it.

The Field Committee encouraged Friends to visit Meetings other than their own during the summer. The Committee on Meeting House Trust Funds recommended small appropriations to aid repairs or alterations in the Main Street Meeting House, Medford, N. J., and the Mt. Laurel Meeting House, N. J.

The three secretaries were asked to consider whether or not the Yearly Meeting should agree to accept and transmit funds for the Society of Brothers in Paraguay. A small appropriation was made to help the National Council of Churches meet the costs of the trip of the American Churchmen to Russia and the visit to this country of the representatives of the Russian Churches. Steps were taken to appoint a committee on the physical arrangements of Yearly Meeting, as the present Committee on Arrangements is fully occupied with working out the agenda and advising the clerks, as directed by the *Book of Faith and Practice*.

RICHARD R. WOOD

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I owe the FRIENDS JOURNAL lots of thanks for the sentence in "Editorial Comments" of the issue for March 10, 1956: ". . . those who give guns to their children will one day have to give their children to the guns. . . ." I wish that our Peace and Service Committees all over the country would put it on the bulletin boards of the meeting houses for all who pass by to read it.

Bronx, N. Y.

DAVID BERKINGOFF

I was deeply interested in Emily C. Johnson's essay, "Sick and You Visited Me," in the issue of June 6. From my own experience in clinical training with hospital chaplains I know how vital is the religious ministry to the sick.

I wish to recommend to interested Friends the classical book in this field, *The Art of Ministering to the Sick*, by Cabot and Dicks; also an article, "Pastoral Care of the Sick," by Rev. James H. Burns in *Pastoral Care*, edited by J. Richard Spann.

A group of Overseers or other concerned Friends in a Meeting could meet to discuss verbatim reports of pastoral calls in the light of this reading, and so perfect themselves in this ministry.

Swarthmore, Pa.

CAROL MURPHY

I feel greatly moved to respond to "Sick and You Visited Me" in the FRIENDS JOURNAL for June 9. It has many points for and "agin." I, too, was in the hospital following an auto-

mobile accident this very year. For several years I was a member of Valley Meeting, Pa., and later of the now functioning Schuylkill Meeting, Pa. My stay in the hospital was lightened and brightened spiritually by visitors, cards, flowers, fruits, perfume, and loving words of deep uplifting worth. I never could have been administered deeper or more loyal solicitude. God's tenderness, power, and grace were showered upon me by many, many folks of both Meetings and the outside world. My stay in the hospital was most certainly a joyful one; caring and sharing made it so.

Phoenixville, Pa.

JEAN E. T. MALIN

As reported in the FRIENDS JOURNAL, Haddonfield Quarterly Meeting and Westfield Monthly Meeting heard, without accepting, a statement interpreting recent participation in war as "attempted control over offenders against the law." One sentence in particular calls for questioning. "'Police action' is applied to nations as to individuals, and *the scale and methods* required by such action *are the factors which make it 'war'*" (italics mine).

Scale and methods have varied in actions which we recognize as war. The mark of police action is that it comes after *due process* of charge under laws *which are the same for all*. Power does not create law. There is much evidence that law develops first out of just judgments which become a body of valued precedents, principles, and procedures. Whether among the Mediterranean peoples or the northern peoples from whom we derive our institutions, a body of law that won respect for helpfulness in the ordering of life grew up while individual self-assertion and struggle between the classes were still conducted by physical force.

It is a long time since I last read the Icelandic saga "Burnt Njal," but I think that for each of our nations we could find a representative among its characters.

Toronto, Canada

MARY C. NEEDLER

Coming Events

JUNE

30 to July 2—Canadian Young Friends Yearly Meeting at Camp Neekaunis, Wanbaushene, Ontario.

30 to July 3—Southern Africa Yearly Meeting at Adams College, Adams Mission Station, Natal, South Africa.

JULY

2 and 3—Two lectures at Pendle Hill, Wallingford, Pa., by Douglas Auchincloss, associate editor of *Time*, at 8:15 p.m. on July 2, and 4 p.m. on July 3.

8—150th Anniversary Celebration at Solebury Monthly Meeting, near New Hope, Pa., all day. Clarence Pickett will speak in the afternoon. All welcome.

11 and 12—Dorothy Day, leader of the Catholic Worker Movement and author of *The Long Loneliness*, will speak at Pendle Hill, Wallingford, Pa., on July 11 at 8:15 p.m. and July 12 at 4 p.m.

BIRTHS

BROWN—On June 9, at Shaker Heights, Ohio, to Charles E. and Elizabeth McAllister Brown, a daughter named JUDITH COLES BROWN. Her mother is a member of Moorestown Monthly Meeting, N. J.

RIDGWAY—On June 4, to Richard K. and Lenore S. Ridgway, a daughter named ALICE JEAN RIDGWAY. She is a birthright member of New York Monthly Meeting at 15th Street. Her maternal grandparents are Philip and Lenore B. Stoughton.

MARRIAGES

HENDERSON-HETZEL—On June 16, in Haverford Meeting House, Pa., JANET BRINTON HETZEL, daughter of Mr. and Mrs. Theodore Brinton Hetzel of Haverford, and WALTER THOMAS HENDERSON, of Paullina, Iowa. Janet, the bride, is a member of Haverford Monthly Meeting. The groom, Rolland, belongs to Paullina Friends Meeting, Iowa.

PURNELL-REECE—On June 16, at the Inn, Buck Hill Falls, Pa., under the care of Millville Monthly Meeting, Pa., ELLEN HEACOCK REECE, daughter of J. Marion and Marie C. Reece, Millville, Pa., and BLAINE SEXTON PURNELL, son of Dr. and Mrs. John S. Purnell, Mifflinburg, Pa. The bride is a member of Millville Monthly Meeting, Pa.

RISTAD-NORVELL—On June 18, at the Austin Friends Center, Austin, Texas, and under the care of the Austin Meeting, IRNA NORVELL and ADAM RISTAD. Both are members of the Austin Meeting.

DEATHS

EALER—On June 15, at the Lankenau Hospital, Philadelphia, Pa., GEORGE C. EALER, aged 52 years, husband of Sarah Jane Ealer. He was a faithful and beloved member of Providence Monthly Meeting, Media, Pa. He is survived by his wife and a son, George Carlton Ealer. A memorial service was held at Providence Meeting House on June 17, followed by interment in Providence Meeting burial ground.

EVES—On March 13, ELMER EVES, a member of Millville Monthly Meeting, Pa.

MACGAUGHEY—On April 18, after a long illness, DR. JAMES D. MACGAUGHEY, JR., of Wallingford, Conn. He is survived by his wife, Helen Cox MacGaughey, a lifelong member of Goshen Monthly Meeting, Pa.; a son, Dr. J. David MacGaughey, III; a daughter, Evelyn, and two grandchildren.

REECE—On March 28. ALFRED REECE, a member of Millville Monthly Meeting, Pa. His life evidenced simplicity and devotion, as he quietly supported the testimonies and principles of Friends, and the work of various Yearly Meeting committees.

REID—On June 16, GLADYS SCOTT REID, wife of Ira DeA. Reid, at Bryn Mawr Hospital, Pa., aged 59 years. She was a member of Haverford Monthly Meeting, Pa., the American Association of University Women, and the Women's International League for Peace and Freedom. She is survived by her husband, Ira DeA. Reid, professor of sociology at Haverford College, and a daughter, Enid. Services were held on June 19 at Silver Creek Cemetery, Jamestown, Ohio. A memorial service will be held next fall at Haverford Monthly Meeting, Pa.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, William Allen Longshore, Jr.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 West 8th.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper here) every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue.

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 890 or UP 8245W.

MASSACHUSETTS

AMHERST—9:30 a.m., First-days, Old Chapel, University of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-8883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

ST. LOUIS—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone ALbany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRAMercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SCARSDALE—Scarsdale Friends Meeting, 133 Poplham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Clerk, JE 1-4984.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

JULY 7, 1956

NUMBER 27

IN THIS ISSUE

*P*ATRIOTISM commonly means that one hates every country but one's own. If a man wishes his country to prosper but never at the expense of other countries, he is at the same time an intelligent patriot and a citizen of the universe.—VOLTAIRE

Freedom, the Great American Shibboleth
... by Howard L. Harris

Southern Quakers and the Race Problem
... by Kenneth L. Carroll

Internationally Speaking
... by Richard R. Wood

Our London Letter . by Horace B. Pointing

In Support of Disarmament

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CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia

Africa Maurice Webb, Durban
England Joan Hewitt, London
 Horace B. Pointing, London
India Benjamin Polk, New Delhi
Japan Bruce L. Pearson, Osaka
 Tatsunosuke Ueda, Tokyo
Jordan Graham Leonard, Ramallah
Scandinavia Ole Olden, Stavanger, Norway
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Internationally Speaking

THOSE who heard Justice Douglas at the Haverford College Alumni Centennial remember the enthusiasm of his advocacy of human and economic instead of military emphasis in the contest between the United States and the Soviet Union for influence in Asia. They also remember Clarence Pickett's suggestion that it might be better to emphasize meeting people's needs rather than a contest for influence.

A new and stirring book (*Hunza: Lost Kingdom of the Himalayas*, by John Clark; New York, Funk and Wagnalls, 1956; 270 pages; photographs; \$5.00) describes one man's experience in meeting people's needs. The author, Dr. John Clark, a geologist, was a reconnaissance engineer with General Stilwell's forces in China. There he saw how expensive efforts, without adequate understanding of the effects on the local population, to settle in Sinkiang refugees from Chinese areas devastated by Japanese military operations had embittered the people of Sinkiang and prepared them to accept communism after a slight demonstration by Communists of inexpensive programs aimed at benefiting everyone a little rather than at benefiting the government—and its henchmen—a lot. He concluded that helping a government is not an effective way of helping another country.

After a year's study, on the spot, of the region just south of Sinkiang, Dr. Clark selected Hunza as the place for an experiment with a different kind of help. Hunza is an autonomous principality northwest of Pakistan, very arid and mountainous, with magnificent scenery. With \$21,000 raised by the Central Asiatic Research Foundation, which he set up, Dr. Clark spent 21 months in Hunza, helping people to help themselves. As a geologist he made surveys of the mineral resources of the region for the Government of Pakistan. As a competent if unprofessional medical man, he relieved hundreds of Hunzokuts suffering from malaria, dysentery, trachoma, and other diseases common even in places where casual travelers think the people very healthy. Treating from 25 to 50 patients was a usual beginning of a day's work. Despite chronic dysentery and persistent trouble with his heart, he won the affectionate respect of his neighbors for his prowess on the mountain paths. Gradually gaining respect and acceptance, he gathered a small group of teen-age boys into a sort of boarding school, living with them in a few rooms of an old castle and teaching them woodworking and the raising of wild flower seeds for American seed dealers in order to provide a cash income to replace the income lost when the caravan trade ceased with the closing of the Sinkiang border by the Chinese Communists.

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Freedom, the Great American Shibboleth

By HOWARD L. HARRIS

"They said to him, 'Then say Shibboleth,' and he said 'Sibboleth,' for he could not pronounce it right; then they seized him and slew him. . . ."—Judges 12:6

TEACHER, do you believe in freedom? Then sign this oath or out you go!" How free is the teacher who believes in freedom so much that he refuses to sign the oath? Everybody is pronouncing it, but what does it mean—*freedom*? What is the free world? Does it include Franco's Spain? Is an imprisoned objector to compulsory military servitude in the United States a part of the "free world"? How free is a man without a job whose wife and children are hungry? Freedom from what? Freedom for what? Is a man free who freely makes himself a slave?

It is a many faceted problem. Perhaps freedom is a concept, like love, faith, and beauty, to which one can give meaning through experience but which one can never define. Yet since it is so commonly used as a shibboleth by those who would obscure truth for their own ends, it may be well to try pronouncing it in various ways.

Freedom From

First, let us deal with the more obvious connotation—*freedom from*. Freedom from pressure, from interference, from domination and control, either gross or subtle, this is freedom of speech, of action, of the press, of assembly—political freedom. It has been said that this aspect of freedom is a God-given right, and the saying is true. It is written into the nature of man and the universe in such a way that man can grow in creativity only by initiating and taking responsibility for his own actions.

The heart of the Christian gospel is a great paradigm of freedom. Man, given the power of choice in order that he may become creative, has made poor choices, has chosen to embrace a shriveling self-centeredness instead of the unfolding cooperation which is in accord with

the basic nature of himself and the universe. Thus evil enters, and suffering is its accompaniment. But God in seeking man's good does not deny his freedom. Being free, he must suffer the consequences of his error. The nature of the universe imposes definite and severe limitations upon freedom, or rather the misuse of freedom, but the act of God is always to use suffering to help man to see the good. God does not force man to do His will, but rather through suffering (epitomized by the crucifixion of Jesus) seeks to draw him into a free and creative relationship with his fellow man and with God.

Democracy is rightly based on this great principle of freedom to choose; for if man cannot grow into his full creative stature unless God does not interfere in his life, neither can he so develop unless he is free from domination and interference by government and society. He must be able to think, speak, and act without fear of arbitrary limitations imposed by anyone or anything other than the nature of life itself and the nature of the universe of which we are a part.

To state this fact is not to solve the problem. Limits *do* exist. They are implicit in the nature of the universe. Man is free to fly, for example, when he recognizes scrupulously certain of those limits and cooperates with the forces which impose them. Only when he does this may he soar through the air. No one really supposes that this necessity destroys man's basic freedom. Instead we see it as enhanced, and look forward eagerly to the day when by added knowledge of the limiting, and at the same time enabling, forces we may be free to travel to the moon or to Mars.

In our social relationships things are not so clear. Here all too frequently we see our individual freedoms as conflicting, and we struggle against each other rather than cooperate in order to achieve a greater freedom. Yet the situation is similar. One man on an island would be perfectly free, subject only to the limits of his physical environment. If a wife be added to his insular domain, there are some things he can no longer do because his

Howard L. Harris, a Friend, has taught biology at Friends University, Wichita, Kansas, and has spent four years in the pastoral ministry in Congregational and Friends churches. At present he is full-time counselor in the junior high school, Livonia, Mich., a suburb of Detroit.

wife's freedom must also be considered. But if this limitation of freedom is added, so also is added an enormous area of new potentialities, things two people are free to do that one could not possibly do.

So it is in our group life. When numbers of people live in close proximity, there are many limits which do not exist where the population is sparse. These are seen as limitations only from a circumscribed and partial view of the situation. In reality they are conditions which, if recognized and cooperated with, enormously enlarge the area of freedom. Only within a group is man really free to develop his potential, and then only when the members of the group see this possibility and work together.

Freedom, Limits, and Responsibility

Freedom, then, means much more than the mere absence of interference. It involves limits—the limits inherent in the situation. It also includes the vision of the individual and the group in seeing the potentialities of the situation and the responsibility of both individual and group in cooperating in order to gain the end desired. Thus the jobless man may not be free to assuage his hunger and that of his children until many people in the group see the vision and accept the responsibility. Enlarged potentialities usually bring changed limits, so that what from one point of view seems to be a restriction may actually be the foundation for a greater degree of freedom—that is, may actually give man the opportunity of making choices in wider areas and on more significant levels.

This relationship between freedom, limits, and responsibility is the root of the matter. The spirit of man is stifled and his creativity starved if arbitrary restrictions are imposed from any source. But his freedom has meaning only as he accepts the responsibility for creativity and through self-discipline works in cooperation with the natural limiting forces and factors of his world, utilizing its material, psychological, and spiritual resources for creativity.

The crucial problem arises when in our complex society we attempt to determine exactly what are the real limits, which are real and which are imposed. Most of

us, for example, see the dogmatic limitations set by totalitarianism as completely arbitrary. It is much more difficult to judge the complex and partial limitations of democratic governments. Various requirements and restrictions were originally designed either to protect the rights (the freedom) of one individual against the encroachment of another, or to promote the development of more inclusive levels of cooperation. But the great danger of democratic systems is that this experimentation of groups of people toward corporate modes of life may become solidified through either special selfish interest or through pure inertia, and thus become arbitrary and restrictive of freedom.

It is necessary for government to restrain individuals from injuring others. It is necessary to protect natural resources for the use of all, and to protect individuals against those who would exploit them. But it is always difficult to determine where this protection should end. Certainly coercion toward any form of social cooperation can never be justified if we recognize the basic principle that arbitrariness is always destructive. To imprison the objector is not only to destroy his freedom but to injure society as a whole; for to limit the freedom to make mistakes, even to a slight extent, is to erode by that slight extent man's basic personal and social creativity. The objector may in the long test of history be right. Government must always be principally an *enabling*, not a *prohibiting* device. Its major purpose must be to enable, not to force, people to do together what they cannot do alone. Anything more than this becomes tyranny.

Making Good Choices

But are men always free who are free *from* outside restrictions? Are they necessarily free even when they accept the responsibility *for* their own choices within natural limits? By no means! Freedom is ultimately determined from within. The test of human adequacy is whether or not the person is capable of using his freedom to make good choices. Stone walls do make a prison, but they are less restrictive of the human spirit than those inner walls of fear, of doubt, of self-rejection which bar the way to life's fulfillment for countless millions. It is beyond the scope of our present inquiry to probe

LET any true man go into silence: strip himself of all pretense, and selfishness, and sensuality, and sluggishness of soul; lift off thought after thought, passion after passion, till he reaches the inmost depth of all; remember how short a time and he was not at all; how short a time again, and he will not be here; open his window and look upon the night, how still its breath, how solemn its march, how deep its perspective, how ancient its forms of light; and think how little he knows except the perpetuity of God, and the mysteriousness of life:—and it will be strange if he does not feel the Eternal Presence as close upon his soul as the breeze upon his brow; if he does not say, "O Lord, art thou ever near as this, and have I not known thee?"—JAMES MARTINEAU

the origin of these inner walls, but we must recognize that they exist and point out the fact that we shall not have solved the problem of freedom until we know how they originate and how they may be surmounted. Why does a free man choose to become a slave? Why does he give up his freedom to a *Führer*, a drug, or a band-wagon philosophy? These are questions which must be answered if democracy is to survive. We will do well not to take them lightly, nor to look for easy or superficial answers.

Our London Letter

IT was a great pleasure to me to meet William Hubben and his wife within a few hours, as it seemed, of their leaving Philadelphia. This staggering rapidity of travel means that American Friends and ourselves are being brought closer together; we shall have more and more in common. Perhaps this thought was in the mind of William Hubben when he asked me what were my impressions of London Yearly Meeting. Had I sent them to the *FRIENDS JOURNAL*? I had not; and I wilted under the stern editorial eye as I confessed my omission. I promised immediately to set to work—after we had had lunch and a good talk together.

The first impression I record is really not an impression at all, but a solid fact. We Friends number 21,343 here (the figure is for 1955) and this is only a hundred and fifty more than in the year before. Disappointing, I would say. The analysis shows 7,463 men, 9,976 women, 2,009 boys, and 1,895 girls. It seems usual in religious bodies for women to outnumber men, and there must be some good reasons for this; but none of those usually offered convinces me.

The facts that several well-known Friends, such as T. Edmund Harvey, Joan Fry, and Henry Gillett have died recently, and that there were unexpected absences of other "public" Friends gave this Yearly Meeting a new look; but the old life was there, breaking through unfamiliar voices. We should have liked to see more Friends from your side; but we had the chance to meet Herbert Hadley and his family, and to make this new link with the Friends World Committee for Consultation. And when it came to a review of the forty or more epistles received, we were thankful especially for those from New York, Canada, and Philadelphia, with their evidence of growing unity.

My next comment is on peace, about which I was glad to think we are now more warlike. I mean, of course, that we see our pacifist witness not as quietism or escape, but as an adventure in the practical affairs of life, demanding courage in action and unshakeable faith in God. When we turned to education we heard that of

the 2,400 children in our Quaker schools, almost a third were Friends, and we wished the proportion were higher; but it is something to know that the influence of these schools spreads much wider than merely among ourselves. Large numbers of Friends are teachers in state schools, and they—and the rest of us—should be concerned more than we are to insist, in season and out, on the importance of that religious basis to all education which seems to be getting thinner and thinner till nothing will stand on it.

In reviewing the work done by Friends Service Council overseas, we begin to see the changing pattern. We are faced with a double demand. We must feel the fire of concern which (I quote Kathleen Lonsdale) will burn up oppression and injustice, but there must also be peace in our own hearts, the peace which is good, which seeks good and is therefore contagious. Relief work and gifts in the form of food and clothing are not enough. We meet with spiritual hunger everywhere, and much of the best work we can do calls for that maturity of judgment and experience of life which younger, short-term workers may discover is beyond them. Then, too, we Friends are in the Christian church, whose whole missionary concern is laid in part on Quakers as on all Christians. That work we must share in, but we must also be witnesses to what we have proved in our own experience as Friends; and we have to be ready to accept the fact that those among whom we work adapt what we say and do to their own ways of life and thought. These different claims have to be reconciled, and we are finding it no easy task to bring them together.

Two other matters arising out of Yearly Meeting sessions will also need more consideration. We have been thinking about family life and marriage, especially about the increase in divorce, and whether the remarriage of divorced persons can rightly take place in our meeting houses and in the Quaker manner. Questions are raised by this enquiry which will take us far into Christian morality; and lest we be swept off our feet by sentimentality and a desire for popular applause, it was good to be reminded that Christian standards are not always obviously right, and we may be met by cheap, derisive criticism if we maintain them.

The problem of divorce is but one form of the unrest characteristic of our time, from which even the members of a religious society are not free. Countless men and women are caught in doubts, loneliness, anxieties, tensions, which they "bottle up" inside themselves. Yet Christian worship is marred if there are these undiscovered conflicts. Christian fellowship is not realized by groups where they are not mentioned. In Yearly

Meeting it was felt that there should be ways in which those who have these personal difficulties find among us the help and ease they need. We have built up modern Quakerism with little recognition of those deep failures and conflicts which cannot be resolved in merely casual relationships. This is too large a matter for the end of a letter. I only add that our Christian community, like society in general, is not made out of good only, but out of good and evil. There are good and evil in us all. Christians are not immune from the tragedies of failure; and to ignore this in our attempts at fellowship with other Friends or with people everywhere is to become futile and irrelevant as individuals and as a church.

HORACE B. POINTING

Touch

By M. H. SNYDER

Dying dust in my arms,
Whom shall I hate for your dying?
I hold no Achilles molded from Greek clay,
No warrior the world shall remember.
But I loved you,
Most when you quietly knew
That I, like you, was lost
In division.

One night in April
When a tall wind tickled the sky
And we knew it touched
As gently as you and I
The unknown men on the other side
Of the line,

I thought aloud death mattered
Less than killing;
You answered with a touch
As shy and quick and gentle
As the April wind's,
Love mattered
More than life.

Now life lies dying—yet
Not here,
Not here alone,
Where my arms bend aching
Beneath this blood and body.

I killed at dawn
A yellow-skinned friend
Of a yellow-skinned man.

We killed together
Yet another.

In Support of Disarmament

Samuel D. Marble made the following statement before the Senate Subcommittee on Disarmament, June 8, 1956, sponsored by the American Friends Service Committee, Friends Committee on National Legislation, the Peace and Social Order Committee of the Friends General Conference, the Board on Peace and Social Concerns of the Five Years Meeting of Friends, and the American Section of the Friends World Committee.

THE Society of Friends has a commitment to peace that rests on religious grounds. The Society has always sought an end to warfare, and believes that the relationship between men and nations should be based on consent and cooperation rather than on force and fear. Friends welcome any practical step that may be taken now to reduce tension and eliminate armament. We would like to stress several points which are related to disarmament, and which we feel are particularly important at this time.

First, we believe that some of the problems of international inspection and control would be eased if it were part of a comprehensive and far-reaching disarmament program. We should like to see our government declare to the world that it is prepared to work toward specific but highly ambitious goals of arms and force reduction even if such goals have to be dependent on prior conditions being fulfilled.

Second, we hope the United States government would agree to some early, even if limited, disarmament steps as confidence-building measures. We hope that such steps might be taken before aerial inspection begins, and have in mind agreement on the cessation of nuclear test explosions. . . .

It is our understanding that an agreement to discontinue atomic tests could meet the one basic condition this country has always made preliminary to any disarmament agreement; namely, any violation of an agreement to suspend thermo-nuclear tests would be subject to detection, and smaller tests could be controlled by an international inspection agency.

Our primary concern, however, is with the moral position of the United States on this matter. The determination of this country to continue these tests contrary to the morality and conscience of so much of the rest of the human race does damage to the world community and to the moral leadership we should prefer to have our country display.

Third, we would like an early reduction in military expenditures by international agreement, even if only a token amount. An agreement to cut military budgets would help the Western allies to test the sincerity of Soviet intentions in announcing progressive cuts in the levels of Russian forces and would provide an evidence of Western sincerity. . . .

Fourth, we understand that a serious obstacle to comprehensive disarmament is the inability to detect concealed stock-piles of nuclear and biological materials. We hope the United States government will continue to explore this as a matter of extreme urgency, but this is primarily an international and not a national problem. We suggest that the U. S. delegation to the next United Nations General Assembly should propose that in order to study this question an international com-

mittee of scientists be set up or an international scientific conference be held under U.N. auspices.

In addition to the foregoing we should like to suggest several actions this Committee might take to further an understanding of disarmament. . . . First, we should like to see some inquiry made of the Eisenhower "open skies" inspection program which has appeared to be the *sine qua non* of the United States position. . . . If open skies inspection could be conducted in such a way as to be separated from potential offensive purposes, a major roadblock in the negotiations might be surmounted, and at the same time enhance this proposal's acceptability to Americans as well.

Second, this Committee can give us a glimpse of how a post-disarmament world would look. To do this it would be helpful to know the consequences of major force reductions by the United States, as well as Russia and China, *below the 2.5 million level*. . . .

Your Committee and the Joint Committee on the Economic Report are already at work making a study on some

of the economic problems to be faced in converting to a non-military economy. We welcome this, and we wonder if it might not be pertinent also to make inquiry as to implications of disarmament for diplomacy and statecraft. . . .

Finally, we would commend to your consideration the additional study of the techniques of disarmament negotiations. The history of international efforts toward arms control from 1918 to the present prepared by your committee is ample testimony of the inadequacy and relative failure of these efforts to achieve a real program of world disarmament over a span of almost 30 years. Perhaps an explanation for this may be found in a discovery that disarmament talks have generally been a projection of armament consideration. Another explanation might reveal that there is some fundamental element missing from these negotiations—something that has been lacking in our discussions with the East during these past ten years. Perhaps the East and West need some "third point of view" to create a synthesis. Perhaps your committee can help us find it. . . .

Southern Quakers and the Race Problem

By KENNETH L. CARROLL

TODAY there is one problem which more than all others tugs at the emotions and the consciences of Friends in the South, the relations of the white man to his Negro neighbor. Quakerism in the South, like that of the North, is a white movement.

We Southern Friends find ourselves caught in a dilemma as difficult as that which faced the old Quaker slaveowners of the eighteenth century. Today, however, there is no John Woolman moving on foot among us—no walking sermon showing us the evil that we do to our Negro brother in our midst and the even greater wrong perhaps that we do to ourselves. For as we allow the world to rule us we find ourselves ever farther from the Kingdom. The Light within flickers low. It is almost possible to hear Woolman weeping for us, his people.

The Prodding of the Spirit

And yet at the same time we are subject to the prodding of the Spirit. We, too, like the ancient prophets and the early Friends, are caught in the tension between the call of God on one hand and the call of the world on the other. If we seek the Light, we know

deep down within ourselves that there is only one answer that we may give. But can we and will we, like Isaiah, say, "Here am I! Send me"?

If only this answer might burst forth from our troubled lips! Then the true meaning of the Golden Rule and of the parable of the Good Samaritan would become ever more clear! Then we might see why Jesus constantly placed the emphasis upon action, upon doing rather than saying. Like Socrates, he, too, knew that by feeling we frequently avoid doing anything to help our neighbor in need. We cannot and must not let emotions work off what should be action. With constantly increasing volume and meaning ring forth the words, "You are my friends if you *do* what I command you."

Attitudes within Ourselves

Today a growing number of us Southern Quakers find ourselves being awakened from a false sense of peace. There is a bit of holy leaven working its way through our Society. Already there are those who, sensitive to the Light, strive to quicken our individual and corporate consciences to the evil in the world around us, a condition of sin to which we give our assent as we continue to ignore it. More and more we are made aware that we have been given an opportunity to give voice and substance to our ancient testimony, "that of God in every man." A challenge has been handed Quakers by the present situation. Will we as a group seize it, thereby making the Society of Friends the bearer of light to our dark and convulsed homeland and to our

A convinced Friend, Kenneth L. Carroll is a member of the religion department at Southern Methodist University. His ties with Third Haven Meeting, Md., Durham Meeting, N. C., and the Dallas Meeting, of which he was one of the originators, have brought him into contact with many Southern Friends. He is the editor of the Southwest Friends Newsletter. During the current summer session he is lecturing at Pendle Hill on "Great Themes from the Gospels."

troubled people? Will we ourselves as individuals live the Godlike life that we are meant to have, so that finally we are able to hear the words, "Well done, my good and faithful servants"?

Such questions as these are what brought together last summer, on June 25 and 26, a group of concerned Friends at Cedar Grove Meeting House, Woodland, N. C. Half a hundred or more individuals, coming primarily from Maryland, the District of Columbia, Virginia, and North Carolina, attended this All-Southern Friends Conference, which was sponsored by the four Yearly Meetings below the Mason-Dixon Line and the American Friends Service Committee, Southeastern Region. Discussions centered around the theme "Quakers in the Changing South."

Those of us who were in attendance frequently felt weak and overwhelmed as we faced the magnitude of the problems before us. The very location of the gathering, in Northampton County with a three-to-one ratio of Negroes to whites, had a sobering effect upon us. And yet we felt a Presence with us as we "explored prayerfully the problems and opportunities of a Christian witness in the day-to-day human relationships."

One of the main results of this gathering, it seemed to us, was a conviction that we Friends must first set our own house in order. Individually, it was felt, we should "work creatively with our Negro neighbors in order to build bridges of communication and mutual understanding." The more we looked into this problem the more clearly we saw that the heart of the problem lies within ourselves. And so as we asked, "What effect does the discrepancy between our religious faith and our actual practices in everyday life have upon us as white human beings and on us as a Society of Friends?" we were forced to admit, "We are perplexed as we consider the conflict between our religious heritage and our cultural patterns of long standing in the South." But finally we knew that the answer lies in "our responsibility as individuals and as members of the Society of Friends for changing attitudes first within ourselves and then within our communities."

A Rekindling of the Spirit

Today there are a growing number of Southern Friends who, either as individuals or Meetings, have accepted the challenge to give a creative and loving witness in the situations facing us and our Negro fellow citizens. If a roll call were to be made, a number of individuals and groups could be named. But this is just the beginning of what must be a true rebirth or rekindling of the Spirit in our Society of Friends in the South.

The way will not always be an easy one. This can be seen from a very recent development in Houston, where one of our women Friends spoke in favor of integration at the School Board hearing on the question. An oil-soaked cross soon flamed in the yard of this Quaker family's home. *The Houston Press*, in reporting this incident, writes that the Quaker husband "said he heard a sudden loud noise 'like firecrackers' and looked out to see the cross burning on the lawn. He dragged out the garden hose, put out the fire, and tossed the remains of the cross in the backyard. As far as he was concerned it would have ended there. But a neighbor . . . also heard the 'firecrackers' and saw the flaming cross. He called the police." The only comment to the paper from these Friends was, "We are not frightened. We plan no change in our way of living—or thinking."

The way may not be an easy one. But do we have the right to ask that the Light lead us along a *soft* and *safe* way? Certainly the early "walkers in the Light" did not find it so. Those who "take up the cross and follow" do not count the cost. They only know that as they act in love and tenderness they behave as God Himself does. And thus they become truly the Sons of God, sharing in His nature. They know why Jesus pronounces *blessed* or *fortunate* the *peacemakers* (those who work actively to produce the conditions leading to peace: justice, equality of opportunity, respect for personality, etc.), "for they shall be called the Sons of God."

Internationally Speaking

(Continued from page 418)

Dr. Clark's main purpose was to rouse in the boys five ideas which, he believes, will enable the people of Asia to solve their own problems and to remain good Asians while appreciating and using the resources that can be made available from the culture and technology of the West. These ideas are objectivity, dissatisfaction, creative confidence, respect for personality, and responsibility. Without these, an Asian exposed to Western education may become incompetent and petulant; with these, he is prepared to face the slow process of improving a people's living standards.

Dr. Clark's account of the people, the country, and his experiences make this an interesting and heart-warming book. His ideas about an effective aid program make it exciting. He believes in small programs that reach many people directly rather than in large programs that enrich a few friends of the government in power. He believes that these small programs should be

run by voluntary organizations. When a large project, like a dam, is necessary, it should be financed through the World Bank, not by a loan or grant from a single government. He perhaps underestimates the importance of government participation in such large-scale investments. In the light of his experience, Dr. Clark's book deserves consideration as a discussion of economic aid policy, as well as a thrilling account of people, scenery, and adventure in a little known corner of the world.

June 21, 1956

RICHARD R. WOOD

Books

A SHELTER FROM COMPASSION. By RUTH E. DURR. Pendle Hill Pamphlet, Wallingsford, Pa. 24 pages. 35 cents

Ruth Durr's Pendle Hill Pamphlet is a word authentically spoken about man's plight today. Man's erection of barriers between himself and man, and his retreat to whatever structure he builds for himself ("each one of us according to skills and materials at hand") occupy a good part of every man's life nowadays. All of us spend time in scrupulous maintenance of our particular shelters and daily pass the chance to be tender toward others, leaving people "high and dry." In so doing we have done something to ourselves; we have saved ourselves the awkwardness of feeling inadequate and becoming involved in an unpredictable way in another's life. "Only by becoming part of one another can we loosen our hold on the fearfulness that immures each of us in his tower of sterile security."

One is deeply moved by reading this pamphlet. May some of us old hard-of-hearts come to know the "one valid communion" Ruth Durr speaks of, "the sacrament of devotion to some love beyond our own small sphere (and be moved to shed a tear) . . . for another creature's sorrow."

JOANNA A. HOUSMAN

RELIGION ON THE CAMPUS. By GEORGE HEDLEY. The Macmillan Company, New York, 1955. 194 pages. \$2.75

"Rigorous scholarship ought to be applied to religion." Just what one would hope to hear from a professor of economics and sociology, though one might be surprised to discover that the professor is also the chaplain of Mills College and an ordained minister of the Episcopal Church.

But reading Hedley's book is like reading C. S. Lewis's *Screwtape Letters*: your chuckle at a shrewd thrust turns to a wry smile as you realize that it was your own throat that was slit.

The book is a selection from the sermons delivered in the Mills College Chapel, without much revision. The flavor of college life and idiom ("Religion MTWThFS") and of the problems bedeviling college students is strong. Strong, also, is the sense of Hedley's affection for students.

The sermons speak directly to the young women, usually in answer to questions they themselves raised at his invitation.

Peggy Parlour (her real name) asked what the meaning of prayer is; so Hedley speaks on the "Meanings and Means of Prayer." Connie Boileau wrote, "Would it be possible to write a sermon on despondency not being good for the mind or soul, and what can be done about it?"; so Hedley preached on "The Sophomore Slump." Maeva Hair asked about Christian marriage: Leslie Baun asked, "Just what does it mean when we say that Christ died to save us?"; and Nikki Tenneson asked, "Why do we say in the creed, 'He descended into Hell'?"

By and large, these sermons are provocative, informative, highly intelligent and scholarly, and neatly sprinkled with Attic salt. Not a bad gift for the sophisticated intellectual, and a real joy for those who like their religion touched with spice.

THOMAS S. BROWN

THE LONG ARM OF GOD. By WESLEY SHRADER. The American Press, New York, 1955. 105 pages. \$3.00

Books of sermons range from the dull and trivial to the exciting and brilliant. This book belongs definitely to the latter class. Wesley Shrader became known as an original and provocative thinker with his brilliant satire, *Dear Charles*. This book reveals the kind of sermons that one would expect from the author of the earlier book.

Each of the sermons is brief; it takes one basic point and drives it home without any waste of time. Most of the sermons deal with traditional Christian themes, but they are presented in a way to make the ancient themes seem new and thrilling. Several of the sermons are audacious. You may or may not agree with Mr. Shrader, but you must admire the way he refuses to sidestep uncomfortable issues. He makes no attempt to water down the faith to make it more palatable to modern minds. This Virginian Baptist pulls no punches to pacify either the sophisticate who wants religion without rational troubles or the man who wants religion without disturbing racial segregation.

A central theme of the book is that man flees from God, that he tries to escape God's claims upon him. One of the sermons is an interesting refutation of the popular interpretation of Christianity as a simple solution for all of our troubles. Rather than simply solving our tensions, says Shrader, Christianity brings us new ones. I would recommend this book especially to the man who does not normally read sermons.

WILLIAM HORDERN

ADAM MICKIEWICZ. Published by the United Nations, UNESCO, in commemoration of the centenary of the death of Adam Mickiewicz, 1798-1855. Columbia University Press, New York, 1956. 295 pages. \$3.00

Adam Mickiewicz has no individual author. It is a co-operative collection of translations, correspondence, and essays of authors from other countries which in a peculiar degree shared in the life and work of Mickiewicz or were

particularly responsive to the spreading influence of his genius. It is neither a work of erudition in literary history nor a compilation of factual information.

The collected essays and selections from Mickiewicz with accompanying poems will give the reader a bird's eye view of a man-poet whose spirituality dominated his nation, Slavdom, and his generation.

"To speak of Mickiewicz is to speak of beauty, justice and truth; of righteousness, of which he was the soldier; of duty, of which he was the hero; of freedom, of which he was the apostle; and of liberation, of which he is the precursor . . .," wrote Victor Hugo.

The poetry of Mickiewicz is very much alive today. In Poland numerous new editions of his works are constantly appearing. The number of translations of his works into foreign languages is increasing. This new interest in Mickiewicz is concerned as much with his extraordinary personality as with his literary works. His works have appeared in every European language and in many Oriental ones. Over a thousand translations, in 33 different languages, have reproduced the spirit of his poetry, an arduous task, since Mickiewicz like every poet is very difficult to translate. It is time well spent to sip of Mickiewicz.

The book is beautifully printed and adorned with illustrations and reproductions of relics of Mickiewicz which are now reposing in the Warsaw and Paris Museums.

VINCENT P. SHAUDYS

Friends and Their Friends

Herbert M. Hadley, general secretary of the Friends World Committee for Consultation, will visit the Friends International Centers in Paris and Geneva from July 6 to 12. In Paris he will meet with the committee planning the Conference of European Friends to be held in Birmingham next year, and with the Executive Committee of the European Section of the F.W.C.C. Later in July he will spend a few days with Friends in Holland and in Vienna and attend as a fraternal delegate meetings of the Central Committee of the World Council of Churches. These meetings are to be held in Matrahaza, near Budapest, Hungary, from July 28 to August 5. On his return trip Herbert Hadley will attend Germany Yearly Meeting at Bad Pyrmont and visit some groups of German Friends.

A curiosity among our newly published Quaker pamphlets is a four-page leaflet on Quakerism printed in Russian. Its title is *Religioznoye obshchestvo druzay (kvakere)*, meaning *The Religious Society of Friends (Quakers)*. It explains briefly the origin and beliefs of the Society and closes with quotations from John Woolman, James Nayler, and William Penn.

Published by the Friends World Committee (20 South 12th Street, Philadelphia 7, Pa.), the pamphlet is the result of a concern felt by Friends in the San Francisco area. Donald

Spitler wrote it in English and William Edgerton translated it into Russian.

Friends will notice that we are using smaller type for the sections of our issue which contain the calendar of "Coming Events" and the vital statistics. We hope that this economy of space will not be an inconvenience to our readers and that it will help in our attempt to enrich the variety of reading material in the preceding sections of our issues.

We want to appeal to Friends everywhere to supply us with vital statistics and keep them, as well as calendar notices, as brief as possible. Friends are reminded that vital statistics are not inserted unless they are sent directly to the office of the FRIENDS JOURNAL by a member of the family or by the Meeting.

Janet Whitney, author of the biographies *John Woolman*, *Elizabeth Fry*, *Geraldine S. Cadbury*, *Abigail Adams*, and several novels, the latest of which is *The Ilex Avenue*, has accepted a Woodbrooke Fellowship for 1956-57 to write a one-volume history of the Society of Friends. She will leave on August 8 and be accompanied by her husband, George G. Whitney, retiring head of the art department at Westtown School. He will specialize in portrait painting, spending part of his time at a studio in Banbury a short distance from Woodbrooke College.

Several groups of Friends in Vermont and New Hampshire have jointly asked to become the Upper Connecticut Valley Monthly Meeting in the Connecticut Valley Quarterly Meeting. Representatives have been appointed from the various Monthly Meetings in the Quarter to visit them.

Dr. Joseph H. Willits has been elected to the Board of Managers of Swarthmore College to serve a term expiring in 1959. He graduated from Swarthmore in 1911 and received his Ph.D. from the University of Pennsylvania in 1916. He served as professor and then dean of the Wharton School of Finance and Commerce of the University of Pennsylvania until 1939, when he became director for the Social Sciences of the Rockefeller Foundation. At present Dr. Willits is the director of the Educational Survey, University of Pennsylvania.

With the announcement of the theme, "Christ for the World—the World for Christ," Dr. Daniel A. Poling has issued a call for the Conference of Area I of the World's Christian Endeavor Union to be held in Karuizawa, Japan, July 30 to August 2. It is expected that leaders from North and South America, Asia, and the islands of the Pacific will attend. Toyohiko Kagawa, well-known Christian leader in Japan, will be among those to address the conference.

A similar conference for Area II, which includes Europe, Africa, India, and the Middle East, is planned for Oslo, Norway, August 18 to 22.

Stephen L. Angell, Jr., has recently accepted the position of executive director of the Lehigh County Community Council, with offices in Allentown, Pa. He begins his work there on August 1. For the past three and a half years, Stephen Angell has served as associate director of the Delaware County District Office of the Philadelphia Health and Welfare Council. The family are members of 57th Street Meeting, Chicago, and sojourning members of Springfield Meeting, Pa.

Amos J. Peaslee of Clarksboro, N. J., deputy special assistant to President Eisenhower and former ambassador to Australia, has been elected a trustee of Bryn Mawr College, succeeding the late Charles Rhoads.

Two letters written in 1728 by Friends living in Cape Town, South Africa, and now on file in the library at Friends House, London, are thought to be the earliest known reference to Friends in South Africa. In the letter from John George Holk it is stated that "this Country is Peopled with a very rough sort of People and Wickedness is their diversion . . . sometimes they have said to my face, Thou Quaker, thou cursed Fellow and such like." The second letter, from "your willing Friend Casimir," mentions that the writer is sending "two of the first Volumes of the Bible that is printed here with annotations of Madam de Guion, which I, by the help of God have translated out of the French into our high Dutch Tongue." The writer had apparently suffered from various diseases which came "one after the other. . . . I cannot enough express how the Lord has preserved me in these pains and endued me with patience, without which it would not have been possible for me to bear such pains, because I am of a very Impatient Temper."

An account of the letters appears in *The South African Quaker*. Russell Brayshaw presented photostat copies of the letters to the Southern Africa Yearly Meeting convened in Johannesburg last January.

Yarmouth Preparative Meeting has been newly established at South Yarmouth, Mass., under the care of Sandwich Monthly Meeting. Meetings for worship have been held there in the old meeting house for the past year or two. The clerk of the new Meeting is Aaron Davis of Harwichport, Mass., and business meetings are held the fourth Tuesday of each month.

The Brazilian government has lifted the ban against the moving picture "Martin Luther." The clearance of the Luther film for theatrical showings testifies to the positive influence of a free press. The public in Brazil might never have known of the ban in the first place but for the published news reports about it in the United States. As a result, the press in Brazil became aroused at the injustice of the ban and urged the government to correct the situation.

Norman Cousins writes another chapter in the moving story of the Hiroshima Maidens in his editorial entitled "The Return of the Maidens" for *The Saturday Review* of June 23, 1956. At the time of writing, nine of the original group of 25 were on the point of returning to Japan. References to Friends inevitably thread his account of the rehabilitation of the Maidens—the farewell meeting held at New York Friends Center, attended by some 300; the many occasions in which Friends serving as temporary parents rejoiced in the new skills that came to the Maidens through the marvels of plastic surgery and through newly acquired vocational training. It becomes more than apparent, however, that the Hiroshima Maidens brought to many Americans "one of the richest and most meaningful experiences of their lives." They have in truth become "emissaries between two peoples."

Under the sponsorship of Chester Bowles, former ambassador to India, and his wife, a fund has been set up in Philadelphia to help provide tools and equipment needed for digging wells and irrigation channels in villages of India. These wells are being dug by voluntary labor in villages which have come under the Bhoodan (Land Gift) Movement of Vinoba Bhave. This movement has already acquired over 4,000,000 acres of free land given by landlords for redistribution among the landless peasants. The Bhoodan fund is in direct touch with villages where redistribution under the Land Gift Movement is under way, and capital grants for specific irrigation projects are being sent to these villages direct.—*WAP*

Haverford College observed on June 15, 16, and 17 the 100th anniversary of the founding of its Alumni Society. (The College was founded in 1833.) It was a week end with a useful educational aspect. Frank P. Graham, former president of the University of North Carolina, former Senator, U.N. mediator in Indonesia and Kashmir, in the principal address of the week end, emphasized the importance of continuing adult education, particularly about world organization and the United Nations, in a world so complex and interdependent as ours has become.

The complexity and interdependence were illustrated in four notable lectures and discussions. Associate Justice Douglas of the U. S. Supreme Court pointed out the need of a new, less military, attitude in the rivalry between the United States and the Soviet Union in Asia. Jervis J. Babb, Haverford 1921, president of Lever Brothers, discussed the liberal arts foundation needed by effective business executives. Andrew W. Cordier, former chairman of the Church of the Brethren Service Committee and present executive assistant to the Secretary-General of the United Nations, described the education needed by those who would contribute to international peace. Professor Frank W. Notestein, director of the Office of Population Research at Princeton University, with a distinguished panel, discussed population problems as examples of the scientific approach to the complexities of the twentieth century.

Walter Isard of Cambridge Meeting, Mass., has been appointed professor of economics at the University of Pennsylvania.

A Vacation Plan for Meeting Attendance

Last summer ten Meetings north of Philadelphia initiated an interesting family-go-to-Meeting plan. Visiting was centered at one Meeting each Sunday. The visitors, mostly families, some with young children, arrived at the Meeting carrying picnic lunches. After the meeting for worship the visiting families and families from the host Meeting joined in a picnic on the porch or lawn. The plan worked well. The number of visiting families ranged from three to seven, and about an equal number from the host Meeting stayed for lunch.

This year 20 Meetings are included in the schedule arranged by the Joint Committee for Montgomery and Bucks Counties, Pa. The plan is intended to make going to meeting in the summertime meaningful, pleasant, and inspiring. It is hoped that those who supported the project last year will be joined by additional persons this summer.

The schedule for the remaining eight weeks follows: In July—8, at Doylestown, 11 a.m., and Plymouth, 11:15 a.m.; 15, at Southampton, 10:30 a.m., and Norristown, 11:15 a.m.; 22, at Newtown, 11 a.m., and Richland, 10:30 a.m.; and 29, at Horsham, 11 a.m., and Falls, 11 a.m. In August—5, at Lehigh Valley, 10 a.m., and Byberry, 11 a.m.; 12, at Yardley, 11:15 a.m., and Gwynedd, 11:15 a.m.; 19, at Bristol, 11 a.m., and Wrightstown, 11 a.m.; and 26, at Solebury, 10 a.m., and Makefield, 11 a.m.

Ann Arbor, Mich., Meeting

A handbook of the Ann Arbor, Mich., Friends Meeting has recently been received. This is a 40-page lithoprinted pamphlet, including sections on the history and beliefs of Friends, the Ann Arbor Meeting, practices of Friends, functions of officers and committees, special groups within the Meeting, the budget, procedures under the care of the meeting for business, other Quaker organizations and gatherings, and a selected list of readings on Quakerism. Although published in 1955, the handbook is already slightly out of date; a Friends Center, which was only an aspiration at the time the handbook was prepared, has since been purchased and is now the focal point of activities of Ann Arbor Friends.

Copies of the handbook may be obtained from the clerks of the Meeting, Kenneth and Elise Boulding, Friends Center, 1416 Hill Street, Ann Arbor, Michigan (fifty cents).

The Ann Arbor Meeting began in 1935 as an informal worship group, meeting monthly. It was formally organized as a Monthly Meeting, affiliated with the American Friends Fellowship Council (now a part of the American Section of the Friends World Committee), in 1937. The Meeting is affiliated also with the Lake Erie Association of Friends.

Meetings for worship and Sunday school are held at 10:45 a.m. on Sundays at the Friends Center, 1416 Hill Street. Forum meetings and discussion groups, monthly hymn sings,

picnics, potluck meals, clothes packing parties, and a variety of committee projects are among the activities of the Meeting.

The Ann Arbor Meeting extends a warm and cordial invitation to Friends and persons interested in Friends to visit or attend meetings for worship and other activities and to make themselves known to the clerks or other members of the Meeting. The clerks are Kenneth and Elise Boulding whose mailing address is given above, and whose home address is 2670 Bedford Road, Ann Arbor (NORMANDY 2-2123), and Lois Chance, 3659 Stone School Road, Ann Arbor (NORMANDY 5-3034).

BIRTHS

BLASS—On June 9, to Walter and Janice Blass, a daughter named KATHRYN BLASS. Her father is a member of New Haven Meeting, Conn. Her grandparents are Richard and Malvi Blass of New Haven, Conn., and Shrewsbury, N. Y., Meetings.

HARRIS—On June 14, to Robert C., Jr., and Edith Pusey Harris, a daughter named REBECCA PUSEY HARRIS. Her parents are members of Falls Meeting, Bucks County, Pa. She is a granddaughter of Walter Carroll and Elizabeth S. Pusey of Swarthmore Meeting, Pa., and a great-granddaughter of Henry A. and Esther F. Sharples of Stony Run Meeting, Baltimore, Md.

RUDOLPH—On June 21, to Herbert W. and Louise Lewis Rudolph of Lafayette Hill, Pa., a daughter named LISA LOUISE RUDOLPH. Both parents are members of Newtown Square Monthly Meeting, Pa. She is a granddaughter of Horace and Elizabeth Lewis of Newtown Square.

TAYLOR—ON May 17, in Stevens Point, Wis., to Richard and Sadie Taylor, a son named STEPHEN BENTLEY TAYLOR. He is a birthright member of Lehigh Valley Monthly Meeting, Pa.

WOOD—On June 11, to James and Frances Randall Wood of Mount Kisko, N. Y., a son named STEPHEN HOLLINGSWORTH WOOD. His father and paternal grandparents, L. Hollingsworth and Martha S. Wood, are members of Croton Valley Meeting, N. Y.

MARRIAGES

ROUSE-LANK—On June 9, at the Florida Avenue Meeting House, Washington, D. C., ANNE CHANDLER LANK, daughter of Everett S. and Myra E. Lank, and JAMES WILFRED ROUSE, son of Miles F. and Agnes M. Rouse. The bride and groom and their parents are members of Florida Avenue Meeting, Washington, D. C.

TOGASAKI-SUEMATSU—On June 9, at Gwynedd Meeting House, Gwynedd, Pa., under the care of Gwynedd Monthly Meeting, TAMIYO ANITA SUEMATSU and GORDON SHIGERU TOGASAKI.

Coming Events

JULY

8—150th Anniversary of Solebury Meeting House at Solebury Meeting, Pa. Meeting for worship, 10 a.m.; children's program and planting of a William Penn Oak Tree, 10:45 a.m.; lunch and fellowship, 12 to 2 p.m. (dessert and beverage will be served to all by the Meeting, and Young Friends will sell hamburgers and frankfurters); history of the Meeting and address by Clarence Pickett, 2 to 4 p.m.

14—Meeting arranged by Representative Meeting to provide an opportunity for a discussion by all concerned Friends of a proposal of the Committee on Elderly Friends of Philadelphia Yearly Meeting, at Race Street Meeting House, Philadelphia, 3 p.m. Dr. Robert Clark, of Friends Hospital, Frankford, Pa., will speak on modern ideas relating to the care of the elderly.

15—Reopening of Homeville Meeting, Route 896 northwest of Russellville, Chester County, Pa., 2 p.m.

18 and 19—Maurice Friedman, professor of philosophy at Sarah Lawrence College and author of a new study of Martin Buber, will

Speak at Pendle Hill, Wallingford, Pa., on July 18 at 8:15 p.m. and July 19 at 4 p.m.

21—Western Quarterly Meeting at Fallowfield, Pa., 10 a.m.

21—Quarterly Meeting at Westbury, N. Y. Joint meeting of New York and Westbury Quarters, 10:30 a.m.

21—Afternoon and evening session of Fox Valley Quarter, Friends House, 2002 Monroe Street, Madison, Wis. This Quarter of Illinois Yearly Meeting combines two components in suburban

Chicago with one each in Milwaukee, Madison, and Minneapolis.

22—Chester Quarterly Meeting on Worship and Ministry at Chester Meeting House, Pa., 2 p.m.

22 and 24—Reginald Reynolds, author of the new book *Cairo to Capetown*, co-worker with Gandhi, and leader in many current pacifist programs, will speak at Pendle Hill, Wallingford, Pa., on July 22 at 8:15 and July 24 at 4:30 p.m.

27 to August 2—New York Yearly Meeting at Silver Bay, N. Y.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 West 8th.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone BE 7110.

MASSACHUSETTS

AMHERST—9:30 a.m., First-days, Old Chapel, University of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day

school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Clerk, JE 1-4984.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TEXAS

HOUSTON—Friends Worship Group each

Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MELrose 9983.

WANTED

GENERAL ASSISTANT, woman, experienced, for suburban Friends boarding home; references required. Box F118, Friends Journal.

CAPABLE HOUSEKEEPER for small year-round country home of two adults with professional interests. Pleasant separate living quarters; ample free time. Write full details to Post Office Box 207, Peterborough, New Hampshire.

MANAGER (resident) for The Penington, 25-guest boarding home operated by Friends in New York City, next to Meeting House. State experience in meal planning, staff management, keeping accounts. Reply to Horace R. Stubbs, 1240 East 40th Street, Brooklyn 10, N. Y.

SUMMER GUESTS: Former Cowperthwaite place, "Elkmont", now open for guests. Very restful, nature interests, light recreation; reasonable rates. For transportation from Arch Street Centre, Philadelphia, contact Marion Merwin, 618 Linwood Avenue, Collingswood, N. J.; for accommodations contact Irene Bown, Forksville, Pa.

AVAILABLE

AMSTERDAM-QUAKER-CENTER, Rappaelplein 2, Amsterdam-Zuid, kindly invites guests for bed and breakfast; 6 Guilders.

COTTAGE for month of August; 1½ miles from South China village on three mile pond; flush and boat furnished. Write Preston H. Mosher, R. D. 6, Augusta, Maine.

MEDIA, PA.—Colonial farmhouse, completely furnished; heated barn-studio, workshop, garage, gardens, 18 acres beautiful countryside; \$135 month, available August 1 for one year. Morris Berd, R. D. 2.

MT. AIRY, PA.—Stone-front, twin house, practically new, facing Carpenters Woods; center hall, 3 bedrooms, 2 powder rooms, 2 baths, paneled den, dropped living room, fireplace, many extras; unusual value, \$19,500. Telephone STEvenson 7-3338 or Victor 8-2725, M. Levins, 7029 Marion Lane, Philadelphia 19.

POCONO MOUNTAINS, PA.: Cottages on private estate; refined, quiet community; 1900-foot elevation; beautiful views, pond, trout stream. One cottage, 3 bedrooms; the other, 4 bedrooms; each having comfortable living room, dining room, kitchen, bath; \$300 and \$325 monthly, respectively Box D119, Friends Journal.



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A recognized private psychiatric hospital. Complete modern diagnostic and therapeutic services. Qualified physicians may retain supervision of patients. Moderate rates. Owned by Friends and particularly adapted for the care of elderly and confused Friends.

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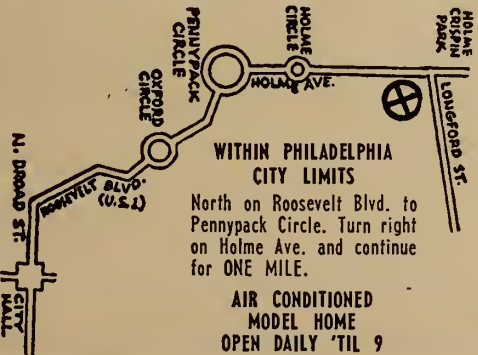
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

JULY 14, 1956

NUMBER 28

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New Zealand General Meeting

Letter from Jordan

*He who would do good
to another must do it in
minute particulars.*

*General good is the plea of
the scoundrel, hypocrite,
and flatterer.*

—BLAKE, *Jerusalem*

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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

New Zealand General Meeting

THIS year New Zealand Friends met for their General Meeting at Friends School, Wanganui, May 10 to 14. The surroundings were rural, and there were few distractions to our group life over the week end.

At the commencement of our business sessions we became aware of difficulties. All was not well with some of our undertakings. There were quite acute problems to face. How were we to strengthen one another in meeting and solving these difficulties?

Several concerns were brought forward, among which was concern for the better education of Quaker children and young people in our beliefs and religious practices. Did this responsibility rest upon Monthly Meetings or on parents? Concern over social evils and concern about the nurture and development of our spiritual resources were expressed. Some felt that this could best be met by Bible study; others, by groups in retreat or by the holding of summer schools; many, by the strength gained in the silent, gathered meeting. All of us were conscious of a deepening fellowship as we faced these issues together.

Our representative to the National Council of Churches had found cooperation with ecumenical bodies rewarding, and was encouraged at the progress being made on public problems and church unity. Especially interesting to us were the challenge of the young Asian churches and our possible association with this development.

Young Friends have held some small work camps and plan more, but at present there is no sequence of letters to link them together nationally or with groups of young Friends in other countries.

Though inspiration is often received through visiting Friends, yet we are always confronted by personal responsibility. "The trend of history is the outcome of personal relationships" was quoted, and how true this is!

A one-day retreat planned by the Peace Committee preceded General Meeting. This took the form of a meditation and discussion on "Love—the Fruit of the Spirit."

Our General Meeting was larger than usual, for housing facilities at the school made it possible for families to attend with all the children, a great joy to everyone. Then our numbers in New Zealand have increased through conviction, new settlers, and births. Our potential witness increases, also, as we hope to prove in the forthcoming national referendum on capital punishment.

We were reminded that we only walk alone if we wish to do so.

CAROL EMSLIE

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From the Back Streets of Bengal

The many Friends interested in India will welcome Bernard Llewellyn's honest and vivid book *From the Back Streets of Bengal* (Allen and Unwin, 18 shillings). It also brings to life the Quaker Centre in Dacca, the rural projects in Rasulia and Orissa, and the education center at Sevagram.

FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, JULY 14, 1956

VOL. 2—No. 28

Editorial Comments

"I Am Doing a Great Work"

WHEN Sanballat and Tobias and Geshem the Arabian undertook to work out on Nehemiah their spiteful jealousy of his success in rebuilding Jerusalem and of his growing influence, they invited him to meet with them in some one of the villages in the plain of Ono. There is no evidence that Nehemiah knew of or suspected a plot, but he avoided the mischief they sought to do him because he was busy at something important. He sent back the grand reply, "I am doing a great work, so that I cannot come down. Why should the work cease whilst I leave it and come down to you?"

Nehemiah was demonstrating, as he escaped the plot of which he was unaware, the value of an organizing idea. True simplicity is not a matter of detailed rules about dress, food, and expenditure; rather it is having a scale of values and putting first things first. Nehemiah was rebuilding Jerusalem; he had no time for extraneous activities like a secret meeting which might discredit him. He escaped the danger he did not know about by the simple process of sticking to the job which he knew to be important.

Some twenty years ago I saw a small boy fishing. It was a hot afternoon; mosquitoes were active; the water was very shallow at the edge of the bay. But the little boy paid no attention to heat or mosquitoes. Sometimes a small crab would stir his bait; sometimes a school of shiners would flash by. To a grown-up the prospect of catching a fish in that shallow water was nonexistent. To the little boy the possibilities were unlimited, and the intensity of his concentration fortified him against such painful inconveniences as mosquitoes. He caught no fish, but he had a thoroughly satisfactory afternoon.

The little boy was committed to an objective that did not exist, except in his own mind. He has grown now to a manhood that can select an objective that does or can exist. He has learned, like Nehemiah, to become absorbed in a great work. Perhaps one might say that he has grown from the service of an idol toward the service of the true God. He has retained the power, and he is fortunate to do so, of total commitment to his objective. Like Nehemiah, he is spared much perplexity

because he has found his scale of values and knows what is of first importance.

The memory of that little boy, happily fishing among the mosquitoes at the edge of the shallow bay, remains with me as a reminder of the value of a clear, strongly desired objective. And I pray that each of us may, like Nehemiah, find the objective which should be first for us and so find our lives freed from anxiety and our resources released for their right service by the organizing influence of an adequate scale of values.

—R. R. W.

In Brief

The University of North Carolina has accepted Negro students since 1951; at present there are ten Negroes in a student body of 6,500. Negroes are part of intramural sports and participate in social affairs, including dances. Mixed dancing is not practiced.

The University of Missouri opened its doors to Negroes in 1954. Lincoln University, Pennsylvania's Negro college, has now some white students.

Tennessee, which has famous Negro universities, has 52 Negro students enrolled in six white colleges and universities. Fisk University for Negroes has 14 white students.

At the West Virginia State College, Institute, W. Va., out of a total student body of almost 1,200, about 400 students are white.

The number of persons in the U.S. not reported on the rolls of any religious body has risen from 60,000,000 in 1916 to 64,000,000 in 1954. The population grew from 101,966,000 in 1916 to 161,762,000 in 1954.

The radio station of the Sudan Interior Mission is on the air about five hours daily and nine hours on Sunday. It is believed that hundreds of thousands of natives heard programs last year. An average of nearly 2,000 letters are received every month.

The City Council of Oakland, California, adopted a resolution of the Oakland Council of Churches protesting the dispensing of liquor by airlines and passed on this resolution to the Civil Aeronautics Board, in Washington, D. C.

More than 40,000 of Israel's 1,774,000 inhabitants are Christians.

The Sanctified Cup

By WILLIAM L. NUTE, JR.

RECENTLY I have been reading J. H. Oldham's biography of Florence Allshorn, and also some papers by Canon Max Warren. All three of these wise and penetrating people represent the viewpoint of the Church Missionary Society, an agency of the Church of England. I have been reading also letters from a close relative who is a missionary to Japan under the Episcopal Church.

To all of these my debt is too great to be expressed. Florence Allshorn, especially, seems to have been a genuine modern saint, at the same time keeping her feet very much on the ground when it came to the problems of foreign missionary work. All of these people take some of their inspiration from, and in their writings refer to, doctrines and practices which I find alien. Yet this circumstance detracts little or nothing from the value which their thoughts have for this Quaker reader.

As I pondered these facts, I became aware that the religious observances and creeds which were so meaningful to my liturgical friends derived much of their force from the long connotations and even forgotten associations which they carried. The religious wisdom of my liturgical friends had been nourished by these rites. The landmarks of their spiritual biographies are intertwined with the observances of a faith with which I have no such contact.

Insight, the Result of Experience

To say that an apparently objective experience actually has origin, at least in part, deep in one's own unconscious and in one's own personal past experience need not invalidate that experience as a true reflection of the world in which we live. I am not belittling or explaining away my liturgical friends' enriching experiences in tracing these experiences partly to their own personalities and upbringing. For we, too, are part of the world around us. "I am human," said Ovid, "and I hold nothing human to be alien to me." Just as, being ourselves creatures of the natural world, we can learn about that world by looking inward, so as children of

God we can learn something of Him also through experiences which are our very own.

The language and observances of the *Book of Common Prayer*, for example, are for some people like timber which has been seasoned through many an unrecorded summer and winter of life's experiences. Such people can take this timber, because they have seasoned it themselves, and build of it a house "founded upon a rock," wherein they find sure shelter in every storm. Naturally it had to be good timber to start with, but even with sound wood one cannot build well if it is green. The paths of many of us have not led that way, and our timber has been found in other forests and seasoned upon other hills.

So far I have been looking from the outside at people of another inheritance. This is worth while because a careful look at someone else may, if we are resolute and honest, tell us something about ourselves. We Friends make a point of having no liturgy, but in a sense we make a ritual of having no ritual. That is all right so long as we do not fall into a smug assumption that we have hold of absolute truth and a monopoly on it. For me, being who I am and, like everyone, trailing my biography behind me as an inseparable part of myself, the nonritualism of Friends is one of the most precious parts of my adopted inheritance.

A Particular Vessel

Since we are all human and finite, all of us—whether Christian, Jew, Muslim, or Buddhist—need some particular vessel of words and practices in which to hold and transmit the heavenly wine that is vouchsafed to us. Even the heavenly wine must have a cup, because without a cup we humans can do nothing with it. Such a cup we must fashion for ourselves, singly and in blessed communities, with our own hands, out of our own clay, fired in the furnaces of our own rapturous and tragic experiences. Such a cup, empty of heavenly wine, is worse than useless, and its worship is idolatry.

But such a cup, regarded and used at our daily table as the vessel of our own portion of the eternal truth, can be the inexhaustible means of our nourishment. The cup is not the heavenly wine, but the heavenly wine sanctifies the cup, however various its shape or unpromising, to alien eyes, its material. It is not for us to judge the cup of another household than our own, if the householders appear to draw life and strength from it. And if the occasion arises wherein we are called upon to share with others that which is most precious to us,

William L. Nute, Jr., M.D., a member of Race Street Meeting, Philadelphia, has been studying pediatric hematology the past academic year at Boston Children's Hospital. He is to be the hematologist on the staff of the new Child Health Center to be opened in Ankara, Turkey, during 1956. Still under the American Board of Missions, he was previously associated with the Adana Clinic, Turkey.

Cooperating in the establishment of the children's hospital in Ankara are the University of Ankara, the National Assembly, the Turkish Red Crescent Society, the city of Ankara, and the Rockefeller Foundation.

it is the heavenly wine and not the cup which we must put above all, striving to pour it into whatever vessel our neighbor brings to hold it.

John Kingsley Birge, a devout and learned Christian, was a respected scholar in the field of Islam. Called upon one day to speak to the overwhelmingly Muslim student body of a girls' college in Istanbul, he held them spell-bound by his description and luminous exposition of the Koranic texts which decorate some of the great mosques of that ancient city. He was equipped as few people can be to show these Muslim girls the light that shone in their own religious heritage. But he was more than equipped; he was also gifted, for he had seen the Light himself, and walked in it.

Transmitters of a Living Spirit

The story of Pentecost in the Book of Acts gives a long list of the many different languages and backgrounds represented among those who were present on that occasion. Yet when the apostles, filled with the Holy Spirit, began to speak, each man understood them in his own tongue. The Old Testament story of the Tower of Babel has its sequel in the New Testament story of the miracle of Pentecost. But the occasion and basis of the miracle was the appearance of the Holy Spirit. If and when we really have something to communicate that is of transcendent and eternal worth, we will be understood even by people of very different background than our own. Let us with alertness, patience, and humility seek to be not empty vessels made of clay but transmitters of a living spirit.

Letter from Rome

June 26, 1956

PEOPLE, people, and more people everywhere—that is the first impression any visitor receives when he walks the streets of *Roma eterna*. The broad stone or marble stairs leading up to another square or alley, the numerous shopping districts, the narrow quarters where fruit and grocery stores abound, the comfortable, large market places, the churches, the dark entrances of the dilapidated houses of the poor, all pour forth these teeming masses of people. There are too many children, waiters, porters, free-lance guides offering their services, and too many peddlers. Everywhere one sees too many coffee houses, restaurants, and stores, and one wonders who in poor Italy (besides the tourists) can ever buy the luxury goods which the all too numerous jewelry and clothing stores display in dazzling array. Here in the Catholic hemisphere of Christendom the birth rate is high. Labor is cheap, and the cost of living remains steep in spite of the abundance of food and manufactured goods, much of which is imported from America.

The cold spring has caused scarcity of olives and olive oil; and, as everywhere, popular opinion blames the atomic explosions for the unseasonable weather. The porter of our Genoa hotel had a rather massive scientific analysis to offer: the bombs break up the icebergs surrounding America everywhere. The ice drifts into the Gulf Stream, cools it off, and lowers the temperature all over Europe. American visitors and government loans are most welcome, but, please, let us have no more explosions. His dramatic gesticulations left no doubt as to the sincerity of his plea.

America occupies a prominent place in the thinking of the Italian people because they attach also other fears and hopes to the States. Will Eisenhower be re-elected? As long as he is going to be President, "nothing will happen." America is the promised land for the many who have friends or relatives abroad, from which someday help will be sent to make possible their plan to emigrate. When is the good news to come? How soon, how soon is it going to happen? This country is full of people who don't want to be here. Waves of human beings are spilling over from these homes and streets to any country of the globe willing to admit them. The poor who must stay are impatient to change things radically, and the preposterous situation exists that the most Catholic nation of Europe has produced also the strongest Communist group outside the iron curtain. To the poor the prodigious splendor and romantic beauty of the landscape and the wealth of monuments from pagan or Christian antiquity offer little solace. They listen instead to the promises of radical leaders.

During recent local elections the pope had to mobilize priests and nuns to cast their ballots in this desperate fight against communism. The disclosure of Stalin's immoralities and crimes aroused indignation even among Communists who had always looked upon him as an infallible political pontifex. Rome has known many Neros and Borgias, and a puritan code of morality is hardly expected of any political leader. But the shocking details about Stalin's private life disillusioned especially the Communist women who had elected 16 of the 33 women representatives in parliament. Togliatti voiced such outspoken criticism that Khrutchev diagnosed Moscow's relations to the Italian Communists as cool, adding somewhat haughtily that "this is good for the summer season."

While only of secondary significance, the May 27 municipal elections have seriously upset affairs. Rome, together with three or four other large cities, has at present no party majority to elect a mayor. Salvatore Rebecchini, a man of great integrity and a scholar of renown, had to quit the Capitol, and, locally speaking,

democracy hangs in the balance because the government may have to repeat Mussolini's practice of appointing a mayor. The critics of democracy poke fun at it by calling Rebecchini its supreme gravedigger (*re* means "king"; *becchini*, "gravedigger"). But this is not to suggest that Rome lacks order. Her traffic system, her parks, fountains, and streets are in excellent order.

The middle class is desperately fighting for its existence; yet nobody seems to believe that the Communists will ever obtain a majority. Italian common sense, skepticism, and love of tradition are hard to silence. Nevertheless, the Communists are more than a nuisance.

The church knows this. Its dilemma is that it thrives on conservatism but also suffers from the innate liberalism and nonchalance of the educated classes. They remember Napoleon's adage that "the church is a museum," respected but rather antiquated. The past seems safe enough, but "the future has already begun," as one writer stated it. A paternalistic church will have to realize that any statements on social problems must call for action lest it be considered not much more than pious verbalism. The rich are said to have benefited primarily from American loans, and the church needs to speak to them in the frank manner in which John Woolman spoke to the slaveowners. The land reform program is slowly getting under way, but there is little time to lose. The Mediterranean joy in life and a vast capacity for enduring poverty and suffering may not be inexhaustible.

Here one can see many worried faces side by side with those that look strong, healthy, and confident. Roman castles and Christian antiquities cannot nourish the hopes of those who feel unwanted. During the last generation Italy's people have demonstrated a truly Franciscan capacity for enduring pain and poverty. No statesman can afford to build on such patience. No Christian church must demand it from the poor, who have always been the most loyal sons and daughters of their faith.

Michelangelo's "Creation of Man" in the center of the Sistine Chapel shows Adam stretching out his hand in a casual manner to receive the divine touch of life. The painting originated at a time when skepticism and a new paganism vied with a self-assured churchdom for the soul of man. Modern man is surrounded by voices out to persuade him that the post-Christian era has already begun and that the Christendom of our days is, in effect, a museum of past splendors. Those ministering in the name of God in our time must affirm His love for man in terms of determined action to convince him that he is wanted here and now as a child of God.

WILLIAM HUBBEN

The Poet's Art: a Spiritual Communication

THE invitation to mention the different arts as contributing to the spiritual life leads to the recognition of poetry as a "natural" in opening the way to deep experience and understanding in a Friendly group. Both reading and interpreting good poetry and the attempt to write it have this potential. Some results of writing poetry are admirably described in a recent Pendle Hill pamphlet, *Poets Walk In*.

Evelyn Underhill specifically points out that "Quaker silence, in itself most precious, is really not enough for full Christian worship. . . . Eye and ear—even touch, taste and smell—are veritable channels through which our sense-conditioned spirits can receive messages from God and respond to Him." This quotation recalls how in a time of spiritual quickening Fox noticed a fresh, new smell.

The rhythm of good poetry when read aloud is akin to music. The perfection of form is an additional inspiration. But further than these externals is a depth of understanding in what the poets tell us. Our First-day school classes or groups meeting in homes may profitably spend a season or more in understanding some of the spiritual poets, such as the earlier Henry Vaughan, George Herbert, Francis Thompson, Gerard Manley Hopkins, or the present-day Robert Lowell, Charles Péguy, and many more, as well as our own Quaker poets.

Poetry has the capacity to suggest the inexplicable through a vivid image or symbol. Thus it becomes possible to share spiritual experiences that cannot be so well described in any other way. Furthermore, the profound exercise of seeking the fitting form and expression, the perfect word to transmit the understanding, is in itself chastening. It parallels the intense concentration of meditation. The result may be in a more formal way akin to the message that comes from God through the human individual in a meeting for worship. The expression of thoughts in poetic form may prove a method of reaching a wider group of human beings than the number gathered in a single meeting.

Characteristic of the arts are the contact with and the expression of the universal and the spiritual in concrete terms. Such transmission is vital in this age of fragmented technologies. It is true that the exercise of poetry and other arts can degenerate into mere expression of the individual ego. In this case it is not at the most helpful point, and may even be harmful. For the undeveloped soul, however, even this may be of value at times as a prelude to something of further significance.

The ideal for a powerful and salutary use of music as a force for world understanding was furthered by the leader of a great community chorus in the city of Buffalo in the early days of World War I, Harry Barnhart, at a time when, I believe, this was a new activity. It was his belief that if all nations could sing together, they would work harmoniously together, and war would become impossible. Although opposing schools of art may at times prove divisive, poetry as well as music and other arts can become a powerful unifying influence in a society. To share great poetry together and to attempt the expression through poetry of spiritual experience can deepen and enrich the life of a Friendly group.

MARY ELIZABETH PIDGEON

The Biddles of Swarthmore College

SWARTHMORE COLLEGE announced early this year that Clement Miller Biddle, Jr., of Summit, N. J., son of Clement and Grace Brosius Biddle of Bronxville, N. Y., had been elected to a four-year term as an alumni manager. But the announcement did not mention the remarkable service which this family has given to the college as well as to the Society of Friends. Clement, Jr., whose son, Clement, 3rd, is a member of the Class of 1957 at Swarthmore College, is the tenth member in four generations to serve on the Board of Managers. To the present time these ten Biddles have served a total of 185 years in this capacity. From the formative period before Swarthmore opened until Clement M. Biddle of Bronxville became an emeritus member in 1948 (though persuaded to continue serving on several committees until recently), there had always been a Biddle on the Board, and often two or three, for a period of 86 years!

The story of the Biddles is a chapter in itself, and did require a look at the family genealogy. One Clement Biddle of Philadelphia (1778-1856) was a great-grandson of those esteemed Quaker emigrants, William and Sarah Kemp Biddle, who came from London to Burlington, N. J., in 1681. This Clement Biddle married Mary Canby at Wilmington Friends Meeting House, Delaware, in 1810. Among their children were three sons, Robert, William Canby, and Clement, according to age, who were strong supporters of the infant college in the last century.

Clement Biddle, the younger, lived in Chadds Ford, Pa., and was appointed in 1861 to the Planning Committee for the college. Later he was one of three selected to purchase the Westdale property, part of the present campus. The land was then put in trust in the hands of three Friends, one of whom was his brother, William Canby Biddle.

William Canby Biddle became treasurer of the col-

lege in 1862. His older brother, Robert Biddle, took over this position in 1875 and served until 1901, when he was succeeded by his son, Charles M. Biddle of Riverton, N. J., who continued until his death in 1922. For all but a few of the first 60 years, the financial affairs were managed by the Biddles, and no one else ever thought of being treasurer. This must speak well of their integrity, for the college prospered.

An early circular, printed by Race Street Friends, telling about the proposed college, lists the name of William Canby Biddle as a sponsor. In 1865 the Executive Committee used his name in announcing that "Certificates of stock of Swarthmore College will be issued to the subscribers who have paid their installments in full."

Clement Miller Biddle (1838-1902), son of William Canby Biddle and Rachel Miller Biddle, began his long service to the college when he was a very young man. When he was 23, he was appointed by Philadelphia Friends to the Planning Committee. He secured the largest contribution for the college, \$10,000, given anonymously, but thought to come from Isaiah V. Williamson, who later established the industrial school for boys in Delaware County. At 28, Clement Miller Biddle was one who arranged the special trip for Friends to come and inspect the new property. From his 30th to his 35th year he served as first clerk or chairman of the Board. Later he was secretary of the Board and served in many capacities, often as chairman of important committees. The late William I. Hull discovered that this same C. M. Biddle, in addition to his work for the college, was showing his broader interest in humanitarian affairs. In the dark days of the Civil War, he and Edward M. Parrish, later first president of Swarthmore, were vitally concerned with the "Soup House for the Unemployed," a Quaker charity in Philadelphia long antedating the American Friends Service Committee.

Clement Miller Biddle, whose mother served on the Board of the college as well as his father, married Lydia Cooper. Her sister, Emma Cooper, became the wife of William Bancroft of Wilmington. Emma Bancroft was also a member of the Board, and the service which she and her husband gave to the college, both in time and money, is well known. Two of the children of Clement M. and Lydia Cooper Biddle served as valued members of the Board of Managers, Lucy Biddle Lewis and Clement M. Biddle of Bronxville. The latter gave the Clement M. Biddle Memorial Library, which houses the great Friends collection, in gratitude to the memory of his father.

Now, after the lapse of a few years, Clement's daughter, Caroline Biddle Malin, until recently a faculty wife (she married Patrick Murphy Malin), has just finished

serving a four-year term as an alumni manager. As she retired, her brother, Clement M. Biddle, Jr., was elected by the alumni to serve for the same number of years. From William Canby Biddle to Caroline Biddle Malin and Clement M. Biddle, Jr., are four generations in direct descent. A few families have had three generations on the Swarthmore Board; only the Biddles have had four. No other family compares with them in numbers serving, nor approaches the grand total of 185 years. A remarkable family, those Biddles!

MARY SULLIVAN PATTERSON

Letter from Jordan

RAMADAN is the Moslem month of fasting, for Mohammed first received the message of God while fasting in the hills above Mecca in that month. From sunup to sundown the devout neither eat nor drink anything. While many fail to live up to this rigorous fast completely, nearly every Moslem in Jordan makes at least a token fast. Some give up one meal a day, or drinking alcohol (which is forbidden anyway) during the entire month. Few eat in public. It is an interesting sidelight that smoking cigarettes is the thing most Moslems find it hard to do without.

Fasting during the day means feasting during the night. A canon announces the official end of daylight. Families and friends gather to feast and to entertain. Coffee houses are open far into the night. There is much visiting and little sleep. One hour before the official sunrise (2:30 a.m. this year) men go through the streets waking the people that they may eat again before sunrise.

Government offices and schools and many businesses are open only from nine to one or two. Without sleep, food, or drink many people become irritable, and tempers are short. It is a time when religious extremists make themselves heard. Down through the centuries minorities have feared Ramadan. Religious wars and massacres have almost always begun in Ramadan.

Early this Ramadan, a Moslem bus driver told a Christian to stop smoking on the bus in respect for Moslem Ramadan. Words were exchanged, and then curses and threats. Before the bus reached Amman, the capital, the Christian shot the Moslem and fled.

On Sunday the Latin (Roman Catholic) Patriarch was in the Christian's home town of Madaba for confirmation services. The wounded Moslem's family came to the church for revenge. Three of the Christian's family were killed, and many were injured. Rumors spread like wildfire, and many expected a full-scale religious war.

The Patriarch took the slain in his car directly to the

King. King Hussein went immediately in one of his sport cars to Madaba. There he called the heads of both families together and forced a reconciliation and settlement by the payment of ransom for those killed. Then he ordered a complete army curfew on the entire area for the remainder of Ramadan.

Rumors flooded the country. The incident was even said to have been planned by the departed Glubb Pasha. Presumably this would have been to prove to the Christian minority that they need Britain's protection. Since the Christian town of Madaba is said to have many Communists, even they were blamed. Whatever the facts, it is certain that the rumors caused serious rifts between the Moslems and the Christian minority—even among the agnostics of both groups. A Christian agnostic is still emotionally part of the Christian community, and the Moslem agnostic still counts his "nationality" as Moslem.

That the incident was between two irreligious individuals was not ever mentioned. The feud results would have been the same had they both been of one community. But this, too, was never considered.

When the new moon is sighted and the lunar month of Ramadan is over, three days of feasting follow. Children are decked out in new clothes. Sweets and delicacies are bought by all. Gifts are given. Above all, friends and officials call on one another. Villages build swings and wooden ferris wheels for the children. After Ramadan the pilgrims start for Mecca on the Haj or pilgrimage.

Next year Ramadan (ten days sooner each year) coincides with Lent. Let us pray that both communities will observe the spirit of fasting.

GRAHAM LEONARD

How Seasons Enter into Us

By CARRIE WARD LYON

How seasons enter into us
we hardly know until
we suffer change,
accepting but aware of something
unaccounted for in time.

Youth sometimes in the full tide of spring
knows winter,
and in old age in the worst weather
a rose may bloom and a bird sing
in the soul's garden, where the seeds of love
are planted deep, oh, deep below
the frost.

Friends and Their Friends

Friends at the clothing warehouse of the American Friends Service Committee appealed for clothing a few months back. It was a special appeal as the stocks were depleted. The plea was answered enthusiastically, and the staff was promptly snowed under by mountains of garments which came pouring in.

Now volunteers who will help process the clothing are needed, any day, any hour between 10 a.m. and 4 p.m. A day or a week of volunteer service will help speed the garments to their destination. The help is needed at the A.F.S.C. Warehouse, 23rd and Arch Streets, Philadelphia.

Twelve students from Earlham College, Richmond, Indiana, have been chosen for a period of study in Switzerland and France. They will be at the University of Geneva this summer and later study at the University of Paris until January. Dr. Mary Lane Charles, their French teacher, will accompany them.

A series of institutes has been scheduled during the summer at Syracuse University, Syracuse 10, N. Y. Two Friends will be on the faculty of the Institute of Citizenship Affairs, August 13 to 24, Alfred H. Cope, assistant director of citizenship program, Syracuse University, and Patrick M. Malin, executive director of the American Civil Liberties Union. Further information and cost can be secured by writing Lawrence Wallace, Syracuse University.

Biblical clues to the existence of copper have led to the rediscovery of King Solomon's mines near Elath, Israel's southernmost port on the Gulf of Aqaba and the Red Sea. Using the Bible as a guidebook, the Israelis are finding much hidden wealth in their country. In the region of the Dead Sea potash works have been reactivated, and salt is being mined from mountains that are almost 97 per cent pure salt.

John R. Cary, Haverford College, Haverford, Pa., writes us as follows: "The book *Vom Marinearzt zum Fastenarzt (From Navy Doctor to Fasting Doctor)*, the autobiography of Dr. Otto Buchinger, long a member of the German Yearly Meeting and a noted authority on the therapy of fasting, has appeared (Freiburg im Breisgau, Hyperion Verlag, 1955). These are the recollections of a physician whose courage and constant search for new intellectual and spiritual frontiers led him from a promising medical career in the Imperial German Navy to an interest in the effects which controlled fasting can have on mind and body. Otto Buchinger and his "fasting sanatorium," where he was able to help—often in a remarkable way—an increasing clientele, became landmarks in Bad Pyrmont, the famous watering place which is also the seat of the German Yearly Meeting. Otto Buchinger is now living on Lake Konstanz, where he has opened a second sanatorium. His eldest son Hans is on the faculty at Earlham College."

Philip R. Thomforde, who was recently appointed by UNESCO specialist in technical vocational agriculture in Iran, writes from Teheran as follows: "UNESCO has a mission of eight in Iran, three in agricultural education, three in industrial education, one in oil science, and one in the arts. Iran is a perplexing yet fascinating land of great potential wealth, where the poor are poor and the rich very rich and a void between. I am struck by the great similarity between the conditions as seen in China a decade ago and what we see here now, except there are more encouraging signs here now and of course no civil war. Patience, perseverance, and dedicated specialists, with some funds, will to some degree help Iran bridge the gulf between the greatly underdeveloped country she now is and the prosperous nation the people wish for."

Edward and Esther Jones of Green Street Meeting, Philadelphia, have left for a journey through parts of Europe, including Yugoslavia, Portugal, and Italy. They will also stay awhile at the Friends Centre in Amsterdam. Esther Holmes Jones is a delegate to the Conference of the International Federation of University Women, which will be held in Paris. She hopes to contact some of the U.N. projects along the way.

The Swarthmore College Peace Collection has received papers of great interest relating to Corder Catchpool, the British Friend and devoted pacifist, whose untimely death occurred in 1953 on an Alpine-climbing expedition. These records were acquired from the collection used by William R. Hughes in preparing a full-length biography of Corder Catchpool that will be published this year in England. The records include correspondence with such leaders of the British government as Lord Halifax and Lord Vansittart in connection with Corder's untiring efforts to develop peaceful relations between Britain and Germany prior to and during the first years of World War II. Notification of the award of the Czechish Order of the White Lion is conveyed in a letter from Jan Masaryk due to the part Corder played in a large child-feeding project in the distressed areas of the Sudeten Mountains. Copies of reports and speeches while Corder and Gwen Catchpool worked in Germany before and after World War II make a moving picture of a life dedicated to good will, often under incredibly difficult circumstances.

Order Yours Today—Send Copies to Your Friends

Special, Enlarged Issue on the Friends General Conference held at Cape May, N. J., June 22 to 29
Pictures, round tables, worship-fellowship groups, lectures, young people's groups
Price, 20 cents a copy, plus three cents for postage

"Friendly Persuasion," a film version of the Jessamyn West story, produced and directed by William Wyler, has been booked at Radio City Music Hall, New York City, for an early fall première. The comedy drama, presenting a story about a Quaker family which resided in Indiana during the pre-Civil War days, stars Gary Cooper and Dorothy McGuire. To establish the accuracy of pre-Civil War costumes and speech, William Wyler sent associates to Philadelphia to consult with Richmond P. Miller, field secretary of Philadelphia Yearly Meeting.

Jay J. Newlin of Des Moines, Iowa, is senior editor of a book published in 1955 in Russia. Entitled *Corn and Corn Growing*, it is a re-edited version of an earlier work by Henry A. Wallace and Earl N. Bressman. It is reported to be now the most widely circulated book on agriculture in Russian. Jay J. Newlin, a Friend, is associated with the Pioneer Hybrid Seed Corn Company.

The Religious Education Committee of the Philadelphia Yearly Meeting maintains an excellent lending library at 1515 Cherry Street, Philadelphia 2, Pa.

Books on Friends testimonies, worship, prayer, and biblical studies, are available for teaching religious education in the home as well as in First-day schools.

Among the recent additions to the Library are *Education Into Religion*, by A. Victor Murray; *The Old Testament in Modern Research*, by Herbert F. Hahn; *Everyday Life in New Testament Times*, by A. C. Bouquet; *The Good News*, The New Testament, with over 500 illustrations; *Life and Language in the Old Testament*, by Mary Ellen Chase; *The Old Story of Salvation*, by Sophia Lyon Fahs.

Parents, First-day school teachers, and interested Friends are urged to use these excellent resources. Books may be borrowed by writing to Friends Central Bureau. Please state alternate choice.

Announcement was made at the meeting of the Committee on George School following the commencement exercises on June 9 that Howard M. Buckman, superintendent-treasurer since 1937, would retire from this position at the close of the next school year, July 31, 1957. The subcommittee on administration, Herbert J. Ely, chairman, will appreciate receiving the names of possible candidates to fill the vacancy created by Howard Buckman's retirement. It was emphasized that the selection of a new superintendent-treasurer was most important for the school's future administration. There have been only three men in this position since George School was founded in 1892, Charles Thompson, Francis Pyle, and the present superintendent-treasurer, Howard Buckman.

Anyone interested in applying for this position or in suggesting possible candidates should write to either Herbert J. Ely, 2920 Mt. Carmel Avenue, North Hills, Pa., who is chairman of the Executive Committee, or Howard M. Buckman, superintendent-treasurer, George School, Pa.

"Friends in several places in Germany have become deeply interested in spiritual healing as an integral part of Quaker life, and some have met occasionally in groups for intercession," notes the *Wayfarer*, London, for June. "Two of the committee of Friends Spiritual Healing Fellowship recently visited groups in Germany, and there was a ready response from Friends and others."

The Representative Meeting of Philadelphia Yearly Meeting has published a *Handbook for Overseers* (eight pages; 10 cents a copy outside Philadelphia Yearly Meeting), a collection of suggestions compiled by the Field Committee, and a *Handbook on Business Meetings for the Use of Clerks and Recordors* (12 pages; 25 cents), largely excerpts from *Faith and Practice*.

The 1956 Pacific Yearly Meeting

The place where this year's Pacific Yearly Meeting is to be held, August 15 to 19 (prior to the Republican convention in San Francisco), is a spot of scenic beauty 10 to 15 miles from the Pacific Ocean and 70 miles south of San Francisco via road. The place, called La Honda, is the San Francisco Y.M.C.A. camp, an area of 700 acres in the redwoods in San Mateo County. It is an ideal place for campers and people with trailers.

Here are an outdoor chapel, with a seating capacity of 300, and a large, heated swimming pool with a lifeguard. La Honda has a full-time nurse in attendance, and it boasts four playgrounds. Aside from all the facilities for recreation, the place is ideal for outdoor religious services.

A large attendance is expected in August at this centrally located spot for the holding of the 1956 Pacific Yearly Meeting and the annual meeting of the Pacific Coast Association of Friends. In the immediate neighborhood are the Friends Meetings of San Francisco, San Jose, Palo Alto, and Berkeley. Fred W. Allen of the San Francisco Meeting on 1830 Sutter Street is the chairman of the San Francisco Bay Area Committee in charge of the Yearly Meeting.

It is hoped that many Friends will come to La Honda from north and south and east and west, and that many will pray for a blessed and helpful gathering on the Pacific Coast next August.

PETER GULBRANDSEN

Conference in Nairobi

Following suggestions made by the Friends World Committee for Consultation last year, Friends from East Africa, Madagascar, and Pemba held a small conference in Nairobi on June 4 and 5. Ranjit Chetsingh, formerly general secretary of F.W.C.C., was appointed by that organization to attend the Nairobi Conference as he and Doris Chetsingh made their journey home to India. Ranjit Chetsingh was named by the conference as its chairman. The representative of Pemba Yearly Meeting was Charles Feraj. Madagascar Yearly Meeting was represented by Andrianaly and Ramarovahoaka.

Among the six representatives of East Africa Yearly Meeting were Benjamin S. Ngaira and Fred Kamidi, the latter serving as recording secretary for the conference.

In the conference findings these Friends express their gratitude for the Christian fellowship shared together and for the new vision of their place in the world family of Friends. With warm appreciation for the service given to their Yearly Meetings by Friends elsewhere, they realize that within their own groups "consecrated and competent leadership must arise increasingly and develop fast from indigenous sources." Their most pressing need is "that in this present age of rapid social and political change, economic, administrative, and social patterns should be built up which would offer the younger and more talented people in our Meetings greater opportunities for devoting their gifts and their time to the service of our Yearly Meetings—not only in their leisure time but also by giving full-time service."

The conference asks for more frequent opportunities for intervisitation among their Yearly Meetings and suggests that the educational needs in Pemba might be met with the help of teachers from East Africa Yearly Meeting.

This concluding minute sums up the conference: "As we come to the close of our conference together, our hearts are full of gratitude to God for the sense of His presence which we have experienced in our all too short period of deep fellowship. Some of us came to this conference with misgivings and hesitations, uncertain of its potential value. The drawing together in real understanding of each other and the widening of our mental horizons has humbled us as we have felt in our beings how enriching this brief contact has been. It has opened to us a new conception of our obligations in the world family of Friends. . . ."

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

On returning from a visit to U.S. Protestant schools and social welfare centers in Mexico, I read with pleasure in the FRIENDS JOURNAL for May 12 the thoughtful statement of Henry Beck on how we Friends can best dispose of our bodies at death. Since 1944 I have carried a signed bequest leaving my body to the nearest medical school, the corneas to go within 24 hours to an eye bank. It seems to me a Christian and considerate step. My kin agree to its wisdom and logic.

Stanford, Calif.

CHARLES A. GAULD

I should like to refer to two articles in the FRIENDS JOURNAL, one by Morris R. Mitchell, "John Woolman Speaking" in the issue of April 14 and "Simplicity" by Euell Gibbons in the May 26 number. The latter was a paper presented to a group met at the Woolman House to consider the topic under this title. It was my suggestion that Friends might well examine the principle which enabled Woolman to be free of "cumber" and ready to take leave of "things" on errands which he felt called to. Simplicity was a result of being unencumbered. In contrast, Friends today are often asked, even pressed to free

themselves, almost pried loose to go on missions under appointment, representing the concern of others albeit sympathetic with it.

Morris Mitchell suggests things which Woolman might say to us today. Some have suggested that it is not fair to put words in Woolman's mouth, but it does us good to have someone suggest them along the lines of Woolman's convictions and with his frankness and forthrightness.

I am thankful for the stirrings, and hope we may be pried out of a self-complacent lethargy. I think with some others that Woolman would not be enjoying a sense of "security" from insurances of the ever increasing kinds, be they ever so good; but rather from the experience of sharing with the insecure, the underprivileged, those discriminated against in our comfortable society.

Moorestown, N. J.

SAMUEL COOPER

I regret that the article, "Economics and the Friends Peace Testimony," by Paul E. Nelson, Jr., did not come to my attention sooner. Certainly, it is an excellent antidote for the fear, which is said to be prevalent, that a reduction of armaments spending might lead to depression. It is particularly useful to have an idea of what we might be spending our money on in the next decades if the needs of education, road transportation, and overseas development are to be met.

Because of the limited scope of Paul Nelson's article, the reader may possibly infer that these needs await proper government programs on the national, local, and/or international level. Such an inference would be false, and I am sure that this is not intended by Mr. Nelson. A great many of the gaps in education and international economic development, for example, could be filled most efficiently by private giving and privately administered programs.

It has been my impression that Friends as well as others are living through this period of incomparable prosperity (and incomparably high armaments expenditures) without realizing that such riches are given in the hope that they will be shared. Perhaps the times call for tithing, in which 10 per cent of income is the minimum, and a sum equal to taxes would be a proper goal for individual giving to private and especially church-related charities.

Philadelphia, Pa.

GREGORY VOTAW

Paul E. Nelson, Jr., argues strongly and correctly in the FRIENDS JOURNAL for June 2, 1956, that military spending is not necessary to maintain a high economic level. He points out that the construction of roads, schools, hospitals, and a variety of public works would stimulate our economy just as much as military spending. He falls into error, it seems to me, in apparently assuming that military spending, if stopped, must be replaced by some other type of government spending. He says: "Until state, local, and federal budgets include provision for these items, ours is hardly a stable peacetime economy."

Why do so many writers assume that government spending for civilian purposes would be necessary to offset a discontinu-

ance of military spending? If our government stops spending for armaments and leaves the money in the pockets of the people, they will spend it for a great variety of goods and services they need and want, and this will stimulate our economy as much or even more than military spending. Why is it so generally assumed that bureaucrats, civilian or military, can spend the people's money more wisely than they themselves?

New York City

HOWARD E. KERSHNER

BIRTHS

BAIR—On June 24, to Lt. Harry Hammond Bair, U.S.M.C., stationed at Okinawa, and Helen Hetzel Bair, a son named **JAMES BRINTON BAIR**. His mother is a member of Haverford Meeting, Pa., and is staying with her parents, Theodore Brinton and Rebecca Wills Hetzel of Haverford.

HAMMARSTROM—On June 29, to Eric C. and Dorothy W. Hammarstrom of Gladstone, N. J., a daughter named **TURA WISNER HAMMARSTROM**. Both parents are members of Somerset Hills Meeting, Bernardsville, N. J.

MARQUIS—On May 30, to Rollin Park and Marian Horton Bonstein Marquis of New York City, a son named **ROLLIN HILARY MARQUIS**. Both parents are members of 15th Street Meeting, New York.

MARRIAGES

HARRISON-HUEBSCHER—On June 22, in Providence Meeting House, Media, Pa., **RENATA HUEBSCHER**, daughter of Dr. Karl and Helga Huebscher of Serajevo, Yugoslavia, and **J. BARTON HARRISON**, son of Carol Harrison and the late Earl G. Harrison. J. Barton Harrison is a member of Providence Meeting.

NEWMAN-KIRK—On June 16, in Willistown Meeting House, Edgemont, Pa., **KATHLEEN SMEDLEY KIRK**, daughter of Marian Reynolds Kirk of Willistown Meeting and the late Bartram C. Kirk, and **J. NICHOLAS NEWMAN**, son of Dr. and Mrs. Richard Newman of New Haven Meeting, Conn.

RAYNA-DIX—On June 23, in Trenton Meeting House, N. J., under the care of Chesterfield Monthly Meeting, **MARION WELSH DIX**, daughter of Alice H. Dix of Trenton, N. J., and **GERHARD RAYNA** of Bethlehem, Pa. The bride is a member of Trenton Monthly Meeting.

DEATHS

BANCROFT—On June 25, at Sandy Spring, Md., **MARGARET COORLIS BANCROFT**, aged 84 years, wife of the late Milton H. Bancroft. She was a faithful and beloved member of Sandy Spring Monthly Meeting. She is survived by one daughter, Anna B. Coles of Moorestown, N. J., and two sons, John T. Bancroft of Sandy Spring and Thomas M. Bancroft of Old Westbury, L. I. A funeral service was held at Sandy Spring Meeting House on June 27, followed by interment in the Friends burial ground.

BRAUNFELDT—On June 1, at the Philadelphia Osteopathic Hospital, **EDWARD S. BRAUNFELDT**, husband of Agnes Webster Braunfeldt. Memorial services were held in the Middletown Meeting House, Pa., on June 5. Edward S. Braunfeldt was a faithful member of Haverford Monthly Meeting, Pa., for many years and served on the Temperance Committee of Philadelphia Yearly Meeting.

FRANCIS—On June 23, suddenly, at his home at 2260 Briarwood Rd., Cleveland, Ohio, **HAROLD E. FRANCIS**, aged 54 years, husband of Margaret Francis. He is survived by his wife; three daughters, Alice, Florence, and Norma; and his stepmother, Mrs. Harriet Francis of Fishertown, Pa. He was a member of Cleveland Meeting. Contributions to a memorial fund for the education of Harold Francis's daughters may be sent to Rachel Hartman, 12912 Woodland Ave., Cleveland 20, Ohio.

JARRETT—On June 19, at Horsham, Pa., **ARTHUR JARRETT**, aged 79 years. He was a life member and trustee of Horsham Monthly Meeting. He is survived by his wife, Verna G. Jarrett;

his sister, Marie J. Schaffer; two sons, Arthur B. Jarrett, Frederick H. Jarrett; and three grandchildren.

STEINER—On June 30, after six weeks' illness, **DR. EDWARD A. STEINER** of Pilgrim Place, Claremont, Calif., in his 90th year. He was a member of Claremont Monthly Meeting. He is survived by his wife, Elizabeth Perry Steiner; a daughter, Mrs. Clyde B. Hightshoe; and a son, Dr. Richard M. Steiner. A memorial service was held on July 3 at Abernethy Hall, Pilgrim Place. Interment was in Grinnell, Iowa.

WALTER—On June 23, at the University of Pennsylvania Hospital, **JOSEPH H. WALTER**, in his 47th year. He was the son of Emma Paxson Walter and the late J. Horace Walter. He is survived by his wife, Edith Jackson Walter, and a son, Joseph Jackson Walter. He was a loyal and valued member of Swarthmore Monthly Meeting, Pa.

Coming Events

JULY

14—Meeting arranged by Representative Meeting to provide an opportunity for a discussion by all concerned Friends of a proposal of the Committee on Elderly Friends of Philadelphia Yearly Meeting, at Race Street Meeting House, Philadelphia, 3 p.m., has been cancelled and will not be held.

15—Reopening of Homeville Meeting, Route 896 northwest of Russellville, Chester County, Pa., 2 p.m. Barnard Walton will be the speaker.

15—Family-Go-to-Meeting Day at Southampton Meeting, Pa., 10:30 a.m., and at Norristown Meeting, Pa., 11:15 a.m.

18 and 19—Maurice Friedman, professor of philosophy at Sarah Lawrence College and author of a new study of Martin Buber, will speak at Pendle Hill, Wallingford, Pa., on July 18 at 8:15 p.m. and July 19 at 4 p.m.

21—Western Quarterly Meeting at Fallowfield, Pa., 10 a.m. and 1:30 p.m. Meeting on Worship and Ministry, 9 a.m. Bernard Clausen, secretary of religious education for Friends General Conference, will address the afternoon session. Lunch will be served.

21—Quarterly Meeting at Westbury, N. Y., joint meeting of New York and Westbury Quarters, 10:30 a.m. Bring box lunches; beverage will be served. Train leaving Pennsylvania Station, New York City at 8:51 a.m., arriving 9:45 will be met. Curt Regen of Plainfield Meeting will speak in the afternoon.

21—Afternoon and evening session of Fox Valley Quarter, Friends House, 2002 Monroe Street, Madison, Wis. This Quarter of Illinois Yearly Meeting combines two components in suburban Chicago with one each in Milwaukee, Madison, and Minneapolis.

22—Family-Go-to-Meeting Day at Newtown Meeting, Pa., 11 a.m., and Richland, Pa., 10:30 a.m.

22—Chester Quarterly Meeting on Worship and Ministry at Chester Meeting House, Pa., 2 p.m.

22 and 24—Reginald Reynolds, author of the new book *Cairo to Capetown*, co-worker with Gandhi, and leader in many current pacifist programs, will speak at Pendle Hill, Wallingford, Pa., on July 22 at 4:30 and July 24 at 10 a.m.

22 and 29—Meeting for worship at the Old Kennett Meeting House, Pa., 10:30 a.m., DST. The meeting house is on the Baltimore Pike, U.S. Route 1, three miles east of Kennett Square, Pa.

27 to August 2—New York Yearly Meeting at Silver Bay, N. Y.

Coming: North Carolina Yearly Meeting held at Cedar Grove, Woodland, N. C., begins Saturday, August 11. Select Meeting the day preceding, 2:30 p.m. Visitors expecting to attend please notify David H. Brown, clerk, Woodland, N. C., or Walter J. Brown, George, N. C. All concerned Friends will receive a warm welcome.

Notice: The monthly meeting of the Meeting at 4th and Arch Streets, Philadelphia, will be discontinued during July, and in August the monthly meeting will follow the meeting for worship on August 19.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship, Clerk, William Allen Longshore, Jr.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 West 8th.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue.

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNsend 5-4036.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

ST. LOUIS—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SCARSDALE—Scarsdale Friends Meeting, 133 Poplham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

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PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Clerk, JE 1-4984.

TEXAS

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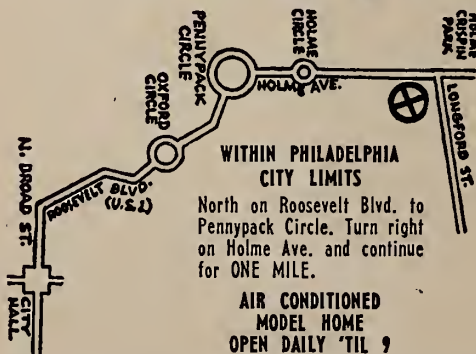
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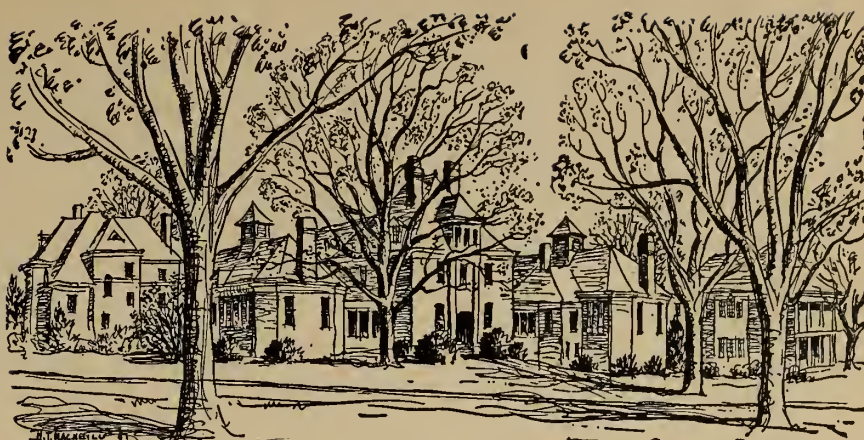
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

JULY 21, 1956

NUMBER 29

Friends General Conference

June 22 to 29, Cape May, New Jersey

O BROTHER man! fold
to thy heart thy brother:
Where pity dwells, the
peace of God is there;
To worship rightly is to love
each other,
Each smile a hymn, each
kindly deed a prayer.

*Follow with reverent steps the
great example
Of Him whose holy work
was "doing good";
So shall the wide earth seem
our Father's temple,
Each loving life a psalm of
gratitude.*
—JOHN GREENLEAF WHITTIER

How Inclusive Is Love and Unity?

. by Clarence E. Pickett

The Truly Spiritual Eye

. by Ralph A. Rose

The Evening Lectures

. by Sam and Edna Legg

Worship-Fellowship Groups

Interpretations of the Bible

Round Tables—Conference Sidelights

Junior Conference—High School Section

Young Friends

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Conference Sidelights

EVENTS scheduled for the afternoon brought an opportunity for fellowship and further exchange of ideas. Teas were given for Douglas and Dorothy Steere; Ambassador Mehta; Wilmer A. Cooper and Edward F. Snyder of the F.C.N.L.; Josephine M. Benton, Rachel R. Cadbury, and Elizabeth Gray Vining. On Sunday afternoon Bliss Forbush gave a talk about the writing of his recent biography, *Elias Hicks: Quaker Liberal*. On Monday Esther Holmes Jones, accredited observer to the U.N. for Friends General Conference, gave a talk on "The Work of the United Nations in the Field," showing excellent pictures of the U.N. at work in Colombia, Ecuador, Peru, and Bolivia. Anna C. Brinton, chairman of the Japan Committee of Philadelphia Yearly Meeting, spoke Wednesday on "Seventy Years of Quaker Education in Japan," illustrating her talk with charming slides of Japanese life.

The 24 guests from foreign lands who attended the conference were sponsored by 33 Meetings, and that part of the program was arranged by the Peace and Social Order Committee of Friends General Conference. These guests sat on the platform on Saturday evening, and were entertained at a tea given in their honor the following day, when many of them spoke. Eleven countries were represented, France, the Philippines, Germany, Japan, Pakistan, Korea, Greece, England, Cuba, India, and Paraguay.

It is something more than a hope: Friends do sing better. Larger numbers attended the singing on the Pier prior to the evening lecture, and under the able and pleasing direction of Ellen Paullin became better acquainted with new hymns and enjoyed old favorites in the new *Hymnal for Friends*. Walter Felton supplied the fine accompaniment. A high point (not to say a miracle) was the singing of a three-part round in Latin (anglicized in pronunciation), with Omar Pancoast, bass, and Edmund D. Cronon, tenor, leading two of the three sections.

On Tuesday evening a large group of fourth, fifth, and sixth graders gave a spirited rendition of folk songs and spirituals. Leah B. Felton was the accompanist. The next evening she and Walter Felton played a piano duet, "Sheep May Safely Graze," and on Thursday an octet consisting of recorders and one violin was programed.

Friends came away from the conference considerably better informed about books and pamphlets. Richmond P. Miller and Stanley R. Yarnall introduced books by or about Friends, Amelia Swayne presented books for children, and George Willoughby talked about pamphlets.

The Central Committee of Friends General Conference, composed of over 100 members appointed by constituent
(Continued on page 466)

FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, JULY 21, 1956

VOL. 2—No. 29

Editorial Comments

The Whole and Its Parts

IN geometry we learned that the whole is equal to the sum of its parts. In certain areas of life, in human relations and spiritual matters, for instance, it is often true that the whole is greater than the sum of its parts. For most of those who attended Friends General Conference at Cape May, N. J., from June 22 to 29, the whole was much more than a sequence comprising worship-fellowship groups, round tables, fellowship, recreation, teas, and evening lectures. The explanation is to be found in the intangibles, something much more than size and numbers, though these were impressive.

Registration at the conference, which early showed signs of surpassing that of any former Cape May conference, was officially 2,438. Adults and children under three numbered 1,582; the High School Section, 259; and the Junior Conference, 597.

Another all-time high was made in the sale of books and pamphlets. It rather looked as if Friends were heeding an admonition heard from the platform to "try to keep up the reputation of Friends as being literate." Hi Doty, who was in charge of the pamphlet table, reported that sales were largest in Gandhi material, pamphlets on pacifism, and the little books of Cooperative Service, Delaware, Ohio. The best-selling pamphlet by all odds was the A.F.S.C. publication *Meeting the Russians*. Josephine Copithorne, who was in charge of the book table, said that the best-seller was *Elias Hicks: Quaker Liberal* by Bliss Forbush. A sudden spurt of orders for *Spiritual Energies in Daily Life* by Rufus Jones followed comment on the book from the platform.

Finding Answers

The people of Cape May, we were told, said before the conference, "It will rain. The Quakers are coming." But during the week it did not rain, save at night, until the early evening of Wednesday, when a brief, but heavy thunderstorm left large puddles on sidewalks and dirt roads. The next morning in a worship session a 15-year-old German boy said, "Thank you for bringing me here. Last night I said my first prayer. I fell into a mud puddle. I felt God had led me there. I felt there was a God,

and I said my first prayer." And therein lies a parable, for it is not always possible to find the connection between a mud puddle, metaphorically speaking, and God. Sometimes it takes an experience at Cape May to let the Light shine unobstructed through all the murk and smog of modern living.

People attend the biennial Friends General Conference at Cape May for many reasons. Most of those who come are in search of much more than a pleasant holiday with family and friends at the seashore. Many are seeking for answers on how best to be an effective Christian in a complex world; how best to bring the witness of Friends into every phase of business, community, Meeting, and family life; how best to translate into terms of everyday life the meaning of the fatherhood of God and the brotherhood of man; how best to find in the inward spiritual life such growth and power, such transcendent joy as will bring the worshiper into ever closer relationship with God.

And so through a week, in large groups and small, people worshiped, prayed, thought, discussed, and listened together. Specifically they were considering the topic "Growing in Love and Unity." Aware of the increased strength and rich diversity brought by the union of Yearly Meetings in New York, Philadelphia, and Canada, they were consciously trying to find a deeper understanding, not only with these newer members of the Conference but also with all those in "home, community, the nation, and the world." It is admittedly a gigantic perspective; yet to attempt less is to see less at any one point.

Many who were at the conference said, "There is a new spirit here. I feel it. The conference is for all Friends now—by all Friends."

Many answers were found at Cape May. Some of them are partial answers, and some will bear the acid test of the months to follow. A great deal of renewed inspiration was evident, together with a willingness to face more realistically—and lovingly—the difficulties that beset every aspect of human life. With recreation of body and spirit, many came to know a new sense of direction or felt lifted to a higher level. And most found God.—M. A. P.

How Inclusive Is Love and Unity?

By CLARENCE E. PICKETT

THIS conference marks a new step in unity among Friends. Since we last met, the uniting of the Yearly Meetings of Philadelphia, New York, and Canada has been completed. This adds considerably to the constituency of the Friends General Conference, and should add to our strength and sense of mission. The conference has a new secretary since last we met, and a new chairman. Altogether it may be quite appropriate to emphasize the topic "Love and Unity."

The Art of Worship

All of us are conscious of periods in the history of our Society when love and unity have not only been restricted to members of the Society of Friends but even to our "branch." As the committee on program for the conference considered the program on which we are just now beginning, we realized that when men and women find themselves drawn together in the bonds of common worship, love and unity are the inevitable result. I do not mean, of course, that simply attending meetings for worship has this result; but when the act of worship brings a group into the very presence of the Divine, the effect is unity. We were concerned, therefore, that central to the conference should be the morning periods for group worship.

I notice in the plans for the conference the fact that we now have a new hymn book and are to be led in learning new hymns by one who appreciates deeply the value of group singing and its uniting effect. This leads me to comment on the uniting effect that the singing of great music has had where people are under stress. The six Friends who visited the Soviet Union last summer found in each of the six Baptist churches that we visited and in the Orthodox service as well the tremendously impressive effect on the group of congregational singing.

There is every evidence, also, that the increasing size of our First-day school attendance, especially in the suburbs of our great cities, will be reflected in the conference this year. Here, too, music, silence, prayer, poetry, and Bible-reading will help our boys and girls to grow in participation in worship, for the reading of great Scripture and the offering of public prayer, all too often missing from our regular meetings for worship,

may well be brought back as a normal vehicle for advancing the spirit of love and unity.

To be lifted up above ourselves into the presence of God is the purpose of worship. That is what happened when we listened to the singing of great spirituals in Montgomery, Alabama, when three of us worshiped together with more than a thousand members of the Negro community of that city. They were living under stress. They had boycotted the city bus system. Violence was a constant threat, and bitterness between the two races might well grow. But here the reading of great Scripture and the singing of beautiful hymns twice a week in great mass meetings helped to emphasize the spiritual nature of the struggle in which they were engaged.

As we look forward to this week together, one hopes that we may grow in knowledge and wisdom in the art of worship; and as we do, we will discover a new sense of unity with all men under God. One hopes that with Robert Barclay we may have that rich experience of "feeling the evil in me pressed down and the good raised up."

Other Christian Bodies

But this growth of unity and sense of fellowship cannot be confined to those of us who meet here during this coming week nor to the Society of Friends. Our participation in the National Council of Churches and the World Council of Churches has become a fact of importance. Perhaps even more the expansion of the spirit of the Society of Friends into the Wider Quaker Fellowship is beginning to have its effect upon the life of our Society. In 1932 Rufus Jones said, "The most urgent problem before us today, if we are eager to carry spiritual vision and power to the life of our present-day world, is the task of drawing together the branches of the Christian Church into one living whole, sufficiently unified to be an organ of the spirit and possessed of wisdom and power enough to attract into its wide family life the multitude of spiritually minded persons who at present have no religious home and no group fellowship." The growth of the Wider Quaker Fellowship to its present membership of 4,175 is testimony to the prophetic insight of Rufus Jones's concern. In fact, the question which seems to me important to raise is whether the Society of Friends itself should not be thought of not so much as an organization but as a fellowship of believers. This will lead us to a richer understanding of all of our other fellow Christians in other denomina-

Clarence E. Pickett gave the above address on June 22, 1956, at the opening session of Friends General Conference, Cape May, N. J. Clarence Pickett is chairman of the Friends General Conference and executive secretary emeritus of the American Friends Service Committee.

tions and of seekers who find it difficult to conform to the demands of most church membership.

This outgoing attitude toward the inclusive quality of membership in the fellowship of Friends has its dan-



Clarence E. Pickett, chairman of Friends General Conference, being introduced by George A. Walton, chairman of Program Committee and previous chairman of Conference.

gers. It will draw to us from time to time men and women touched only by the beauty of quiet meeting for worship on a pleasant summer morning but who are quite unwilling to follow the leading of the Spirit when it demands great sacrifice and strong resistance to evil. And if we are doing what is demanded of us at this time in history, we shall be far more than we now are a catalytic agent for the fellowship of Christian seekers wherever we are located.

During the week we are to be led by Alexander Purdy in our thinking concerning the historic character of the Christian Church at its beginning. This should lay upon us anew the sense of mission of the Society of Friends in its relation to other Christian bodies.

Non-Christian Religions

Are we not told in the Scriptures that there are "other sheep in the fold"? Certainly the outreach of the Service Committee and our missionary efforts to many parts of the world have made a great many of our Friends conscious of the importance of the revival and drives in some of the non-Christian religions. This would be particularly true of Islam and of Buddhism. It may not be without considerable significance that the leader of the new mystical sect in Islam, Sir Zafrulla

Khan, has from time to time visited among Friends and attended Friends Meetings, and has found there inspiration and help in relation to his own religious group. Likewise, U Nu, then the prime minister of Burma, who is a leader in the revival of Buddhism, made a pilgrimage to Pendle Hill, there to worship and form contact with Friends. And this year in the Far East there is a great commemoration of the 2,500th anniversary of the birth of Buddha.

But I do not intend to discuss the relation between Christianity or Quakerism and other religions. That is the topic which Douglas Steere will discuss with us, and one hopes that he may lead us to a greater understanding of the attitude that Jesus himself took toward those "who were not of this fold" and may suggest to us the mission that the Christian Church, and particularly the Society of Friends, has toward the revival of these non-Christian faiths.

The Races of Mankind

Again one is conscious that we have come to a new stage in our country and throughout the world in the relation between the races of mankind. We look back with pride to the time when some venturesome Friends acted as conductors and engineers and trainmen on the underground railway. Following that period we helped to establish a chain of schools, taught by devoted, white, missionary-spirited Friends, for the recently freed Negro. Today integration is the keynote in schools, in churches, in jobs, and in housing. Programs by energetic agencies are being carried forward in these various fields.

Happily, Friends are participating in this present-day effort to integrate not only the Negro but other minority groups into the American community and into our Society. For the first time a work camp is being held in Kenya Colony in the Friends Mission there, where two American boys and a few from England and the Continent of Europe are joining with African Friends in a common enterprise. And one welcomes the initiative of a new Philadelphia committee which is dedicating itself to slow but persistent integration in existing housing. All of these projects are appropriate and valuable. But perhaps even more significant is to remind ourselves that increasingly the members of the Negro community take their place alongside the whites who have so often felt they must take the lead. As symbolic of that step Luther Cunningham, a Negro Baptist minister from Philadelphia, will discuss not race relations but clues to community. The full participation of members of what we usually call "minority groups" in the normal life of the community is the rightful stage for Friends to emphasize now.

World Peace

It is, of course, not possible to discuss all the issues that confront Friends in this brief talk, but I want to make a few comments about Friends and world peace. A great deal of the attention of the political forces of the world is appropriately directed toward the prevention of war. It need not be argued that a general world war now would be accompanied by indescribable catastrophe for us all. But to live in a world which is simply able to get along without an outbreak of violence is not the Christian conception of community. There is among us a great yearning for the restoration of fellowship. Here individuals and small groups can participate, and on a widespread basis Friends may feel a part of the effort to restore fellowship.

Who can calculate the values that have come from the opening of Friends' homes in New York to the girls who came for treatment of their injuries due to the explosion of the bomb in Hiroshima? The visit of Dorothy Hutchinson and Hazel DuBois around the world, stopping in the homes of citizens of the various countries bears individual testimony to the value of the concern of individuals, especially when it is the expression of the interest of a Meeting. It was Herman Backman, an inconspicuous Friend in Sweden, to whom the call came to try to bring together a few Russian Baptist

ministers from the Soviet Union and a few American, British, and Swedish Friends. It took two years of hard and sometimes disappointing labor, but it happened, and proved to be the beginning of the re-establishment of a series of contacts rich in spiritual meaning. Our service to Jewish refugees and later to Arab refugees has opened the door for continuing contact with these two constituents of the Middle East, now so sadly immersed in mistrust. It has enabled us to conduct projects where citizens of the two groups are involved and, perhaps to some extent, to maintain the confidence of the political leaders in the various states. Here, too, are ways where the nonexpert may find a chance, as some of our members are doing, to testify to love and unity, even under dangers of conflict.

I hope, as I have spoken tonight, you will realize that there are no limits to love and unity except those limits which we ourselves create. The love of God is as broad as mankind. The conception of early Christians was that it had relevance for all people. Early Friends felt that their message spoke to the condition of all men everywhere. It is we ourselves who have created limits, and it is not the facts of life but our attitudes which can and must be changed if we are to remove the limits of love and unity. I wish to close by quoting three words from the Epistle of London Yearly Meeting recently held, "Caring matters most."

The Truly Spiritual Eye

By RALPH A. ROSE

AFTER the flatlands and pine barrens of southern New Jersey one hardly expects the beauty of these white beaches. After the hot, little roadside towns with steamy asphalt, the brown sand lanes leading off the main road to nowhere in particular, this seashore does seem highly improbable. The first real promise, the thrill of anticipation comes, for me, in the smell of the salt marshes.

The savor of the sea must be a common one among men. William Leddra in the Boston jailhouse during the early days of Friends' difficulties in Massachusetts wrote, "As the flowing of the ocean doth fill every creek and branch and then retires again toward its own being and fulness, leaving a savor behind, so doth the life and

power of God flow into our hearts, making us partakers of His Divine nature."

A New Dimension

That first glimpse of the blue-grey sea stretching limitless away, that great, sloping, earth-shapen vista of water, always has called (and always will call, I hope) for a major adjustment in my vision. The focus of the eye is readjusted to new distances; there are no barriers, no man-cluttered landscapes. The sunlight glints on an offshore roller; a ship pushes steadily along; the sounds of the beach and the land seem far away and dim. There is a new dimension to life.

So it is, in a way, with our coming to the Cape May conference. The growing proximity of the conference year; the salt-marsh smell that seems to rise from the printed list of hotels and apartments; the little wooden bridges of past acquaintance that make the road back here so hospitable; and, finally, the bright sun and warm sands of fellowship, the sparkling Cape May "diamonds" of words spoken, in joy, in reverence, or in deep con-

This was the concluding address at Friends General Conference, Cape May, N. J., given at the morning session, June 29, 1956. Ralph A. Rose is associate secretary of the American Section of the Friends World Committee for Consultation. He is head of the Midwest Office of the World Committee, Wilmington College, Wilmington, Ohio, and editor of the *Friends World News*, quarterly of the F.W.C.C.

cern—all this is part of coming to Cape May. So delightful is all this that we are tempted not to look up and out to the limitless ocean of God's love which lies around us, not only here but in all life, with the light of truth opening new vistas, calling for a new adjustment of our vision of life, its purpose, its challenges, its tragedies, its joys, and its opportunities. In this adjustment to God's love and truth we see all life with the truly spiritual eye. . . .

The Inward Teacher

We have been faced here with a new vista, the flowing together of the great streams of religion in the world. We are required to act *now*. We are to proclaim to the world what we have experienced, that the inward teacher and guide brings a universal saving Light.

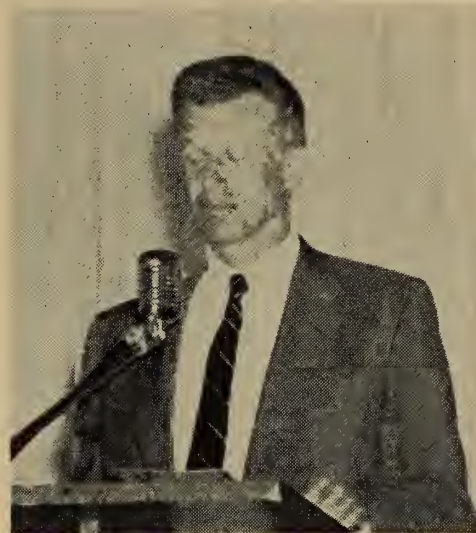
Here is the leatherclad Fox, the dynamic, unlettered man of God. See him now on his way to London, trusted to carry his own charges that would send him to prison, without a guard, preaching from a vision of the truly spiritual eye. The opened eyes of the educated Penn, Penington, and Barclay were fastened upon him, the humblest and least trained. The teacher is within, he proclaims.

And we hear the echo here at Cape May. The faltering testimony of a newly convinced Friend leads us: the message of a 15-year-old boy speaking in honest simplicity of his first prayer to a newly found God lifts our eyes and hearts. We know, as Barclay knew, that the hope of the world is God's capacity to work in man. We know from his and our experience that none are excluded, that the experience of the inward vision is extended to all men, and that the light of Christ lightens all who walk in it, even if they have never heard of the historic Jesus. This we have seen, and in this vision through tiny points of exchange over the world we hope to share the combined religious experience of all men, to the glory of God.

Our Young People

What have we seen of young people with our opened spiritual eye? Here in these past days we have seen the vision of a group of junior high young people talking in terms that show they have experienced the true freedom of love of which we spoke, of the deepest things of life. A girl going into grade four wrote of her experience of the conference: "I'm giving it all of the heart I've got." And I suggest to you that this conference viewed with the spiritual eye has centered not on this Pier but up and down the beach with young people, who, when you look at them without sentiment, really give promise of some hope in the Society of Friends.

Can we give them the freedom and opportunity to teach us? Fox began his ministry in his 20th year, George Whitehead and Edward Burrough at 17, Elizabeth



Ralph A. Rose

Fletcher and James Parnell were convinced and began preaching at 16, Elizabeth Hadden came as missionary to the Indians at 19, and Christiana Barclay, Robert Barclay's daughter, in her 14th year "was engaged to labor in calling others to repentance." It is not that we do not have young people with vision and promise. The question is: Shall we have the spiritual vision to see a real place and service for them in our Meetings, our A.F.S.C., and all the other things we do that so much need their help?

The Great Problems

We have seen a vision of the poor and oppressed in our time. We have felt the impact of the experiences of some who have to deal with injustice at first hand. Will we see with the spiritual eye the right steps for us? Can we face fearlessly the wrongness of greed, the guilt of life lived for profit, not angrily casting away the good with the bad, but welcoming the revolutionary force of God's love, which *will* change the status quo? What practical new vision has here been given to the business man, to the labor leader? Does the earth shake with the promise of change? Or have we the rosy glasses of self-satisfaction to give color to our spiritual outlook? . . .

I have a vision here of Friends who begin to see the great problems of our time. Will they also see their small part in the great democratic vision of the solution? Here is an honest man, with a loving family; he is denied a home in a good, growing community. What will you do to help him, who, as we have learned, is not your

brother? We have felt the limits of that term. But has that better part of you suffered with him?

Our spiritual vision has been increased, but have we come to a place of commitment where we will trust and follow that spiritual eye? Here is Rachel Wilson in 1768 saying good-by to husband and children, spending weeks in a small sailing vessel, traveling hundreds of miles on horseback, not only because she had seen a vision with the eye of truth, but because Friends reading the scriptures with the truly spiritual eye had been able to discard Paul's Jewish prejudices against women in favor of his Christian insight. Elizabeth Gray Vining, writing of Rachel Wilson in *Women in the Society of Friends*, says: "In one place she was brushed off her horse by the branch of a tree and landed head first in a snowdrift." What a vision of this indomitable young woman is here capped with humor! And humor is always trapped by the clarity and detail visible to the spiritual eye. . . .

A Divine Order and Promise

"In the fear of the Lord," says Robert Barclay, "you may perceive that simple, naked truth which man by his wisdom hath rendered so obscure and mysterious." To see the simple, naked truth in our world of bigness and specialization is impossible without the deepest spiritual vision. This vision shows to the scientist a right end and purpose and meaning to his work, and extends his vision beyond the narrow cubicle of his specialty. To the healer of mind and body, the surgeon, the nurse, the psychiatrist, the attendant in the mental ward, it cuts through the hopelessness, the boredom, and the frustrations and shows a divine promise in all. To the manual worker it shows the vision of a divine order, of God at work on this earth, and a glimpse of practical change, the use of his full human-divine potential, the end goal of real cooperation. The hope of the reality of this vision is in part in our hands. . . .

With our vision of the right time and place to say *no* to tyranny will come true insight into the God-given gifts of law and government, and we shall see, as William Penn could see so long before us, a true universal government under law upon this earth. . . .

On our programs, and as the theme of this conference, we have seen the clasped hands that visualize so eloquently the opportunity to grow in love and unity. Beyond this vision, beyond all our imagining, we take comfort that there is the support of the hand of God, supporting us all as we walk forward in such new vision as we have acquired.



Worship-Fellowship Groups

CONVENERS: Howard G. Taylor, Jr., David S. Richie; William Eves, 3rd, Richard P. Newby, Alice L. Miller, Eric G. Curtis; Dudley M. Pruitt, Amelia W. Swayne; John P. Alcock, Richmond P. Miller; J. Barnard Walton, Grace Pruitt; J. Bernard Haviland, Eleanor L. Kleinschmidt; Charles J. Darlington and Frances B. Compter.

The reports of the worship-fellowship groups mention the great variety in background, age, occupation, geographical home, and Meeting membership of those within each group. Participation was general, and the time spent together resulted in a most rewarding, unifying experience. Many reports spoke both of the freedom of expression and of the "deep, comforting, and all-embracing" periods of silent worship, "golden with growing opportunities."

Concerns and discussion touched upon the individual, the Meeting, the Society of Friends, the wider community, the world beyond, and the interaction among these; upon ways of enriching worship, of "attaining real peace and security in the world through the power and might of the Spirit," of finding the will of God; upon the relationship of morality to expediency; upon ways of integrating the individual and of closing the gap between belief and behavior; upon ways of creating true spiritual community among people and so avoiding racial, social, political, and religious segregation.

Some excerpts from the reports follow:

"When we in love seek God's will for us, then, and only then, do we really open ourselves so He may work through us. It is only as we love God that we can comply with the second commandment, love your neighbor as yourself. . . . It is through prayer and meditation that the way will open for us; thus it behooves each one of us to set aside more time for the seeking of His way. . . . It is not practical for us to dwell on the mistakes or failings of the past; we must go forward from here, seeking the Kingdom of God first and proceeding as His will and love work through us."

"Good and evil may both result in spiritual growth. Evil must not be shut out from our lives but recognized and worked with. As light is brighter after the darkness, we need to experience evil to appreciate and come through to the good."

"In individual life the competitive pull of business relations can be counteracted with the deeper self in search for God's purposes."

"Probably all Cape May meetings felt, as ours did, the impact of the ocean, the tides and sands, and the wide expanse of sky. Numerous messages came out of our closeness to nature. We were reminded that after all physical things are washed away, man's imperishable spiritual body remains."

"'My little children, keep yourselves free from idols.' We understood this to mean that we are too easily involved in opinion and prejudice and need continually the liberating love of God to engender in us simplicity, happiness, and innocence."

"Make religion more simple. It is important to do good

with people rather than *for* them. Be outgoing toward all, but be sensitive and do not smother anyone with good will."

"We must have more courage and not be afraid to be a little different. When the flame of God goes high enough, differences are consumed."

"Merely to become a Quaker is not a passport to heaven. Christ comes first, then the church. The success of this conference must be measured by how effectively we carry the inspiration back to our home Meetings."

(The above summary was compiled from reports sent in by Robert Kirk, Inge Hoff, Mary Elizabeth Pidgeon, Florence W. Trullinger, and Sue C. Yerkes; some reports were unsigned.)



Entrance to Pier

Interpretations of the Bible

"THE Fourth Gospel, the Crown of the New Testament." Leader, Russell E. Rees, secretary and editor of the Board of Christian Education, Five Years Meeting.

The Gospel of John represents a point of view different from that of the Synoptic Gospels. (1) To prove the superiority of Jesus over John the Baptist, each time John is mentioned, he is downgraded. The author does not tolerate anything that shows any humiliation to Jesus.

(2) The fact is emphasized that it was the Jews who persecuted Jesus; the Pharisees are not mentioned.

(3) John affirms that Jesus is the Son of God.

(4) No mention is made in John of the temptations. Jesus was above temptations, so could not be tempted.

(5) The story of Nicodemus is only in John. It is told to make clear that the new birth is an inner change.

In the story of the encounter with the woman of Samaria a new worship is explained. The hour is coming and now is when the true worshippers will worship the Father in spirit and in truth.

In the story of the sheepfold, the contrast is given between

the virtues of repentance in the Old Testament and a new way in John. Here it is a searching God, with patient love seeking out the lost sheep.

In John's narrative, the story of the raising of Lazarus becomes the turning point of Jesus' ministry. The trial and crucifixion follow as a consequence. John wanted to show that Christ conquered even death. His purpose was to convince the Greek mind that Jesus was the "Khristos."

In speaking of the sacrament of the Last Supper in the Synoptic Gospels as compared with the washing of feet in John's Gospel, the opinion was expressed that if any of the commands were to be taken literally, the washing of feet was more in keeping with the humility of Jesus than the eating of bread or taking of wine. The blending of history and interpretation is what makes it so vital for Friends.

"I came that they might have life" is the answer to why the Gospel was written. The last chapter of the Gospel was apparently written sometime later, probably to make a more positive statement to prove the resurrection in a physical body.

EMILY WALTON

"Reflections on the New Testament." Leader, George M. Lamsa, translator of the New Testament "according to the Eastern Text."

George Lamsa was born in Kurdistan, Iraq, near the area known as the Garden of Eden. His native tongue is Aramaic (Syriac), the language of Jesus and his disciples. Aramaic is also the language in which portions of the New Testament were first written. With his knowledge of the language of Jesus and the customs and habits of the ancient people to whom Jesus spoke during his ministry, Lamsa brought new light to many difficult Biblical passages.

Throughout the lectures Lamsa tried to illustrate his three main assertions: (1) The Bible is a living literature, as true today in its message as when it was written centuries ago. (2) The message of the Bible is as simple as it is true, being written for unsophisticated desert dwellers and through them for the whole world. (3) The truth and simplicity of the message of the Bible can be seen only if we possess an intimate knowledge of the linguistic and socio-cultural settings of the people to whom the message was originally addressed.

George Lamsa brought home to the minds of his listeners very convincingly the truth and simplicity of many a difficult, if not completely baffling, passage in the New Testament because of his possession of an original manuscript and his knowledge of the Aramaic language.

The Sermon on the Mount is the substance or essence of the New Testament. Christians have ceased to practice the Sermon on the Mount for the last many centuries and have thus become ineffective instruments of God's message of peace and love.

According to Lamsa, many problems concerning the miracles in the Bible will disappear if we distinguish between miracles and wonders. We must admit that Jesus possessed powers superior to us. We too can perform such miracles but only if we have faith in God as Jesus had.

JOSEPH J. MANGALAM

The Evening Lectures

CLARENCE E. PICKETT, chairman of Friends General Conference, was introduced on June 22 by George A. Walton, chairman of the Program Committee and previous chairman of Friends General Conference. Clarence Pickett posed the conference theme as a question, "How Inclusive Is Love and Unity?" His speech appears elsewhere in this issue.

Saturday Evening, June 23

Douglas V. Steere of Haverford College spoke on "The Christian Approach to Other Religions." There is a situation of cultural closeness and interaction among the great world religions of today—our own, Hinduism, Buddhism, and Islam—which has brought about changes in the forms and practices of them all; yet Jesus Christ can polarize that of God in all religions as well as in our own hearts. Rather than expecting Christianity to annihilate, assimilate, or co-exist with these other faiths, we can turn to an approach of "mutual irradiation," in which many Christian forms may be changed, but the central, inner drawing power of Jesus will be strengthened.

There is great need to have little centers of sincere Christian faith and service in lands where one or more of these other great faiths form the dominant pattern, and from which this mingling and mutual strengthening of religion, unshackled by rigid form and theology, can develop. Such a center led by Quakers exists in Hoshangabad, India. Friends will need dedicated leaders and many devoted visitors for such centers, people willing to give up much and to be blessed in so doing. We in the West "shut out ourselves"; in contact with our brothers in other faiths we can "let us in to ourselves," to our own great refreshment.

Sunday Evening, June 24

Alexander C. Purdy gave the address on "Many Members—One Body." He spoke of the sense of community in the Old Testament as an exclusive one, based on the concept of a covenant between God and His chosen people. In the New Testament personal worth, the relation of the individual with his God, shines through everything; yet the followers of the new faith are exhorted to follow the "more excellent way," to become "many members," not just individuals whose relationship to God has no thought of fellowship of a group. Salvation is thus to come only through the church in its deepest and original sense of the "fellowship of God's people."

Jesus spoke of personal human relationships and emphasized that one must forgive his brother before offering his gift at the altar of his God. Forgiveness is not to come to us through personal repentance, but through forgiving the debts owed to us. The great message of Pentecost is the deepened fellowship of His followers, whereby they share their material and spiritual goods.

In turning to the Society of Friends, Alexander Purdy stated that through its history Friends have always felt that men were meant to live in community, which left each individual free to develop to the fullest. They have experienced gracious living together and sharing, not only in a humanly congenial way but also in finding one another in the eternal,

in the unity that underlies all diversity. In every Meeting there are "difficult people"; yet in every Meeting Friends must seek in patience and in deep search a real unity which neither violates nor suppresses the individual. The world needs this message, which early Christians found. What bound early Christians—and Friends at their best—into a radiant fellowship was the spirit of the living Christ, uniting them so that the best and deepest in each individual was realized.

Monday Evening, June 25

E. Luther Cunningham, pastor of St. Paul's Baptist Church, Philadelphia, spoke on "Clues to Community." Specialization and the instinct for self-preservation seem to have made it almost impossible for men to say "we" rather than "I." And yet man yearns for community; he is lonely and needs comrades. Epidemics, reservoirs, and the morals of his children are communal concerns. Man cannot have what he wants without community.

Luther Cunningham mentioned three basic clues to community: (1) We have finally come to believe in one God and can say, "Have we not all one Father?" Since all the great religions recognize the value of each individual child of God, whatever his racial or national background, we are necessarily brought together and united to each other and to God by love.

(2) Our present economic order, based too much on the profit motive, has as its chief pursuit the making of money rather than the raising of the standard of living. There is sufficient incentive in cooperative mutuality, which provides adequate motivation in a sense of selfless devotion to doing God's will.

(3) Luther Cunningham vigorously opposed the supine acceptance of social and economic injustices. He just as vigorously opposed gradualism. He urged instead that we maintain the unfettered right to organize effective protests. The inner-directed person has no fear of standing by his convictions, however unpopular; he wants results. The white man who counsels Negroes to refrain from protesting now is asking them to accept a suffering he doesn't have to share. The right way is that which the citizens of Montgomery, Alabama, have undertaken, the way of Christian, nonviolent action. They can say, "God is on our side. We are moving on to victory with hope and dignity. No force on earth can ultimately stop us, for love is invincible and love is immortal."

Tuesday Evening, June 26

Gaganvihari L. Mehta, Ambassador of India to the United States, spoke on "How Shall We Wage Peace?" The Ambassador referred to the privilege he felt in having known many British and American Friends. He reminded us that no one can stay aloof from modern, air-age warfare, and thus we all act in full knowledge of what nuclear war would mean to our world. At Geneva last year leaders of the great powers tacitly agreed not to use nuclear war but to seek peaceful ways of settling their differences. Thus must we all "wage peace," doing what we can to lessen tensions wherever they exist, lest a small conflict spread into a full-scale nuclear war. We must use negotiation, be willing to take "the risks of



TOP: Headquarters; Tea for Guests from Foreign Lands.
 MIDDLE: Elizabeth Gray Vining, Rachel R. Cadbury, Josephine M. Benton; George A. Walton, Larry McK. Miller, Jr. LOWER
 RIGHT: William Bacon Evans, Dorothy and Douglas Steere.

peace, which cannot be as great as the risks of war." The Bandung Conference recognized the need for peace for the Asian and African nations, which were now struggling toward national development.

Disarmament is a most vital problem in waging peace. Nations in whose hands are the most tools of war have a great responsibility here, but all nations should work in common at the lessening of arms.

There can be no peace in the world without peace in our own hearts, and armed peace can bring no peace of mind. We must all do what we can in our own small circles to create good will, love, and understanding, without which no real peace can come.

Wednesday Evening, June 27

Earl A. Loomis, associate professor of psychiatry at the University of Pittsburgh, spoke on "Love and Unity in Family and Church." He used Paul Tillich's definition of love as the drive to reunite that which belongs together, which was together but is now apart. Unity means harmony. The person who achieves love and unity is healthy (free from psychosomatic ills), whole and at one with himself. But he must be related to something. If properly related—to God, church, family, and community—he has spiritual strength. Relation, however, can go too far when an individual becomes submerged in a group that accepts totalitarian leadership or takes part in a lynching.

Just as our group relationships must be tempered by an understanding of divine love, so must our family life achieve balance. We are all aware of the dangers of overpermissiveness. There is a time when the child must be protected from the fire. But freedom is necessary, too.

We seem to become most irritated within our own family. Our responsibility is to use our anger constructively. Anger can be the beginning of hate, which is love dammed up. But hate dammed up is worse. If we can recognize our anger and deal with it early, we may be able to reconcile our difficulties. This requires inner strength. In pardoning the offense against us, we can seek forgiveness ourselves and become aware of the possibilities for growth in the offender. This goes beyond legalism to the gospel of grace.

We cannot help asking, however, "How much is 70 times seven?" Can the Jews really forgive the Germans? We must each seek our own answer to this terrible question, but there is help in the healing and redeeming fellowship of the church.

Thursday Evening, June 28

The final evening of the conference was a program after the manner of a meeting for worship, with intervals for silent prayer. The topic considered was "The Nurture of Spiritual Life," with Josephine M. Benton, Rachel R. Cadbury, and Elizabeth Gray Vining developing various phases of the topic.

Rachel Cadbury spoke of life as a series of relationships—to ourselves, to others, to God. These are closely linked and need patience, persistence, and prayer for their nurture. Through intercessory prayer these relationships are further joined, as prayer carries another person in love and links him to life. We all need "cells" in which the spirit may be kindled by fellowship with beloved friends. "Reality between people

is the basis of freedom," and we all need both reality and freedom.

Elizabeth Gray Vining described poetry as a force for the nurture of the spiritual life. She showed how poetry, even when its language is obscure, brings a message to our deepest senses, often saying what we feel so much better than we ourselves can say it, giving keener vicarious experience. Poetry is best enjoyed in groups, and many people could start such groups in their own communities.

Josephine Benton told of how sleepless, often troubled hours can be turned toward serenity and creativeness. Great poetry, pleasant memories, intercessory prayer, all these can help change the pattern of one's wakeful thoughts, can make of sleeplessness a time of solutions, of creativity, of setting one's mind and heart in a way that one's waking thoughts become full of expectancy of what a day can bring. Sleep, change, love, and light are the great healers.

Friday Morning, June 29

A report of the Junior Conference was given by Isabel Hollingsworth, and Oscar Jansson reported on the High School Conference. Ralph A. Rose then summarized the conference as a whole. Reports on these sections of the conference and the address given by Ralph Rose appear elsewhere in this issue.

SAM and EDNA LEGG

Round Tables

WHAT Makes the Meeting Vital? Chairman, Stephen Leroy Angell, Sr.

The meeting for worship is the inspiration for our activities. "At the core of every Meeting should be a dedicated group who realize there must be a well-rounded program, reaching out into the community and the world, to appeal to all ages and types. Social fellowship is especially important for new members. Many are first drawn to Friends by our First-day schools. We do practice "evangelism to a degree in our schools, colleges, the A.F.S.C., and Pendle Hill. Many who are attracted are young. Maybe they are seekers. Perhaps they haven't arrived, but we can help them along the road, offer them the opportunity to seek with us." Test each new applicant by pondering, "Would joining be helpful to him?"

One aim of the Meeting should be to see that each person participates in some activity. Limit the ways in which one individual can serve. A term of years should be set and rotation encouraged. Use our young people early.

A good clerk of the business meeting is a valuable asset. "The Budget Committee should not budget us to a starvation diet." Friends will enjoy the association more if they learn to be generous in their contributions so that the Meeting can support expanding interests.

Friends need to work out methods of advertising our Meetings by signposts, newspaper and telephone book insertions, and invitations, verbal and written. When the visitor comes, we hope he will find a ministry which will inspire him and lead him to meditate. A good ministry costs a lot "in meditation, study, and prayer."

MARY SULLIVAN PATTERSON

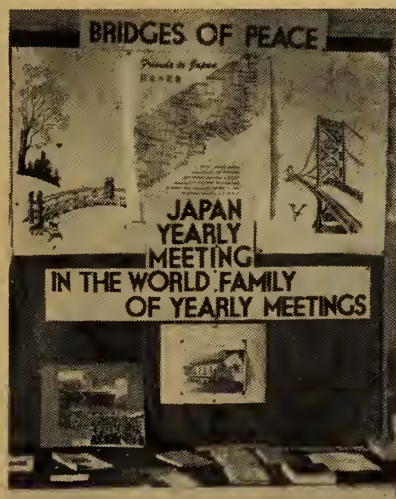
Christian Principles in Our Daily Work. Co-chairmen, E. Howard Kester and Irving Hollingshead. Other leaders, D. Robert Yarnall, Russell Emmons, and Byron Morehouse on "Inside-the-Job Relationships"; Raymond Brad-dock and Carl Pratt on "Outside-the-Job Relationships"; Thomas DeCou on "Trade, Manufacturers, Buyers, and Professional Organizations"; Charles C. Thomas on "Job Choices according to Convictions"; and Howard Branson on "Quaker Opportunities."

After reference to George Fox, William Penn, and John Woolman, and the appropriate Queries, a comparison was made of a Quaker business meeting and a labor negotiation; ideally both develop a spirit of searching for mutually acceptable answers to problems. Repeatedly the question was raised whether, given the present economic system, one could be truly Christian. Christian principles are not easily defined. Christian principles have to come first within us, and a mode of economic living should evolve out of that. Any system will work if Christian principles are applied in business.

The emphasis should be on human values; one should always ask what has happened to people because of the exercise of one's power. One cannot deal with human beings without love without being hurt. Every human being is unique. One should extend respect for personality to those who differ with one. One should be true to oneself, know oneself, love one's neighbor, and seek the truth.

There should be a Christian spirit of vocation for a job, a sense of usefulness and purpose in it. More important than choosing an occupation is developing an attitude toward a job. One should search out and express convictions important to one; one should find a job one can do well, using one's capacities effectively, and see the job in terms of what one is doing for others. Living up to one's convictions is costly. If an individual has faith and seeks God's will, he will find his niche in the world.

MARIE S. KLOOZ



*Exhibit of Japan Committee,
Philadelphia Yearly Meeting*

A Deepening Life of Prayer. Chairman, Marshall O. Sutton.

Our first speaker, Irene Pickard, opened the discussions by saying that as soon as the Spirit is found to work not abnormally and upon special people only, upon leaders, but in ordinary ways upon ordinary men and women, simply as persons, a community of some kind is involved. We face new growth, new problems in many of our Meetings. In the seeking today there is deep in us a homesickness for real life. When the larger meeting for worship does not satisfy this need, the small cell group or fellowship group often helps fill an unrecognized need.

Dr. Miriam Brailey reminded us that the habitual ways or channels of releasing the desire to know reality may not satisfy us. If vitality is lacking, let's have the courage to try new ways. Painting, music, or meal preparation can be a creative experience which opens in us a creative center never before realized in the normal forms of Quaker worship.

Joseph Platt said that the spiritual life is an ordered life with a pattern which each one of us can discover. Discipline and creativeness are not unrelated. The Kirkridge Retreat Center, Bangor, Pa., was mentioned as a fellowship in this country with a set of rules and a series of intentions. History has not been moved by disembodied ideals but by small groups that discipline themselves in prayer and commitment.

Marshall Sutton said that if prayer is a relationship with God, it is not unlike relationships we have on various levels with our friends. Our love for one another, at its best, is no longer of the good-behavior variety. Love on the deepest level accepts, forgives, and knows greater joy because it also knows the little imperfections.

Ralph Rose reminded us in the final session that prayer is not real unless we are forced to our knees. The only way we can help our Meetings and ourselves is to pray to Almighty God.

MARSHALL SUTTON

Meeting New Demands upon Education. Chairman, William Eves, 3rd; vice chairman, Hadassah M. L. Parrot. Other leaders, Daniel D. Test, Jr., on "The Development of Potential Leaders to Meet Present-Day Needs"; Sam Legg on "The Challenge of the Integration Movement in Public and Independent Schools"; Richard H. McFeely on "Human Relationships in the Present World Society as They Affect Our Schools."

The group discussed the problem of getting and holding teachers imbued with the Holy Spirit in this rapidly changing world. Several places in the country are meeting the challenge of the specially gifted pupil. Many people are deeply concerned about what the schools, both Friends and public, are doing to inculcate desirable attitudes and values in our youth. Unanimity was expressed on the question of integration of all races in both private and public schools.

The headmasters in the group agreed that compulsory chapel for students is defensible on the basis of the fact that people as graduates in later life remember this experience as an important builder of character. Economic materialism tends to produce less sensitivity to religious pursuits, and this proclivity needs careful scrutiny by outstanding teachers.

There was much searching discussion of the question, "What kind of educational program gives the student an optimistic viewpoint toward the world and the future?"

The student's sense of security is increased when he is given the democratic opportunity to help make important decisions affecting group life in school and community.



D. K. Hingorani, educational attaché, India Embassy, was a most welcome visi-

tor and told the group about achievements and problems of education in his native land.

Such literature as is available on sex education does not sufficiently stress the psychological, emotional, and spiritual aspects of this problem. Friends schools are working on all ramifications of this problem by using the team approach, similar to that used in hospital social service departments.

We need parents who are dedicated to their children from birth onwards, who personally see to their informal education and plan their spare time around this need, and who are able gracefully to adjust to youth's abdication from home when it is time.

PETER P. JONITIS

The Economic Effects of Disarmament on Business and Foreign Relations. Chairman, Francis D. Tyson.

Stacey Widdecombe opened in Socratic manner. What is the likelihood of a depression if the current 40-42 billions of national annual armament expenditure is appreciably reduced? What will the effect be on individuals, businessmen, workers, regions, and cities?

Walter W. Haines charted the items of expenditure in the gross national product (now rising towards 400 billions) for 1955, and the rapid growth in the Federal defense item, currently about two thirds of the annual budget and nearly an eighth of our national income. Questions and comment showed how full production and employment might be maintained by shift in other items.

Howard Kershner ably led the discussion of the effects on business, allaying all fear of depression and pointing to the advantages in improvement of living standards and of business that might follow curtailment of armament spending.

Gregory Votaw and Walter Voelker made clear that automatic adjustments in the economy, flexible as is our dominantly private enterprise system, would not follow in the absence of a positive program of study of the problems and guidance or stimulus of normal economic growth. There was agreement that a national product of 400 billions might be maintained at present prices even if armament expenditures were cut in half through diversion of 20 billions or more.

Ed Snyder reviewed the national scene and the work of the Disarmament Subcommittee of the Senate Foreign Affairs Committee, before which Kenneth Boulding recently testified. The latter's penetrating analysis of and comment on the round

table topic is available to any reader who will write for the F.C.N.L. *Newsletter* and request it.

At the final session, summary of the issues was attempted by John Atlee and by the chairman. Discussion stressed the need for a positive program with economic and ethical validity and for intensive study by governmental and private bodies, and by industry itself, of the intricate problems of the general effects of disarmament, and of the special problem of defense production areas and industries. A spirit of eager seeking for the truth prevailed as Clarence Pickett reviewed at the end the grave human issues and stressed "The Moral and Religious Values of a Peaceful Society."

FRANCIS D. TYSON

The United Nations at Work. Chairman, Esther Holmes Jones.

As the era of the cold war gives way to the era of a tepid or cold peace, the U.N. programs for technical assistance and economic development assume new significance. Russia, stressing at the moment aid to the undeveloped countries, will force the Western powers to compete in this area. The U.N. programs, however, provide an opportunity for all nations to work together for the welfare of the two thirds of the world's people who live in poverty and disease. The current status of these U.N. programs was presented by two members of the U.N. staff, Dr. Hans Singer, special economic adviser, and Dr. N. G. Abhyankar, director of the Technical Assistance Board.

The International Labor Organization is the oldest of the specialized agencies in the U.N. Workers, employers, and government make recommendations on labor and social problems to the member governments. This program was presented by Dr. Iwao Ayusawa, formerly of the I.L.O. staff and a member of the Japan Yearly Meeting.

Samuel Marble, president of Wilmington College, who is currently working with the U.N. Program of the A.F.S.C., summarized the present outlook for disarmament. Present defense policies, the volume of defense budgets, and the development of new weapons necessitate the exploration of new roads to disarmament.

Edward Snyder, legislative secretary of the F.C.N.L., reported on legislative matters before Congress affecting the U.N. Arnold Vaught, director of the New York Friends Center, in describing current refugee problems, said this may well be called the "age of refugees." Perhaps the two most critical areas today are the Near East and Hong Kong. Gladys Bradley described the work of Friends in their own communities to further knowledge and support of the U.N. A letter will be sent to Monthly Meetings with suggestions for U.N. observances in 1956.

GLADYS BRADLEY

Creative Maturing—Some Practical Approaches to Friends' Concerns on Aging. Chairman, Stephen L. Angell, Jr. Other leaders, Harold P. Winchester and Rachel D. DuBois.

Friends interested in the changed situations which older people experience were grateful for suggestions for "maturing creatively." The satisfactions and enjoyments of later years depend largely on thoughtful planning and on our attitudes toward this period of life. With the lessening of physical energy, new or intensified interest in hobbies may give pleas-

F.C.N.L. - Friends Committee on National Legislation.

ure. The satisfactions of keener understanding because of wisdom gleaned from the experiences of years, an appreciation of the problems of younger people, a sensitivity to those intangible "things of the spirit" may make those so-called years of "decline" days of joyous fulfillment.

When three generations live together, mutual understanding may be difficult. Developing outside interests, having specific responsibilities in the household, arranging for periods of change in scenery for refreshment were some of the suggestions given to aid grandparents in making a happy adjustment.

No matter what the home situation, the personality needs of the aging person are the need for a new experience, the need for social recognition, the need for response (which means love), and the need for security. One of the most difficult things for an adult is to learn to do a new thing, to break rigidity.

Friends Homes may help guests by extending counseling service, both before the Friend enters the Home and after, to assist in psychological adjustment. Board members might do more to help guests find community interests as well as useful jobs about the Home itself.

Two excellent films were shown which were informative and brought forth discussion, "A Place to Live" and "Tomorrow is a Busy Day."

LAVERNE H. FORBUSH and ELIZABETH P. PASSMORE

Society and the Offender. Chairman, Leon T. Stern.

The United Nations program and planning for offenders were discussed by Laszlo Hamori and Leon Thomas Stern. Proposals on minimum prison regulations, open prisons, prison labor, training of prison officers, religion in prison, and juvenile delinquency will come up for U.N. approval.

Charles Crabbe Thomas and G. Richard Bacon told how individual Friends and Meetings can give personal service through prison visiting in cooperation with prison officials, as is now being done through Quaker Friends of Prisoners in New Jersey and by the Pennsylvania Prison Society through voluntary and professional services given by Friends and others.



Part of the High School Section

A "task force" consisting of seven probation officers, one police officer, and a lawyer came specially from Philadelphia without cost to the Conference to present a dramatic role-playing interpretation of probation in the criminal court for adult offenders.

The work of a juvenile experimental home for young offenders at Highlands, N. J., was described by its superintendent, Albert Eliss, sociologist and boys' worker.

Capital punishment and its abolition, a concern of Friends for almost 300 years, was presented by Richmond P. Miller and Leon T. Stern. The concern is before us all now because of the proposal for execution of convicted narcotic peddlers, which is now in the U.S. Congress for action. Francis Worley, a member of the Pennsylvania Legislature, told the group how to proceed in abolition legislation.

The session included the presentation of a statement of the aid given by Friends in an appeal to the Governor of Pennsylvania in opposition to the return of a prisoner to a Georgia chain gang. The prisoner's attorney served without pay and was successful. He sent a letter of appreciation to be read at Friends General Conference.

LEON T. STERN

Pacifism in Practice. Chairman, Lyle Tatum.

Throughout our sessions was a deep concern that our Meetings give more attention to developing a philosophy of love that leads to the pacifist testimony, which is a basic part of Quakerism. At our first gathering, on "The Peace Testimony and Conscientious Objection," under George Willoughby, it was felt that much more support and education for pacifism are needed in our Meetings.

The question arose here and in our fourth session on "Pacifism and Raising a Family," under Bernard C. Clausen, as to how to deal with discipline in the family in a way consistent with the

pacifist position. We must continually work on learning as parents to live in a spirit of love and to have discipline administered in this spirit.

It was brought out in the session with Clarence Pickett on "Pacifist and Nonpacifist Co-existence" that the contribution of the pacifist in working with the nonpacifist is the witness of his personal life.

George Hardin in the session on "Pacifism and Race Relations" brought a warm appreciation of the need to respect all people as children of God.

At our last session Wilmer A. Cooper pointed up the need for an understanding of love as it relates to our responsibilities regarding such things as food surpluses, race relations, etc. He also brought out the necessity of structure, and that we should not assume that government is evil.

JANET E. SCHROEDER

Creative Participation in the Life of the Meeting. Chairman, Amelia W. Swayne.

We considered many things of a creative nature that may enrich First-day school courses and make them meaningful and vital.

Rachel Davis DuBois demonstrated the use of group conversation as a way of rapport-building and thinking together which may give real insight and even religious value.

Olcutt Sanders of the A.F.S.C. discussed the techniques of role playing, a way of solving problems and of seeing the other person's point of view. He chose members of the group to portray certain roles, and told how role playing can lead to character growth and understanding.

Janet Schroeder and Mary Esther McWhirter gave recipes and directions for finger painting and modeling and then had all present try both these crafts. Several interesting projects made by First-day school classes were in the round table room for us to see. These projects were important because they had given children a chance to work together and to learn more about Bible people.

Murry Engle and Rosalie Reagan presented interesting examples of creative drama developed in First-day school classes. The writing of prayers and litanies by Swarthmore and Gwynedd children was considered. Then Amelia Swayne told of poems and modern psalms written by two adult groups.

The last morning several Friends reported on their First-day schools and the things which have been most helpful to their groups.

MARGARET W. PICKETT

Leading Music in First-day School—A Workshop for Leaders and Accompanists. Chairman, Walter W. Felton.

We learned many program helps in this workshop as well as had actual experience in playing and leading. In program planning, *The Guide to the Hymnal* should be our first help. Here there is a sketch about each hymn besides a section on the use of the *Hymnal*. Other hymnals may be useful. A good reference book is *At Worship* by Roy Burkhart (Harpers).

Bernard Clausen demonstrated the autoharp, which has a place outdoors or where a piano is not available. The use of conventional instruments to accompany the piano and singers was recommended. Poetry, drama, and prose can be used to enrich a service. Choral speaking was also suggested.

It was suggested that the hymn be played all the way through (unless very well known, when a phrase or chord could be used), with a pause of one measure between stanzas.

All hymn music should be as if one were playing the words.

Most of our hymns are sung medium-loud, but some should be sung very softly, and a few very loudly. Usually follow the textual phrasing, which may vary from stanza to stanza. The melody is usually in the soprano, but sometimes in the tenor. Here is a good opportunity for the accompanist. A good general guide to tempo is the natural speaking rate of the words. The other cue is the music itself.

DORIS BROWN

Primary Group

A Visit to the Green Mill

THE theme of "Friends-ships" was in evidence in every part of the Green Mill during conference week. A huge sailing vessel bearing the name of each child on its sails made every little member feel a part of this group that was working together in "love and unity."

A morning's visit to the Green Mill showed busy, happy children playing and working in an atmosphere of perfect organization and stimulating activity. Very tiny members of the nursery group were playing happily on the equipment under the watchful eyes of an enlarged staff of volunteers. At the same time the Kindergarten had sailed on the *Friendship* to another country and from stuffed paper bags and figures were constructing their ideas of people who lived in other lands.

In another corner, surrounding their teacher, sat the members of the first grade. Every ear was strained to catch the story of a barnacle and its life in and out of the water with the changing tides. Soon the children were imitating the little animals and shells. Later, as they grouped around the piano, they opened and closed and waved their arms to appropriate sea music. Another day a lonely puppet, named Sally, came to the conference. The children soon constructed their own figures, and Sally had many new friends, to the great satisfaction of all.

Music formed a big part of the program. To an attractive song, written by Ethel K. B. Hallowell to the tune of "Clementine," the children raised their voices as they went sailing on the *Friendship*. Interpretive action accompanied song and story and gave opportunity for eager participation.

The older groups showed more advanced results in their study of the theme. The walls of the third grade section were lined with pictures of ships. There, after a general discussion of traveling by water, this group had stopped to explore the wonders of nature along the shores. Shells, paint, and plaster of Paris showed they were in the process of constructing a valuable memento of their conference days. From the offerings of the beach the second graders had devised interesting mobiles, hung on coathangers. Around their room sailed clay ships and boats which they had made. Through all the varied activities rang the theme of the *Friendship*.

Emily H. Phillips and her very competent staff reported a greatly increased enrollment this year. To see that the children had a happy time learning and playing together was the primary aim of this group.

LOIS W. BONNER

Upper Elementary Group 4th, 5th, and 6th Grades

THE 4th, 5th, and 6th grades of the Friends General Conference had as their theme "*Friends-ships*." Except for the first morning, when time was needed for organization, the speaker for our assembly spent most of the morning with us, visiting in the groups and answering the questions of the boys and girls.

The children very definitely liked the way the programs were arranged. Although the beach party, the square dance, and other social activities were greatly enjoyed, it was the trip to the Country Store, where the boys and girls had an opportunity to make finger candles, which seemed to be the most appreciated of the entire program. One question which was asked, "Why can't we meet afternoons, too?" indicates that conference was enjoyed.

The group leaders were Lucille Reill, Murry Engle, Eleanor Derr, John Wilkins, and Isabel Rose. Isabel Rose should be especially thanked as she stepped in at the last minute because of the large number of boys and girls, 185 registered. Louis Paulmier was in charge of the sports, Ellen Paullin directed the singing, and Leah Felton was our accompanist. Many volunteers helped us with our evening program, thus giving the leaders an opportunity to attend a few of the adult evening sessions.

AGNES W. COGGESHALL, *Coordinator*

This is a greatly condensed account as written by the boys and girls in their own words:

The first night we had a get-together party. When you walked in the door, you got a slip of paper with funny questions like "Who has the biggest feet? the largest smile? the shortest hair?" Most of the children got acquainted. We divided into the four groups we were to be in for the week and had a chance to meet our leaders.

The next day, Saturday, our speaker was Richard McFeely, he told us it didn't matter what we wore, it was what is inside that counts. On Monday, Clarence Pickett told us about his visit to Russia and how we need to know one another better. Ralph Rose talked to us on Tuesday, about different kinds of Quakers in different lands. Bernard Clausen was our speaker Thursday, he told us about his bees and how bees only sting when they are frightened. Our speaker did not come on Tuesday so we heard a recording

which had been made of our singing. On Sunday we had our own meeting for worship. Friday we gave our own program. Any of the children who wished played music or danced.

I thought the sports were fun. We learned foreign and American games, directed by Louis Paulmier. We played teams practically every day. I was surprised that one girl hit better than a lot of boys.

There was something each evening just for our group, a party with refreshments, a square dance, a beach party, and movies. On Tuesday we sang at the pier before attending movies at the Baptist Church.

Written by MARCIA FELTON, MARY LIB BROWER, LINDA STEVENSON, ROD BARKER, LAURALINE SIEVERTS, and two children who did not sign their names

Junior High Section

"YOUR friends at home probably think you came to Cape May just for the swimming—and maybe you thought so, too. But by today, the end of the conference, you know there have been other outcomes." Francis Bosworth opened up an evaluation of the Junior High Section of the conference with these sentences. The outcomes expressed were, of course, individual, but the feeling of togetherness was so strong that each idea seemed to be voiced for the group.

"I have more faith in myself. I can meet and talk with people about important things."

"Everyone must find his own religion; many things affect this."

"I believe I shall be a Quaker wherever I go."

"I feel more surely that war is bad."

"My faith has been strengthened."

"I believe I can do something about situations that are wrong in my school and in my social group."

A few minutes later, when good-byes were being said, the simple statement, "This conference has meant so much to me,"

was repeated over and over again.

Leaders were happy about the week, too. These young people had been interested in and responsive to every part of the program, listening and discussing, singing and worshiping, playing games and dancing, sketching and working at service projects. Some promising Young Friends are growing up in our Meetings, and we dare believe that the week at Cape May has stimulated and directed them.



Some of the Primary Group

Members of the staff were Allen Bacon, Francis Bosworth, Ruth Gold, Jim Kietzman, Myrtle McCallin, Betty McCorkel, Jack Pittenger, and Olcott Sanders.

Those who assisted in the program by speaking at the assembly period were Francis Bosworth, Dick McFeely, Roy McCorkel, Jack Pittenger, Ralph Rose, and George Willoughby.

One hundred and seventy-three chairs crowded into the little Kiwanis Club were occupied every day by junior high school people of whom the Society of Friends can be proud.

MYRTLE MCCALLIN, *Coordinator*

High School Section

TWO hundred and sixty-two high school Young Friends from 82 Meetings made their home at the Admiral Hotel from June 22 to 29. We considered the topic "Reality of Religion" through the speeches, discussion groups, informal talks with the speakers, meetings for worship, and recreation.

We felt that the most significant results of the conference were the fellowship with the new-found friends and the awareness of the closeness of God. These friends were all striving toward the same goal, a better understanding of religion. This made us think seriously about our own religious problems and ideas, and proved to us that when we seek, we can find.

In our seeking we often found that our knowledge of Quakerism and the Bible was inadequate. We feel a great need for a better understanding of our own religion, its basis and principles. We realize that the main part of the responsibility for our religious education rests on our shoulders; however, it was the sense of the conference that we should be given a more complete education on Quakerism and the Bible in our First-day school classes.

We feel that the conference is a long-range experience, and we know that this week is just the beginning of further searching while we try to act in accordance with our beliefs.

The discussion groups following the addresses proved to be one of the most enlightening parts of the conference because of people's open minds and willingness to share ideas.

During the week we've learned a lot about ourselves, and many of our problems have been solved. We never discussed our topic directly, but nevertheless through everything we did we experienced the "reality of religion."

PHOEBE LARMORE, TINKS CARSON, JACKSON DAVIS, BETTY ANN MCCORKEL, JIM MCCORKEL, and KATIE KAVANAUGH

Young Friends

OVER 80 Young Friends enjoyed living together cooperatively at the Sea Crest Inn. "The Young Friends Co-op" was also host to many more Young Friends who joined us for many of our activities. We attended the sessions of the adult conference and felt in general that Luther Cunningham and Ralph Rose gave the most inspiring and meaningful addresses; their challenge to us will long be remembered.

In addition to participating in the regular program of the conference, the Young Friends had a lively program of extra-curricular activities. Luther Cunningham and Ambassador

Mehta joined the group for discussion sessions after their evening lectures. Steve Cary gave a short talk during an afternoon tea concerning the recent Quaker visitation to Russia. Ralph Rose, James Walker, Barnard Walton, Bernard Haviland, Edward Snyder, and Lewis Hoskins were among our guests for meals.

The recreational side of our activities included two beach parties, square dancing, an Olympic night, a tennis tournament, swimming and sunning. The graduates from non-Quaker colleges (Heathens) challenged the graduates from Quaker colleges (Saints) in a softball game which the former easily won 8-6 in the last inning.

Most important and enjoyable were the opportunities to share each other's ideas and experiences during the week of living together.

SAM HUMES, TOM and ANNE TAYLOR

Conference Sidelights

(Continued from page 450)

Yearly and Monthly Meetings, met twice during the Cape May Conference. Reports were made on the Junior Conference and the High School Section, and because of the difficulties encountered this year with the facilities in Cape May, a special committee was appointed to explore the various questions involved in locating the 1958 conference. Each of the standing committees which carry on the year-round programs of Friends General Conference gave progress reports. A tentative budget for 1957 was approved, including funds for the expanded program of the Religious Education Committee and a grant for the promotion of the FRIENDS JOURNAL.

On Monday evening prior to the lecture, Eleanor S. Clarke spoke on behalf of the FRIENDS JOURNAL, especially urging Friends to join the Associates, and on Thursday George A. Walton made an appeal for contributions to the Meeting House Fund.

We are indebted to Byron Morehouse of Doylestown Meeting, Pa., for the unusually fine photographs in this issue.

In recognition of John Greenleaf Whittier's role as "the poet of Quakerism," a Whittier Anniversary Committee was appointed to prepare and publish a new edition of Whittier's religious poems. This committee is now appealing to Friends in all Yearly Meetings and to non-Friends to volunteer their efforts towards making this new volume interpret Quakerism through the media of Whittier's poetry. Anyone interested in learning more about this widespread effort to commemorate the 150th anniversary of Whittier's birth in 1957 is encouraged to write the Whittier Anniversary Committee, 1515 Cherry Street, Philadelphia 2, Pa., as promptly as possible so that the committee can organize its program.

Establishing the place of the speaker's birth became a sort of *leitmotiv* of the lecture session. Clarence Pickett's birth was variously assigned to Illinois and Iowa before it was correctly placed in Kansas. Alexander Purdy said that to the best of his knowledge and belief he was born in the State of New York, and E. Luther Cunningham early in his presentation made reference to his birth in Springfield, Mass.

Dr. Iwao Ayusawa from Japan reported that Helen Yokoyama, who accompanied the Hiroshima Maidens to this country, is anxious to see a Friends meeting started in Hiroshima so that the healing begun after the war and the love felt by these girls in the homes of Friends could be perpetuated.

The exhibits on the second floor of the Pier attracted a great deal of attention and helped Friends profitably to while away many stray moments. Educational materials, reports, photographs, pamphlets, questionnaires, and free materials were found, together with projects and art work of many kinds in connection with the school exhibits.

General exhibits were shown by the following: A.F.S.C., FRIENDS JOURNAL, Race Relations, Material Aids (A.F.S.C.), Jeanes Hospital, Peace and Social Order Committee (F.G.C.), Peace Committee, Meeting House Fund Committee, Social Order Committee, F.C.N.L., Friends Neighborhood Guild, Religious Education Committee (F.G.C.), William Penn Center, Educational Materials for Children (A.F.S.C.), Social Service Committee, Fountain House, Friends Service Association, Five Years Meeting, Japan Committee, Indian Committee, Temperance Committee, and Friends World Committee.

The following Friends schools and colleges were represented: Earlham, Wilmington College, Westtown, West Chester Community School, Brooklyn, Wilmington Friends School, Friends School (Tokyo), Friends Seminary, Friends Academy, Abington Friends, Friends Central, Sidwell, Baltimore, George School, Haverford, Penn Charter, and Moorestown Friends.

The following sign, posted on the Pier stairway, had unintentional overtones: "Found upstairs, *Our Growing Knowledge of God*. Inquire registration desk of the Solarium."

Heard at the Conference: Education is supposed to enable us to endure the agony of suspended judgment.

I hear there's a high degree of relativity among Friends.
Query: Where does the jelly fish get its jelly? Answer: From the ocean currents. (Guess who started this one.)

A leaflet entitled *Friends General Conference: Its History, Organization, and Program* is available on request from the office of the organization at 1515 Cherry Street, Philadelphia 2, Pa.

A list called *Literature Available in Quantity* has recently been published by the Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa. It lists *The Quaker's Faith* by Rufus Jones, *The Quaker Meeting for Worship* by Douglas V. Steere, and many other leaflets which Monthly Meetings might use for distribution to members and attenders.

To the 137 signers of a message of remembrance from Friends Cape May Conference:

It was indeed a pleasant surprise to receive the list of names. I do not see how so many could be collected in the midst of the busy days of the Conference. The names recalled my association with members of New York Yearly Meeting (my original Yearly Meeting home) and the pleasant contacts with all former Hicksite Yearly Meetings, extending from Canada to Illinois and Virginia. Of course the larger number were from members of Philadelphia Yearly Meeting, in whose home Meetings I always feel at home. I am as pleased with the token as Charles F. Jenkins was with his lists of signers. Since I cannot very well acknowledge your greetings individually, I ask the FRIENDS JOURNAL to convey to you all my thanks and appreciation.

Ex-Conference Attender,
JANE P. RUSHMORE

Coming Events

JULY

21—Western Quarterly Meeting at Fallowfield, Pa., 10 a.m. and 1:30 p.m. Meeting on Worship and Ministry, 9 a.m. Bernard Clausen, secretary of religious education for Friends General Conference, will address the afternoon session. Lunch will be served.

21—Quarterly Meeting at Westbury, N. Y., joint meeting of New York and Westbury Quarters, 10:30 a.m. Bring box lunches; beverage will be served. Train leaving Pennsylvania Station, New York City at 8:51 a.m., arriving 9:45 will be met. Curt Regen of Plainfield Meeting will speak in the afternoon.

21—Afternoon and evening session of Fox Valley Quarter, Friends House, 2002 Monroe Street, Madison, Wis. This Quarter of Illinois Yearly Meeting combines two components in suburban Chicago with one each in Milwaukee, Madison, and Minneapolis.

22—Family-Go-to-Meeting Day at Newtown Meeting, Pa., 11 a.m., and Richland, Pa., 10:30 a.m.

22—Chester Quarterly Meeting on Worship and Ministry at Chester Meeting House, Pa., 2 p.m.

22 and 24—Reginald Reynolds, author of the new book *Cairo to Capetown*, co-worker with Gandhi, and leader in many current pacifist programs, will speak at Pendle Hill, Wallingford, Pa., on July 22 at 4:30 and July 24 at 10 a.m.

22 and 29—Meeting for worship at the Old Kennett Meeting House, Pa., 10:30 a.m., DST. The meeting house is on the Baltimore Pike, U.S. Route 1, three miles east of Kennett Square, Pa.

27 to August 2—New York Yearly Meeting at Silver Bay, N. Y.

28—Chester Quarterly Meeting at Third Street Meeting House, Media, Pa., 3 p.m. At the evening session there will be a panel discussion by some members of the Quaker Leadership Training Group sponsored by the Friends World Committee for Consultation.

29—Concord Quarterly Meeting on Worship and Ministry at Goshen Meeting House, Goshenville, Pa., 2 p.m.

Notice: The Friends Historical Library of Swarthmore College including the Swarthmore College Peace Collection will be closed as usual during the month of August.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 West 8th.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

GEORGIA

ATLANTA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Georgia.

HAWAII

HONOLULU—Meeting for worship, Sundays, 10:15 a.m., followed by adult study, Y.W.C.A. on Richards Street; children's meetings on alternate Sundays. Clerk, Herbert E. Bowles, 5002 Maunalani Circle; telephone 745893.

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-8883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for

worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

SHERWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Clerk, JE 1-4984.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street, Chestnut Hill, 100 East Mermaid Lane, Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. Fourth and Arch Streets.

Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-8263.

READING—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 a.m.

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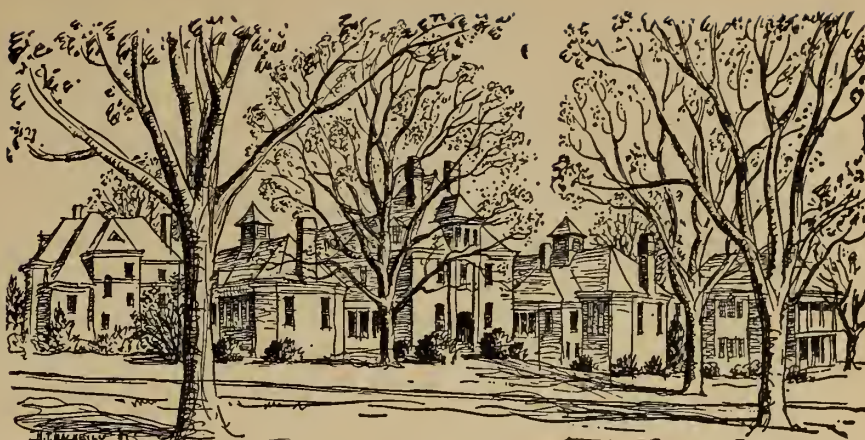
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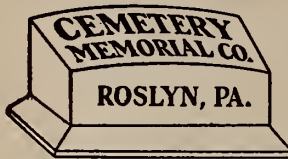
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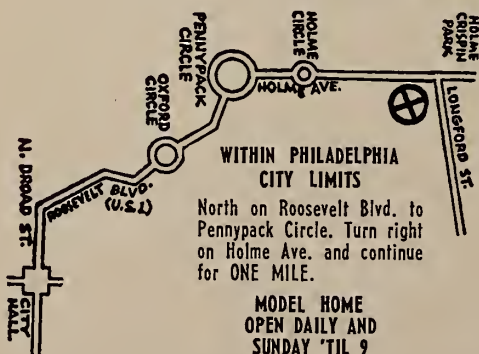
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A Quaker Weekly

VOLUME 2

JULY 28, 1956

NUMBER 30

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—MARCUS AURELIUS

IN THIS ISSUE

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. *by E. Luther Cunningham*

The American Way

. *by Horace Mather Lippincott*

Letter from the Pacific Coast

. *by Ferner Nuhn*

The Past Is Prologue

. *by Thomas R. Bodine*

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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

Letter from the Pacific Coast

The Festival of Faith: A New Pattern?

FRIENDS will recall the Festival of Faith held at San Francisco at the time of the Tenth Anniversary of the United Nations. The novel nature of that gathering was that it brought together on the same platform leaders of the great world faiths with national and international political figures, thus linking the power of religion with the political hopes of mankind. The Festival was subtitled "A Service of Prayer for Peace and Divine Guidance for the United Nations."

The results amazed everyone. Some 16,000 people crowded into the Cow Palace, with 4,000 left outside. Many persons considered it the most inspiring and significant single feature of that notable occasion.

This spring, in the Pomona Valley of Southern California, a second such Festival was held, this time without benefit of a special occasion or of many glittering world names. Yet for that very reason it had a particular interest. Is there something in such a Festival itself which answers to the yearnings and needs of our time? Is it a pattern which can be repeated, which might even "catch on" as a new religious and social form?

The results, again, were surprising. Held in Bridges Auditorium, Claremont, the Festival drew 2,500 people, who watched with interest the colorful processional; followed with deep reverence the calls to prayer of leaders of six world faiths (drawn from the Southern California area); heard the United Nations endorsed as an instrument of world peace in addresses by two political figures, Governor Knight of California and Dr. K. C. Wu, former governor of Formosa, and in resolutions presented by the religious representatives; and heard with inspiration the singing of a 150-voice interfaith and interracial choir. Especially moving was the haunting "Ram Dhun," a hymn of peace composed by Gandhi and sung here in the original language. The audience also contributed over \$1,100 to the U.N. International Children's Fund.

The mere presence on the same platform of Hindu, Buddhist, Jewish, Christian (Eastern Orthodox and Protestant), Moslem, and Baha'i leaders—representatives of groups which, alas, have at some times and places been at each other's throats, but were here joined in common and often astonishingly similar pleas and prayers for peace—somehow had in it a deep charge of spiritual force. It was as if huge, different electrical circuits were suddenly thrown into the same network. There was a look on people's faces of having entered into a new experience.

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Clues to Community

By E. LUTHER CUNNINGHAM

(E. Luther Cunningham in the early part of his eloquent and forceful address pointed out that humanity, faced by "the atomic Frankensteins of destruction," has been forced more desperately than ever before to pursue its quest for dynamic community. Community is a sociological concept; it is also a spiritual reality. The "tragic social fact of the twentieth century is that there is proximity without community—on the world level, on the neighborhood and family levels." As basic as the deep-seated selfishness in man is the need of comradeship. The attainment of health, the morals of our children, economic prosperity, and peace cannot come through individuals alone but only through the whole bent and trend of community life. "We cannot have anything we want unless we share it; we cannot be saved at all unless we are saved together.")

The Basic Ideals of Religion

THE first clue to the development of the sense of community so desperately needed in our divided world is regard for and commitment to the basic ideals of religion. And the ideals of religion to which I refer are the two basic convictions of all great religions.

The first is one God, the religious concept of monotheism. . . . Monotheism came up in the Old Testament out of social struggle, racial antipathy, and war. It was the insight of great prophets proclaiming that across all human alienations there was one God and every son of man was His child. . . .

The other basic conviction in great religion is the value, supreme and unique, of every personality. Some kinds of individualism break life up into fragments, but not this kind of individualism, Jesus' kind, which reaches beneath all divisions and lifts up every life, whether Jew or Greek, Negro or white, first-generation American or second-generation foreign-born, saying: "You are a child of God," a person of infinite value.

The Rev. E. Luther Cunningham is pastor of St. Paul's Baptist Church, Philadelphia, which has a membership of 1,869. He is associated with the Board of Friends Neighborhood Guild and is a member of the Civil Service Commission, Philadelphia. Luther Cunningham gave the above address, here of necessity shortened, at Friends General Conference, Cape May, N. J., on June 25, 1956.

That breaks down all dividing boundaries and opens the door to a universal humanity and makes for community. . . .

The principle that unites man to man and man to God is love, nothing sentimental or maudlin, but the most profound power in life, that makes one man so regard another man of such dignity and worth and destiny that he will seek nothing for himself he is not willing to share with every other man, and would not deny to another man what he would not himself forego.

Economics and Human Fulfillment

The second clue to the development of the sense of community so desperately needed in our divided world is economics that is organized, planned, and designed for human fulfillment.

The economic pursuits of men exert a strong influence upon the characters of men. They establish habits of selective awareness, determine what men will see in a given situation and what they will pass over without seeing. They cause men to value certain aspects of their own natures and to minimize the importance of others. They bring about the repetition of certain activities until these are converted into habits and attitudes. They direct the ambitions of men and determine whom they will classify as friend and whom as enemy. They determine the manner in which the basic instincts that are born in each individual are molded into the attitude that makes for a sense of community.

Whenever our economic order is challenged, its supporters point with pride to the fact that it has raised the material standard of living in those countries where it has been dominant. This would seem to imply that under industrial capitalism the raising of the human standard of living has been chief among the pursuits of men. If such were the case, capitalism could clearly show itself to be a force that makes for the sense of community, for it would constantly invite man to take on creative responsibility, to employ his imagination to understand the needs of other people, to see the human being as a whole and as a member of the whole community.

The plain fact, however, is that raising the standard

of living has not been a chief pursuit but a by-product; the chief pursuit has been money-making. Where a conflict has arisen between money-making and raising the standard of living, it has been the former that has taken precedence.

The proofs of this are manifold. Look at the current housing situation. If the dominant aim of real estate associations and the building trades was to provide the best available housing for the greatest possible number of families in the shortest possible period of time, in order that men and women and children might be able to enjoy a sound material basis for their family life, would these associations and trades fight off all programs for low-cost housing as they do in Philadelphia, contending that they hurt the neighborhoods in which they are placed and reduce the value of other homes? . . .

The fact is that our economy has never been interested in the whole human being, but only in those aspects of his nature from which some monetary profit could be derived. An individual might be important to the system as a worker, a person who could be persuaded to turn over his money in exchange for goods. He might be important as an investor, a person with surplus money that could be hired to work for a corporation. He might be important as an inventor of new things to be sold. He might be important as the possessor of such psychological "know-how" as could be relied upon to turn the hesitant consumer into an eager one. He might be important as a possessor of prides, ambitions, and affections to the extent that these could be converted into a program of spending. He might be important as a possessor of a distinguished name, if that name could be hired as advertising copy. But man as man has held little interest for our economy, and that vitiates and corrupts the sense of community with fear.

Everywhere men and women and children are afraid. Tests, for example, relative to the fears of children in the ten-year-old group show that a dominant fear is that of the father losing his job. Not only the children of men, but the men themselves are everywhere afraid of losing their jobs, or of not getting an advance, or of being laid on the shelf in middle life. Ours has become a fear economy, and to that extent it is an economy not conducive to the development of the sense of community.

There must needs be a shift of emphasis from a too-great contentment with the motive of private profit to a more inclusive care for the economic well-being of the whole community. Every significant economic movement in the world today is dealing, in one way or another, with this problem of how to escape the old, out-dated, too individualistic laissez-faire economy, every

man for himself, which splits us up into angry, antagonistic groups, and how to find the way to meet our common economic needs together. . . .

The Christian conviction is that an economic system of cooperative mutuality is practicable because mutual effort, mutual sharing, and mutual responsibility are more efficient and more desirable than self-interest, competitive struggle, and economic domination of the many by the few. Mutuality generates adequate motivation: the desire to live as a good member of the human family, the urge of sympathy and compassion and affection, the feeling of responsibility and the sense of duty, awareness of interdependence and gratitude to God and to man, the ennobling satisfactions of self-giving activity, the joy of creativity, the exhilaration of being a co-worker with God. These are the dynamic drives of meaningful economic activity for men and women who have practiced the presence of God until they want to do the will of God more than they want to do anything else in all life.

The Right to Protest

Still another clue to the development of the sense of community we so desperately need in our divided world is the maintenance of the unfettered and unhindered right and opportunity to organize effective protest against those aspects of our common life that negate and prevent the extension of a sense of dignity and worth and fair and just economic opportunity to all the people of our society.

Three kinds of character types are to be found among the people who comprise our American society. One is the *tradition-directed* type of person whose attitudes and social practices are based on inherited patterns of folk ways. Primitive societies, peasant societies, stable societies are full of people who do things because they have always been done that way. . . . Then there is the *other-directed* person who operates with a built-in radar apparatus. . . . The other-directed person is more concerned about adjustment than about achievement, more concerned about personality than about character. . . .

And there is the *inner-directed* person whose attitudes and social practices are based on a set of goals or principles for which he drives. The inner-directed person has a sort of built-in gyroscope, a psychological instrumentality keeping him on course. He stays lined up with his own deepest principles, with his own goals, with the deepest inner laws of his being. Such a person focuses on achievement. . . .

The tradition-directed person and the other-directed person stand for the status quo, even though it thwarts

the development of the sense of community. It is the inner-directed person who strives to protest effectively against the status quo and who ultimately seeks to change it so that, unfettered, the sense of community may develop and inform all the people.

The present situation in Montgomery, Alabama, a capital city of 140,000 people—51 per cent white, 49 per cent Negro—is evidence of the potential capacity of inner-directed people who would change an iniquitous status quo now in spite of the resistance set up by the tradition-directed (the segregationists, now and forever), and the other-directed (the long-term gradualists). It is evidence that the right to protest and the will to implement that protest by legitimate and lawful means are essential clues to the development of the sense of community.

On December 3, 1955, Mrs. Rosa Parks, a Negro seamstress in Montgomery, Alabama, was arrested for refusing to give up her bus seat to a white person. She said: "It was a matter of dignity. I could not have faced myself and my people if I had moved." Her arrest triggered into action resentment, both Negro and white, over segregation. The following evening, Montgomery's Negro leaders met in a Baptist church to chart their course of protest. On December 5, 1955, they launched a boycott of all the city's bus lines. Since then 90 per cent of the Negroes in Alabama's capital city have refused to board a bus, ready to face violence, if necessary, but steadfast in their refusal to return violence, believing that if they respect those who oppose them and would continue to subject them to the indignity of segregation, there may arise in all concerned a new understanding of the human values involved, and thus, finally, justice may be obtained without violence. . . .

The nonviolent protest has not been fruitless. On June 5, 1956, six months after the boycott started, a three-man Federal court in Montgomery ruled, 2 to 1, that city and state laws requiring segregation on Montgomery buses violate the Federal Constitution and its 14th Amendment, and are therefore unconstitutional. This ruling, however, will not become effective until the court issues an injunction against enforcement of bus segregation laws, and even then Montgomery city authorities may force a postponement by appealing to the Supreme Court.

Nonetheless, Montgomery and all America knows tonight that because of this protest it is compelled to respect that it is only a matter of time until segregation, not only in public transport but in schools and ballot boxes everywhere, is banned. So the Montgomery protestors, believing their cause is just and that they are on the side of God, can still sing: "We are moving on

to victory/With hope and dignity/. . . We know love is the watchword/For peace and liberty/Black and white, all are brothers/To live in harmony. . . ."

In their protesting, in their singing, in their walking, in their praying marches the dynamic American hope that in the fullness of time there will arise on this broad continent, under God, that brotherly community, based on freedom—social, political, economic—for all men. No force on earth can ultimately stop it, for love is invincible and immortal.

The Little Black Boy

My mother bore me in the southern wild,
And I am black, but O! my soul is white;
White as an angel is the English child,
But I am black, as if bereav'd of light.

My mother taught me underneath a tree,
And sitting down before the heat of day,
She took me on her lap and kissed me,
And pointing to the east, began to say:

"Look on the rising sun: there God does live,
And gives his light, and gives his heat away;
And flowers and trees and beasts and man
receive
Comfort in morning, joy in the noonday.

"And we are put on earth a little space,
That we may learn to bear the beams of love;
And these black bodies and this sunburnt face
Is but a cloud, and like a shady grove.

"For when our souls have learn'd that heat to
bear,
The cloud will vanish; we shall hear his voice,
Saying: 'Come out from the grove, my love & care,
And round my golden tent like lambs rejoice.'"

Thus did my mother say, and kissed me;
And thus I say to little English boy:
When I from black and he from white cloud free,
And round the tent of God like lamps we joy,

I'll shade him from the heat, till he can bear
To lean in joy upon our father's knee;
And then I'll stand and stroke his silver hair,
And be like him, and he will then love me.

WILLIAM BLAKE

From Songs of Innocence and of Experience (1789).

The American Way

By HORACE MATHER LIPPINCOTT

RUFUS JONES concludes his history of Quakerism with these words, which we may well ponder as we enter a new era: "I have wondered all through the 15 years during which I have worked at this series of histories whether the Quakerism whose history we have now recorded is to prove to be a growing or a waning light—the morning star heralding a larger spiritual dawn, or an evening star slowly sinking with a narrowing area of light."

Pointing out "The Contemporary Peril of Quakerism" in one of the last issues of *The Friend* (Philadelphia), its contributing editor, Elton Trueblood, reminds us that "this is a sobering time for all who are affectionately loyal to the Quaker movement," and "What is most sobering is the realization that the best examples of some of the testimonies, for which we are known and honored, are to be found, not among Quakers, but among other religious bodies." He goes on to enumerate them convincingly. "The new life," he says, "will not come unless we, under God, produce it. We may have a period of vitality, but we shall not have it unless we change."

The Need for Change

Canon C. E. Raven, vice chancellor of Cambridge University, puts it more broadly. He says, "In these days when mankind is on the march and the basic human relationships of sex and race and class are being radically transformed, all human institutions must necessarily adapt themselves to their changing environment. 'Adapt or perish' is a condition of the whole evolutionary process: the rocks are full of the fossilized creatures who failed to change; and though mankind differs from the animals in that he should be conscious of the need for adjustments and able to devise them, history shows that he frequently neglects or is unable to do so."

In a time of rapid and decided changes the Religious Society of Friends has wisely improved its practice in many ways in order to survive as a worth-while and effective instrument. We exist as a society to provide a strong and effective instrument for our Heavenly Father to use and the best opportunity for the spiritual enrichment of its members. Rufus Jones gave us a timely challenge, "Are you ready?" "This is our crisis too," he said. "If," he goes on, "Quakerism is a move-

ment, it must move," and our future "depends upon our courage and willingness to face realities and make necessary adjustments in a changed world." He said that we must be "shaken awake."

George Fox seldom allowed his fervor to outrun reason and said that he came not to teach but to lead men to their Teacher and leave them there. Early Friends kept unswervingly to their main purpose, trying to awaken everyone to "that of God in every man" that would speak to his condition. There were many wars and far worse social conditions then, but Friends held to their one *religious* conviction, refusing to be drawn into outward affairs about which many, as now, sharply disagreed, and relying with utter faith upon God's direction and revelation to straighten out all these errors of mankind.

It would be well to have a diagnosis by competent, experienced physicians who could prescribe modern remedies to insure health, vigor, and effectiveness in a completely changed world. Otherwise we shall sink into oblivion, overwhelmed by new situations we have not planned to meet. With quiet intelligence we have changed in many respects from the ox-cart age of our beginning, and its needs, to the time of airplanes, radios, television, color photography, motor cars, motion pictures, bridge games, cocktail parties, radar, atomic energy, and a multitude of scientific discoveries which engross our young people.

The invention of the internal combustion engine has changed all life everywhere to some degree. The world is a totally different place, and we are not yet adjusted to the complete change in conditions and values. The physical impossibility of making changes so rapidly has destroyed our perspective so that we have sacrificed wisdom to love of material things. Being forced to make so many radical changes in physical or material ways in so short a time, we are thrown off balance, so that spiritual values and desires have been crowded aside and suffocated. We should not spend our time in whining and wailing over this neglect. We must meet it, and gloom is not contagious. Let us not waste our precious lives in futility.

Changes in the Ways of Friends

Testimonies considered vital to Friends in my youth have been discarded, testimonies on moderation and self-control, family visits, going to law, oaths, moderation at marriages, spirituous liquors, games, lotteries, gambling

Horace Mather Lippincott, a member of Abington Meeting, Pa., is the author of *A Portraiture of the People Called Quakers* (1915), *The Quakers in Germantown, Pennsylvania* (1923), and *Quaker Meeting Houses* (1952).

and diversions (these included card games, lotteries, theater-going and dancing), hat honor, plainness of speech and apparel, music, days and seasons, divorce. These are all gone, so no one need be shocked by suggestions of more changes to meet modern conditions and survive.

Friends used to maintain a solidarity and a withdrawal from the "world's people" in communities of their own. Their education was "guarded" so that children might be "unspotted from the world." No "idle diversions," no gay dress, and music were permitted; theater-going and divorce were absolutely taboo, as was the observance of church festivals such as Christmas and Easter.

All this was bound to change when we emerged to relieve distress after the World War and so mingled constantly with other people and the world's ways. Music was introduced in our Meetings via First-day schools long ago, and we recently proclaimed with pride in the *FRIENDS JOURNAL* the issuance of a *Friends Hymnal*. A Friend who not long ago assumed a high position of responsibility among Friends remarked that some of our starved Meetings could do well with a pastor!

Friends Business Methods

In view of all these reasonable changes to meet modern requirements, we need to give first place to a necessary change in the conduct of our business which has woefully lagged in the process of evolution. The unanimous-consent policy originated at the founding among a company of saints and had to do entirely with spiritual or religious concerns. The Society of Friends remained a purely religious body until the First World War; since then it has been concerned almost entirely with mundane or worldly affairs. This changes the entire picture, and we should make our procedure conform to the facts of present-day affairs. No intelligent group completely agrees about anything in present-day matters. It would be very unwholesome if it did, and we would get few new ideas. Those who say they believe it is wrong for the majority to decide must see, if they are intellectually honest, that it must be more wrong for the selfish minority to rule.

We share with the Roman Catholic Church the dubious distinction of being the only organization in America, religious, political, business, or social, which does not allow its members to vote. We are the last vestige of feudalism on the Continent. We would certainly object if our government, founded upon a majority vote, disfranchised us, or if the properties whose shares we hold would refuse us a vote in their management of our money.

All of the numerous sad schisms and separations in our Society have been caused by our undemocratic conduct of affairs. They were not desired by the great majority of the membership, who had no chance or opportunity to vote and so indicate a clean-cut, definite decision which every reasonable person accepts.

In any collection of balanced, intelligent people the greatest number are likely to be right in mundane affairs. This is the essence of the democracy we proclaim to be the salvation of nations and the saviour of freedom. But Friends do not practice this principle.

Man has not conceived a better or healthier way to progress than the parliamentary rules evolved through centuries of experiences in civilized countries. All other systems result in autocracies, revolutions, and decay. All laws or rules, if they are to be enforced or efficient, must be the will of the majority; otherwise they will be disregarded or changed. Organization and government in a democracy are the result of the wishes of the definite majority; otherwise chaos follows.

We should change our methods of conducting business to conform to our practice in all other walks of life. We do not run our own businesses the way we run the Society's affairs, and God's business should be made more effective than our own selfish, personal affairs. Man is still controlled by the tyranny of words. Those with the same motives use different words to express themselves, and those using the same words mean totally different things. We have learned to count but not to evaluate.

People will always think, act, and desire differently according to the complex conditions of human nature, origin, heredity, environment, and training. They do not understand the meaning of each other's words.

Listen to Grosvenor in W. S. Gilbert's opera *Patience*:

A magnet being in a hardware shop,
And all around was a loving crop
Of scissors and needles, nails and knives,
Offering love for all their lives;
But for iron the magnet felt no whim,
Though he charmed iron, it charmed not him;
From needles and nails and knives he'd turn,
For he's set his love on a Silver Churn!
And iron and steel expressed surprise,
The needles opened their well-drilled eyes,
The pen-knives felt "shut-up," no doubt,
The scissors declared themselves "cut out,"
The kettles they boiled with rage, 'tis said,
While every nail went off its head,
And hither and thither began to roam,
Till a hammer came up—and drove them home.

The Past Is Prologue

FRIENDS attending the 296th session of New England Yearly Meeting from June 19 to 24 were made unusually aware of the past and its potential for shaping the future. The year 1956 is generally accepted as the 300th anniversary of the arrival of Friends in America. Whether the Friends who landed in Boston in 1656 were actually the first to reach this side of the Atlantic is, however, a matter of some uncertainty, as Henry Cadbury pointed out in the opening address of the Yearly Meeting.

George Fox speaks of Friends in Newfoundland in 1652. Elizabeth Harris arrived in Maryland sometime in 1656, possibly before the Boston contingent met their decidedly uncordial welcome. And some of those who landed in Boston came from Barbados, where they had arrived in 1655. But the martyrdom of four Quakers on Boston Common (one in 1659, two in 1660, and one in 1661) and the later efforts of the Commonwealth of Massachusetts (in 1742) to atone for this "sad event" certainly entitle present-day New England Friends to a sense of antiquity.

Symbolic, perhaps, of Quaker historic interest in Boston, New England Yearly Meeting moved this year from the lovely Philips Academy at Andover to Lasell Junior College in Auburndale in the suburbs of Boston. The new location was convenient and provided plenty of first-floor rooms and a certain degree of elevator service for aging Friends, as well as safety from traffic for youngsters, but there was much nostalgia for the beauty of Andover, its lovely lawns (tempting for step-sings and acrobatics), its well-laid-out dining facilities, and the fine acoustics of George Washington Hall.

The high point of the Yearly Meeting was the Quakerama on Saturday night. This was not an historical pageant, and it was not a stage play. It was a service of worship and inspiration, utilizing scenes and incidents from the history of Quakerism in New England. Over 100 Friends took part, some representing their own ancestors. Harvey Perry, for example, played the part of his grandfather (on a visit to Abraham Lincoln in 1863 to plead for fair treatment of conscientious objectors in the Civil War). Henry Foster played the part of his great-grandfather, John Wilbur (in controversy with Joseph John Gurney, until the juniors of the 1956 Yearly Meeting separated them, saying that their quarrel was old and dusty). Mary Hoxie Jones played the part of her great-aunt, Sybil Jones, setting off for the Holy Land in 1867. (The fact that Aunt Sybil in real life weighed less than 100 pounds and had to be carried on the boat in a stretcher did nothing to deter the healthy Mary Hoxie, who marched vigorously on board with Whittier's "Go, angel-guided, duty-sent!" ringing in her ears.) And Warder Cadbury played the part of his father, Henry J. Cadbury (at the historic Yearly Meeting session of 1945, marking the reunion of the two Yearly Meetings in New England).

Many Quaker historical figures were represented. George Fox was played by George Selleck, with an astonishing straight-haired wig and broad-brimmed hat; John Woolman by Russell Brooks, director of the new Quaker Center at Woolman Hill;

Marmaduke Stephenson by Ralph Smith; Prudence Crandall (the Quaker schoolmistress in Connecticut who accepted "Young Misses of Color" in 1833 and saw her school destroyed by angry townspeople) by Mary Kovner, and 50 years later (when the Connecticut Legislature in an attempt to make up for its anti-Negro acts of 50 years before voted her a pension) by Helen Griffith; John Greenleaf Whittier by Tom Bodine (one Friend asked him the day after the Quakerama if he were feeling any "whittier" that morning); Eli Jones by Carlton Jones; Rufus Jones (as a young man) by Paul Cates; and many others.

The success of the Quakerama was due primarily to the remarkable sense of worship that it engendered. The scene of Mary Dyer about to be hanged had a spiritual quality that set the tone for all that followed. Nancy St. John played the part with a strength and a serenity that led Friends the next day to suggest that she be asked to model for the statue of Mary Dyer which, the Yearly Meeting was informed, the Massachusetts Legislature contemplates erecting on the State House lawn in Boston.

The title of the Quakerama, "The Business of Our Lives," derives from John Woolman. According to Woolman, the business of our lives is "to turn all the treasures we possess into the channels of universal love." Certainly the author, Daisy Newman, and the director, Ruth Osborne, turned all the treasures they possess into months and hours of loving preparation. With only one rehearsal, with a cast of over 100, with 12 scenes and elaborate costuming, the whole performance went without a hitch, smoothly, on time, with a sincerity and a serenity that supported the feeling of worship that pervaded it. The Quakerama itself was an historic occasion!

While the Quakerama dominated the Yearly Meeting, a number of significant things happened in the regular sessions. A letter of prayerful support for its nonviolent resistance movement was sent to the Montgomery Improvement Association in Alabama, and letters were sent to the Roman Catholic Archbishops in New England and in Louisiana, expressing sympathetic accord in the forthright stand of their church on racial discrimination.

Growing out of a four-day Woolman Hill Conference in April on Friends education, there was considerable discussion throughout the Saturday sessions on Quaker education, what it is and how close the Quaker schools in New England come to the high standards set for them.

From the Connecticut Valley Quarter came a concern that the New England Yearly Meeting affiliate with the Friends General Conference as a symbol of the hoped-for eventual unity of all Friends everywhere. A committee was appointed to bring this concern to the attention of the various Quarters and to report to the Permanent Board and to next year's Yearly Meeting.

An evening was devoted to the programs and needs of the Five Years Meeting, and one Friend was heard to remark the next morning that the only difference she could see between the Friends General Conference and the Five Years Meeting was that one did its work through committees and the other did its work through boards.

All in all, it was a fine Yearly Meeting, with a strong sense of the past coupled to a realization of what could be done in the future. Friends departed in somewhat the frame of mind expressed by the Washington taxi-cab driver who said, when he was asked what was meant by the words on the Archives Building, "The Past Is Prologue," "That means: 'Brother, you ain't seen nothin' yet!'"

THOMAS R. BODINE

Letter from the Pacific Coast

(Continued from page 474)

The interesting thing is that this was very much a "grass roots" affair, as the writer well knows. The idea began with a Pomona Valley chapter of the Association for the United Nations, particularly with one individual, Mr. Hugh Butler, a former State Department official who had been moved by the San Francisco service. Eventually it received the blessing of some 50 local or area church, civic, and educational groups, with the chief working support coming from members of the local Unitarian Fellowship, Jewish Temple, the Friends and Brethren, the colleges, and Congregational and Methodist Churches. Expense funds, amounting to \$1,500, came from some of these organizations and from many contributions of \$10 each from individual patrons. The effort had the personal counsel of the initiator of the San Francisco Festival, Mrs. William Lister Rogers.

I mention these details with the thought that some readers may be interested in the practical side of such an affair. Difficult questions of policy and program were involved. The Festival is conceived, not as an integrated religious service, but simply as a common effort toward world brotherhood and peace by separate religious groups (along with practical politicians), each of the former holding fully to its own faith. The religious leaders called their own people to prayer in their own way, with the prayers themselves printed on the program for private reading during a period of common silence and meditation. No religious symbols were used, the one decoration being a large flag of the United Nations used as a backdrop. Even so, the project met with disapproval and misunderstanding in some quarters.

A delightful aspect was the social fellowship of the participants at a preliminary luncheon and a tea following the service. The writer enjoyed being the companion of three gentle and scholarly Japanese Zen-Buddhists during these occasions.

Perhaps the Pacific Coast, with its awareness of Asia and considerable influx of Eastern religious groups, is especially fitted to initiate a pattern of this sort. Yet

might it not be adapted to circumstances in many other localities, in America or other countries, where representatives of some of the world faiths may be found? Almost any concerned group, civic or religious, might initiate such an effort. United Nations Day in the fall would seem to be a particularly appropriate annual occasion. Copies of the Pomona Valley Festival program, an interesting document in itself, may be secured from the writer or from the festival chairman, Hugh Butler, 1707 Wright Street, Pomona, Calif.

FERNER NUHN

Friends and Their Friends

Virginia Williams of Iowa Yearly Meeting has been appointed full-time secretary and assistant in the Midwest office of the Friends World Committee located on the Wilmington College campus in Wilmington, Ohio. Virginia Williams, who is a graduate of William Penn College, Oskaloosa, Iowa, comes to this work from the Earlham-Indiana University Center at Earlham College, Richmond, Indiana. She attended the 1952 World Conference of Friends at Oxford, England, and has been active in the program of the Young Friends Committee of North America, an organization which unites Young Friends from many different Friends groups on this continent.

Sam and Edna Legg and their family are leaving Baltimore, to live at Oakwood School, Poughkeepsie, N. Y., where Sam Legg will be assistant principal. Edna Legg was made president of the Baltimore branch of the Women's International League for Peace and Freedom at its annual meeting on May 12.

From August 10 to 13, following Germany Yearly Meeting, the Society for Religious and Social Education (*Gesellschaft für religiös-soziale Bildungsarbeit*) will hold a conference at Bad Pyrmont. The theme for consideration is "The Meaning of Psychology and Depth Psychology in the Life of Today."

Anna Pettit, a student at Drexel Institute of Technology in Philadelphia and a member of Woodstown Meeting, N. J., has won the \$2,000 first prize in the Towle Silver company nation-wide "Dream a Party Contest."

Dr. Elizabeth Babbott, a member of the Cambridge, Mass., Meeting, has been appointed to the faculty of International Christian University in Japan. She will begin her two-year teaching assignment as instructor of biology on September 1, 1956.

Catherine Armet, secretary of Scotland General Meeting Committee, has been made a Fellow of the Society of Antiquaries of Scotland.

The Un-American Activities Committee of the United States House of Representatives, which has recently been investigating the activities of the Fund for the Republic, held a hearing at the United States Court House in Philadelphia on July 18 in connection with the award of \$5,000 that the Fund made to Plymouth Monthly Meeting, Pa., in 1955. This award was made for "effective defense of democratic principles" in refusing to give way to community pressures to discharge the librarian of the William Jeanes Library after she had refused to answer questions of a Congressional Committee about her past associations.

A representative of the Fund for the Republic who had investigated the situation at Plymouth Meeting before the award was made, and five members of Plymouth Monthly Meeting were subpoenaed to appear at the hearing. These included the chairman of the Library Committee, who was ordered to bring with her the minutes of the Library Committee and of the Monthly Meeting. At a special monthly meeting held July 11, the Meeting declined to release the minutes and so notified the House Committee, which did not press this point further.

Hallam Tennyson, the author of *India's Walking Saint*, who is known personally to American Friends through his visit to this country in 1955, has recently concluded a special journey through England. For six weeks he hitchhiked around Britain, speaking to as many groups as possible about Vinoba Bhave (India's walking saint) and his Bhodan (land gift) program. Money collected on this journey has been contributed to the Bhodan Well Fund. After a period of service for the Friends East-West Relations Committee, Hallam Tennyson has taken up an appointment with the B.B.C.'s "London Calling Asia" program.

Larry Gara, a member of Reading, Pa., Monthly Meeting and now assistant professor of history at Eureka College, Eureka, Illinois, has received a research grant from the American Philosophical Society for travel this summer. He is traveling through the Midwestern and Eastern states and parts of the upper South, gathering material for a book-length study of the legend of the Underground Railroad. He is attempting to disentangle fact from fiction in relation to this historic institution, and is especially interested in locating contemporary diaries and manuscripts of antislavery workers.

On last May 29, John Otto Reinemann, director of probation of the Municipal Court of Philadelphia, had the privilege of being present when Governor Leader of Pennsylvania signed House Bill 1073 into law. This Act, No. 599, provides for the establishment of forestry conservation camps for the rehabilitation of juvenile delinquents. John Otto Reinemann tells us that distribution of reprints of his article published June 4, 1955, in the *Friends Intelligencer* helped greatly in the promotion of this idea. The title of the article was "Forestry Camps for the Rehabilitation of Delinquents: A Needed Project in Pennsylvania."

Edward and Emilie Condon will make their home in September in St. Louis, Mo., where Edward Condon has been appointed professor of physics and chairman of the department of physics at Washington University. During the summer he is visiting professor of physics at the University of Wisconsin.

The 200th anniversary of the Hancock's Bridge Meeting House, N. J., was celebrated July 1. Salem Quarterly Meeting was in charge, with William M. Waddington presiding. The building was quite well filled, with the men sitting on one side and the women on the other, according to the old custom. Anna Cox Brinton, former director of Pendle Hill and now clerk of the Committee for Worship and Ministry of Philadelphia Yearly Meeting, spoke on the topic "Seeking, Finding, and Revealing." Harry A. Crispin, honorary president of the Salem County Historical Society, gave a history of the Hancock's Bridge Meeting House, and Elizabeth B. Fogg of Hancock's Bridge discussed some of the personalities who contributed to it in some way. Hostesses, wearing Quaker garb, were Hanna Pancoast Smith and daughter, Brittany; Helen L. Ware, Mary and Harriet Fogg, and Lynn Waddington; also Grace Ewing and others from Greenwich Meeting, N. J.

Two family institutes sponsored by the American Friends Service Committee are scheduled for August 12 to 18 and August 20 to 26 at Danebod, a Danish Folk School near Tyler, Minnesota. The cost is \$50 for room, board, and program regardless of the size of the family, plus \$5 registration (not refundable). Leaders include W. Burnet Easton, Jr., Esther Easton, Cecil E. Hinshaw, and Mulford Sibley. Reginald Reynolds will be present for the first session and Leanoire Goode now for part of the second. Send registration or requests for further information to Wilmer L. Tjossem, American Friends Service Committee, 4211 Grand Avenue, Des Moines 12, Iowa.

Seven families enjoyed the first 1956 Family Work Camp early in July. It was held at the McCorkel Tree Farm in the mountains near Tyrone, Pa. The adults and teen-agers scraped and painted a sizeable Methodist Church and were rewarded by a banquet provided by the farm family parishioners. The 12 children under 12 had an especially exciting time collecting some of nature's treasures (like mushrooms and salamanders), climbing Tussey Mountain, and visiting the State College Model Dairy Farm. Campfire discussions were sparked by parents who had been to India and Mexico, and by the wife of a member of the U.N. Secretariat who is a citizen of Soviet Russia.

There will be two more weeks of Family Work Camp, starting July 30 and August 6, at Lincoln University, Pa., and there is still room for a few more families if they apply at once to the Friends Social Order Committee at 1515 Cherry Street, Philadelphia 2, Pa.

Big Bridge to Brooklyn, a new book for teen-agers by Frances Williams Browin, is scheduled for publication in August as part of the Aladdin Books' American Heritage Series. Covering the period from 1867 to 1883, it tells in semifictional form of the drama and tragedies in the building by the Roebblings, father and son, of the great suspension bridge which at that period was considered one of the seven wonders of the world. Frances Williams Browin is an active member of Central Philadelphia Monthly Meeting of Friends.

Frank and Mildred Loescher of Philadelphia have attended Southern Africa Yearly Meeting at Adams College, Natal. They set out under a personal concern and on their way spent a few days in England. Frank Loescher is chairman of the Africa Committee of the A.F.S.C. After some weeks in the Union of South Africa, he and his wife will participate in a study tour to Southern Rhodesia, Uganda, Kenya, Ethiopia, and Egypt.

Wilmer and Becky Stratton of Montclair Meeting, N. J., were directors of a work camp for young Friends at the Kickapoo Friends Center, McCloud, Oklahoma, during July.

The *Proceedings of Philadelphia Yearly Meeting of the Religious Society of Friends*, 1956, is now available at 1515 Cherry Street, Philadelphia 2, Pa.

Under date of June 15, Margaret Grant Beidler writes from Phnom Penh, Cambodia: "I am having a most amazing and wonderful experience teaching English to 177 yellow-clad, shaven-headed Buddhist monks. They have never before been permitted to have a woman teacher, but the leaders of the Buddhist University here were so eager to have them learn English that a special dispensation was made. How much English they are learning, packed together in classes of 59 each, I could not say. As for me, I am learning great admiration and respect for their devotion to their belief and also a simple fondness for them, for their childlike sweetness and utter guilelessness."

Margaret Grant Beidler and her four children will be with her mother, Mrs. E. D. Grant, in Richmond, Indiana, for a while this summer.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I brought to the Friends General Conference at Cape May, N. J., a load of non-Quakers. On Monday morning they returned to their jobs in New York City, and with them returned a member of my family. On the highway misfortune befell them, and the tires of the car flattened. A state trooper arrived and charged the driver with reckless driving, trying to cross the road, etc. One of the ladies in the car said to the trooper: "Officer, we suffered a blowout. It is miracle we did

not get hurt and the car did not turn over. We are returning from the Friends Conference." The officer sternly asked: "Where is there a Friends Conference?" The lady replied, "Cape May." The officer's face lost its anger as he asked, "Are you Quakers?" The lady replied, "Some of us are." The officer tore up the court summons, and his face became soft and kind. He took the entire group in his car to a bus station, brought the tireless car to a garage, and told the owner to deal well with the owners of the car because they were Quakers.

A story like that should be preserved in the folklore of Friends.

Bronx, N. Y.

DAVID BERKINGOFF

I often wonder whether it is entirely correct to say that the Society of Friends has no creed. A sect, if it is to be a sect, can hardly exist without one. It may be a long, formal one, or one of simpler, more flexible dimensions. But nonetheless it is a creed, a necessity, if a faith is to preserve its identity.

Since creeds are often expressed in terms of beliefs, I would word our Quaker creed something like this: We hold that by means of the Inner Light the life of the spirit is in abundance everywhere, in every person; that the Heavenly Father has endowed each of His children with a measure of His divinity, with full ministerial powers to conduct ritual, sacraments, and communion. We believe that Quakerism is not so much a distinct sect, but a universal spiritual movement, working in and through all faiths.

Great Falls, Mont.

ESTHER HAYES REED

Coming Events

JULY

29—Meeting for worship at the Old Kennett Meeting House, Pa., 10:30 a.m., DST. The meeting house is on the Baltimore Pike, U.S. Route 1, three miles east of Kennett Square, Pa.

27 to August 2—New York Yearly Meeting at Silver Bay, N. Y.

28—Chester Quarterly Meeting at Third Street Meeting House, Media, Pa., 3 p.m. At the evening session there will be a panel discussion by some members of the Quaker Leadership Training Group sponsored by the Friends World Committee for Consultation. Elohim Ajo of Cuba, Ian A. Hyde of England, and others will speak.

29—Concord Quarterly Meeting on Worship and Ministry at Goshen Meeting House, Goshenville, Pa., 2 p.m.

AUGUST

3 to 7—Germany Yearly Meeting at Bad Pyrmont, Germany.

4—Concord Quarterly Meeting at Middletown, Pa., 10:30 a.m.

4—London Grove Forum, London Grove Meeting House, London Grove, Pa., 8 p.m.: FOR film, "Walk to Freedom." The discussion following the film will be led by Charles Walker, regional secretary of the Fellowship of Reconciliation. All are welcome.

5—Kennett Monthly Meeting, Pa., is initiating an annual homecoming day. The first one is to be held on August 5. Regular meeting for worship will be held at 11 a.m. at the Kennett Square Meeting House, Pa. At 2:30 p.m. John Hobart will speak in Old Kennett Meeting on the importance of early Quakerism for our Society.

8—Annual Camp Onas Supper, 5 to 8 p.m. Adults \$1.25; chil-

dren 12 and under, 75 cents. The supper is for the benefit of the new swimming pool, which will be open for summer guests from 5 to 6 p.m. for a nominal fee. Camp Onas is at Chain Bridge on Route 232 between Penn's Park and Richboro in Bucks County, Pa. Reservations by calling Wycombe 3517.

9—Abington Quarterly Meeting in the Quakertown Meeting House, Pa. (just off Route 309), 4 p.m. There will be no evening session in order to make it possible for families to attend as a unit. Meeting on Worship and Ministry will meet at 3 p.m. Mildred M. Gordon, chairman of the survey of the Social Service Committee, will speak on the study of the care of aging Friends.

Notice: Meeting for worship at Baltimore Monthly Meeting, Stony Run, will be held from 10 a.m. to 11 a.m. during July and August.

Notice: Friends from Concord Quarterly Meeting are holding meetings for worship at the old Chichester Meeting House, Meeting House Road, Boothwyn, Pa., each Sunday, 11 a.m., through August 26.

Notice: "Odds and Friends." Willard Tomlinson selects color slides of Meeting Houses and of well-known Friends from over 300 he has photographed in color. To arrange a showing for your Quarterly Meeting or an evening get-together, contact him at 546 Rutgers Avenue, Swarthmore, Pa.

BIRTHS

ABERNATHY—On May 14, to Robert Shields and Rosalind Smith Abernathy, a daughter named **SUSAN GOWER ABERNATHY**. Her parents are members of the Minneapolis Meeting; her grandparents, Susan Gower and David T. Smith, are members of the Durham, N. C., Meeting.

ATLEE—On January 17, at Santa Cruz, Calif., to Charles Biddle, Jr., and Susan Neuhauser Atlee, a daughter named **BARBARA ANN ATLEE**. Her father is a member of Westfield Monthly Meeting, N. J., and is employed by the University of California in the Agricultural Extension Service in Santa Cruz County.

BACON—On May 21, to Walter I. and Laura Bacon, a second son named **ROBERT WALTER BACON**. His father is a member of Salem Monthly Meeting, N. J.

CREWE—On January 9, to the Rev. Hayward B. and Anne Biddle Atlee Crewe of Gulph Mills, Pa., a daughter named **ANNA BIDDLE CREWE**. Her mother is a former member of Westfield Monthly Meeting, N. J.

DIDISHEIM—On June 21, to Paul and Ricarda Jahrreiss Didisheim, a daughter named **ANNE MELINDA DIDISHEIM**. Her mother is a member of Stony Run Meeting in Baltimore. Her grandparents are Walter and Lotte Jahrreiss of Baltimore, Maryland.

ENDO—On July 10, to Sim and Betty Watanabe Endo, a son named **RUSSELL SUSUMU ENDO**. He is a birthright member of Green Street Monthly Meeting of Philadelphia.

HALLOWELL—On June 25, to Henry Williams Hallowell, 2nd, and Mary Elizabeth MacFadden Hallowell, a son named **HENRY WILLIAMS HALLOWELL, 3rd**, a birthright member of Abington Monthly Meeting, Pa. He is a grandson of Marian Dyer Hallowell and the late Israel R. Hallowell, and a great-grandson of Henry W. and Margaret Thomson Hallowell. His maternal grandparents are Mary Sale and Wilford C. MacFadden.

HUMMEL—On June 16, to Lee C. and Ruth Boyden Hummel, a second daughter named **JANET LEE HUMMEL**. Her father is a member of Salem Monthly Meeting, N. J.

JENKINS—On July 11, to Edward A. and Joan White Jenkins of Chester, N. J., a son named **THOMAS HOWARD JENKINS**. His father is a member of Swarthmore Meeting, Pa.

MARRIAGES

HADDON-BILLO—On June 16, in Cambridge Meeting, Mass., **GENE BILLO**, daughter of Mr. and Mrs. Geoffroy Billo of Scarsdale Meeting and Pawling, N. Y., and **DR. WILLIAM HADDON, JR.**, of Boston, Mass.

GWYN-PEERY—On June 30, under the care of the Houston Meeting, Texas, where both are attenders, **MARTHA MARIE PEERY**, daughter of Mr. and Mrs. Herschel C. Peery, and **ROBERT JOSEPH GWYN**, son of Mr. and Mrs. Joseph R. Gwyn. The bride is a member of Sugar Plain Meeting, Thorntown, Indiana. The ceremony took place at the home of Mr. and Mrs. Walter W. Whitson.

WILCOX-SCHNAITMAN—On June 23, at the Friends Meeting House, Waynesville, Ohio, under the care of Miami Monthly Meeting, **MARGARET LILIAN SCHNAITMAN**, daughter of Albert and Maria Schnaitman of Waynesville, and **LOUIS VAN INWEGEN WILCOX** of New Jersey. Both bride and groom are members of the faculty at Cornell University.

DEATHS

CALLAHAN—On June 2, **EMMA BURT CALLAHAN**, aged 74 years. She was the wife of S. Irving Callahan, D.D.S., and a member of Salem Monthly Meeting, N. J.

JONES—On May 12, **ANNA ROBERTS JONES** of Wayne, Pa., a faithful member of Fallsington Friends Meeting, Pa. Prior to her recent marriage to the late Samuel W. Jones she was the widow of Evan Roberts. She is survived by her daughter, Marguerite Roberts Spillman, her son-in-law, Arnold W. Spillman, and three grandchildren.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue, James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 West 8th.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36th St.; RE 4-2965.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at

11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

BOULDER—Meeting for worship, 10 a.m. Location variable; telephone HI 2-5058 for details and local transportation.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone Evergreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO—Meeting for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone Townsend 5-4036.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

PAWLING—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 26.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

NORTH CAROLINA

CHAPEL HILL—Meeting for worship, 11 a.m., second floor of Graham Memorial Building, University of North Carolina; Charles F. Milner, Clerk.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Clerk, JE 1-4984.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

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HOUSEKEEPER: Woodbury, N. J., one in family; prefer Friend; references. Box V121, Friends Journal.

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YOUNG WOMAN, COLLEGE DEGREE: Group work program, teen-agers, YWCA, Trenton, N. J., September 1. Write for details.

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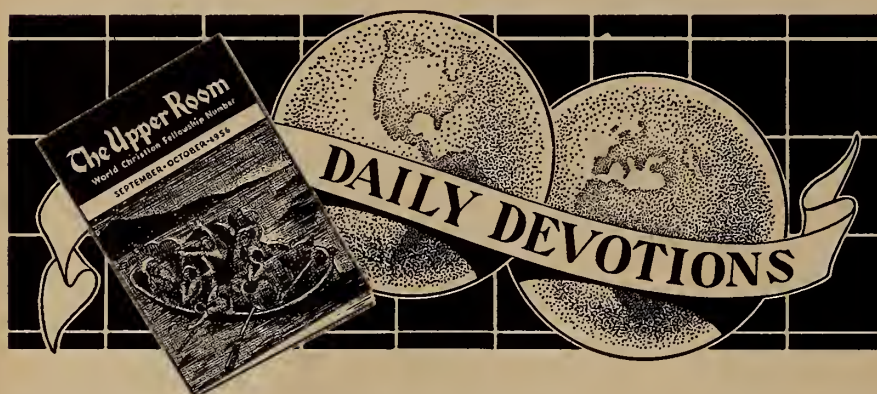


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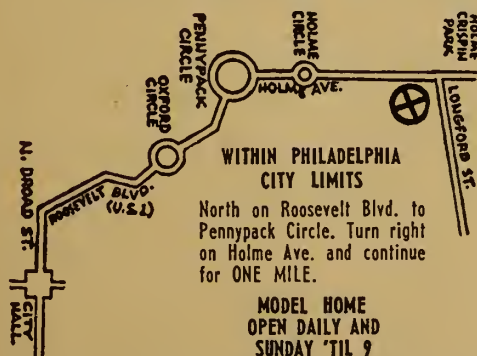
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

AUGUST 4, 1956

NUMBER 31

IN THIS ISSUE

If we are truly to find happiness, we must, consistent at all times with our duties to our neighbors and to society, learn to live within ourselves, for we can never . . . escape from ourselves. Respect for oneself, for our separate individuality, for the dignity of man is the most valuable of all the achievements of mankind. It is the hallmark of the civilized man.

—SIR PERCY SPENDER

The Christian Approach to the
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Quaker Leaders Protest Congressional
Investigation of Plymouth Meeting

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FRIENDS JOURNAL

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Editorial Comments

History and Religion

WHEN Arnold J. Toynbee lets his searching and powerful telescope travel airwise over the ranges of history, the literate English-speaking world has formed the habit of pausing for his comment. To him, exercising a collapsing time-scale, whole civilizations come sharply into focus, as with incisive rhetoric he indicates their early rise, their character and growth, their patterns and relationships, and their disintegration. Undoubtedly the Western world, which is seldom moved to respect save when the panorama is truly world-wide, senses that Toynbee is capable of presenting a picture of present and past life that moves with ease in the heady atmosphere of creative philosophy, yet is touched with the controlled grace of true artistic genius. It is therefore noteworthy that a new book by Arnold Toynbee is scheduled for publication on September 6 by Oxford University Press, New York. *An Historian's Approach to Religion* originated in two courses of Gifford Lectures which Arnold Toynbee delivered at the University of Edinburgh in 1952 and 1953.

Toynbee asserts in his latest book that "the historian's mission is to transcend," as far as is humanly possible, self-centeredness. As man grows into an ever tighter unit worldwide through the effects of Western technology, he will have to decide, says Toynbee, whether to worship man or God.

Only six of the higher religions "that were once in competition in the Hellenic world" have survived, Zoroastrianism, Judaism, Christianity, Islam, the Mahayana, and Hinduism. These and two philosophies—that the rhythm of the universe is a cyclic movement governed by an impersonal law, and that the rhythm of the universe is a nonrecurrent movement governed by intellect and will—are alone still in the field competing for the allegiance of man.

Toynbee foresees that world government, when it comes, will be the answer to such desperate need that man will be willing to pay almost any price for it in the loss of liberty, and may even be inclined to deify it. A revulsion against science and technology may set in.

Whatever happens to the individual higher religions, Toynbee feels that the essential counsels and truths they

embody will be preserved. Religious conflicts he stigmatizes as sin. Each soul has a right "to commune with God in God's and the soul's way; and the particular way concerns none but God and the particular soul in question." As in the late seventeenth century, man must once more attempt to make a fresh start from the spiritual side.

All the living religions will be subjected to a practical test, their "success and failure in helping human souls to respond to the challenges of suffering and sin." Few would quarrel with Toynbee's definition of man's true end, "to glorify God and to enjoy Him forever."

Some Friends are possibly more familiar with Toynbee through the Pendle Hill Pamphlet published in 1947 of his lecture *Christianity and Civilisation* than through his monumental *A Study of History*, which began to appear in 1933. Originally delivered as the Burge Memorial Lecture at Oxford, England, in 1940, the lecture carries the thought that the movement of civilization is cyclic and recurrent, whereas the movement of religion may be "on a single, continuous upward line." Even the tables appearing at the end of the one-volume abridgement prepared by D. C. Somervell of Volumes I to VI of *A Study of History* (1946) show that from the beginning the fate of a civilization is merged with the character of its prevailing philosophies and religions.

In One's Own Back Yard

All history and philosophy and religion, to be meaningful to the individual, must reach him through whatever glimpse of reality he knows in his own walk of life. From the tower of his own imagination, understanding, and experience he looks out, as it were, upon the world around him, and in this microcosm envisions a macrocosm. Yet it is enough. And often in, seemingly, the most confined circumstances in shop, home, and street the obscure human being sees unfolded before him or senses directly the unalterable meaning of life.

Tease himself how he may with the questions posed by freedom of the will, determination through heredity and environment, the validity of abstruse theological concepts, he will find that in selfishness, envy, revenge, and hate is death absolute; and in selflessness, forgiveness, joy, and love is life eternal.—M. A. P.

The Christian Approach to the World Religions—Part I

By DOUGLAS V. STEERE

WHEN I visited Lambaréné four years ago, I remember seeing bushel baskets of unanswered letters in Albert Schweitzer's office-bedroom. I was told that after three or four months of such postponement, many of them required no answer at all from this overworked man. It made me recall a trait of the great seventeenth-century Roman Catholic saint, Vincent de Paul, who used to postpone action on important decisions for long periods under the theory that on this basis most decisions took care of themselves. At moving time, however, many of our attics, with their fierce collection of postponed decisions, are grim reminders that we are not all blessed with the resolving grace that cushioned Schweitzer and Vincent, and we are brought up sharply with the realization that now we must act.

Perhaps you recall what Gouverneur Morris wrote back to Washington about King Louis XVI in 1789: "He is a good man. In ordinary times he would have made a good king. But he has inherited a revolution." It is because I think the world is on the move and that to be a good people is not enough that I propose that we enter the Quaker attic tonight. I have a strong suspicion that our attic is full, and that Quakers have more unfinished business to take care of than almost any group in Christendom. And one of the most stubbornly resistant of those items of unfinished business is the Quaker attitude toward the missionary outreach of Christianity, the approach of Christianity to other world religions such as Buddhism, Hinduism, and Islam.

The Need for Clarity

I am not especially surprised at our lack of clarity as to whether we believe in Christian missionary activity at all, or, if we do, what kind of approach we should take. In order to answer that question, a self-scrutiny is called for that goes deeper than many of us are comfortable in venturing. What is my relation to my Lord really like? Who is he, and who am I to transmit him across barriers of distance and language and culture? Is Jesus Christ really the type man, the fulfillment of the yearning of all men and races and cultures and religions? Is he really meant to draw all mankind to himself, and is he come in my heart so convincingly that I have been laid under the weight of the total needs of people in distant places who may already have found objects of worship in one of the great world religions? Is it any wonder that the slug in us would like to send such a decision off to the attic?

If I am drawn out of the limbo of postponement by this mission question to an inward realization that I can and must say yes to these questions, then I can no longer doubt my responsibility to share what I have found. I dare not keep it prisoner! Most of us, however, can feel surer of Jesus Christ than we can of the personal and institutional and national

vehicles in which Christianity is at present embodied, and we suspect that if we began to share it, we should be overwhelmed with a sense that God is already at work in all men, that they already know Him, that we are all Fathered from within, that it is a case of answering what is already there, and that, above all, if we really got seriously involved in the business of publishing the truth we had found, God would not leave us as we are.

If we should go this far, however, there is still the need for clarity on the most effective way of the Christian approach to other world religions. This brings me to the questions of the evening. First, what is the common world situation in which Christians and the other great world religions confront each other? Second, what are the principal alternative ways in which Christianity may approach the other world religions, and which of these ways should Friends espouse? Third, are there convincing, concrete examples of this type of approach which indicate its possibilities? And finally, what then must we do?

(1) *What is the common situation in which Christianity and the other world religions confront each other?*

The first and most obvious fact in the common situation is that the revolutionary interpenetration of Western civilization and of Christianity and the other world religions is now going on at a pace that has never before in world history been even approached.

An Accelerated Pace

During a week that I spent in Kyoto in Japan in 1954, I stayed in a Zen Buddhist temple presided over by a Buddhist priest who had himself been a student of Chicago Theological Seminary (a Congregational foundation), and with him as an interpreter, I visited a very old Zen Buddhist abbot in a nearby monastery. The old abbot expressed his concern to me about this interpenetration of Zen Buddhism and the West, and said that because of it Zen Buddhists were compelled to consider a revision of their *Koans*, the meditation problems that for 700 years had been serving their purpose very satisfactorily. He added with a twinkle, "We once said that if people of Zen meditate rightly, spirit of Zen reach through globe and shake West. Now, however, spirit of West reach through globe and shake Zen!" A colleague of the old abbot a few days later told me that Zen Buddhism had built up its whole program of training on a mediaeval monastic system which had now largely broken down and that its approach and method of training would have to be recast from the ground up. He plied me with the most searching questions about our Quaker methods of teaching people to use silent prayer and pressed for further opportunity to confer.

At Enkakaji not far from Tokyo, on the same visit, I found Daisetsu Suzuki, the greatest living Zen Buddhist scholar, restless to get back to New York City, where he found his Columbia University seminar and ordered life much more congenial than his life in Japan for carrying out his writing on Zen!

Douglas V. Steere, professor of philosophy at Haverford College, gave the above address on June 23, 1956, at Friends General Conference, Cape May, N. J. Part II of the article will follow in our next issue.

With him in New York City is a highly original Zen psychotherapist, Dr. Kondo, in whom Americans are deeply interested. In San Francisco, Alan Watts, the Anglo-Saxon scholar of Zen Buddhism, is head of the newly founded school of Asiatic Studies, where he pours out his books which seek to interpret Zen to the West.

In Hinduism, the same interaction is at work. Gandhi's touch with Christian sources both in South Africa and in India is well known. The late Sri Aurobindo, India's first interpreter of Hinduism, spent his early years from 7 to 21 in England, and from his Pondicherry ashram wrote his shelf of books on Hinduism in English, while India's Vice President Radhakrishnan spent many years in a chair of Eastern Religions at Oxford. Vivekananda, the institutionalizer of the Hindu missionary movement, the Ramakrishna order, was stirred to many of his social and humanitarian insights through his visits in England and America, while British-Americans like Gerald Heard, Aldous Huxley, and Christopher Isherwood all take a part in the Ramakrishna Movement, which is bent on interpreting Vedanta to this country.

In Islam, its greatest Eastern poet and prophet, the late Iqbal, who has often been called the Muslim Tagore, was a disciple of Cambridge University's philosopher McTaggart, and many of Islam's most impressive Arab devotees are graduates of the American Universities at Beirut or Cairo.

When Toynbee insists that historians of a thousand years hence, when assessing our century are likely to pass swiftly over the domestic squabbles of Russia and the West in order to focus upon what happened when, for the first time in history, Buddhism and Christianity deeply interpenetrated each other, he is only drawing attention to the significance of what is already taking place not only in Buddhism but in Hinduism and Islam as well.

We Can Learn Much

As I moved among Buddhists in Japan and Southeastern Asia and Hindus in India, I constantly had the feeling that *they knew us better than we knew them*, and I was so often made aware in this interpenetration of how much we had to learn from them. What a history of influence on the total Japanese culture, for example, Zen Buddhism has had! In its antiliturgical, antitheological, antilegalistic return to the Beyond Within, this fresh approach to Buddhism has always interested Quakers.

There was a time when the network of Zen meditation centers that still dot Japan were opened for a full week each month to any laity who wished to join in meditation with those who were residing there for several years of the full Zen training. These week-long monthly sessions were made up of frequent 45-minute periods of meditation; and to these open sessions leading statesmen, artists, teachers, and even craftsmen came for the full week to get the intensification, the restoration to wholeness, and the befriending of the deep life within them which these exercises ministered.

Today the acids of Western hurry have damped widespread attendance at these centers, but in Burma, Tervada Buddhists under U Nu's encouragement have set up 50 of these medi-

tation centers that are open day and night for general attendance, and the one that I visited in Rangoon was widely used.

A Korean girl told Dorothy Steere recently of her old mother's conversion to Christianity in Korea, but noted her swift discovery that the overactivity of the Christian church life left her no recourse but to return to her earlier Buddhist ways of meditation in order to supplement the Christian fellowship and to keep her life close to the peace that passeth understanding.

In India again, Hinduism has left a deposit in the souls of the people that contains priceless treasure to communicate to the Western Christian mind. Sometimes it is not in what people say but in what they take for granted that they reveal themselves most clearly. In Almora on the edge of the Himalayas William Ernest Hocking reports that a doctor placed a notice on the door of the hospital saying that he was going back in the hills for a month of meditations and prayer and that his colleagues would be in charge of the medical work in his absence. This was accepted by the community as perfectly normal. I recall an incident in Calcutta when I protested against my somewhat Indianized American companion's failure to notify one of India's leading artists of the time that we were calling on him. I received from him only his smiling assurance that I was now in India; that no appointment was necessary; that I would be welcome, and that one time was as good as another for the artist, all of which I later found to be perfectly true. Spending a whole morning in conversation with a village pundit (a scholar and man of religion), I found him completely unreconciled to my leaving, insisting that I stay on with him for at least a month, that our conversation had only begun, and assuring me that his wife would look after me and see to my every comfort. In experiences like these the Western Christian begins to see how time-poor we are in the West and begins to understand a little better Vivekananda's rebuke about our overplanned lives: "Plans! plans! That is why you Western people can never create a religion! If any of you ever did, it was only a few Catholic saints who had no plans. Religion was never preached by planners."

The deep respect in India for the man of spirit, for one who is a window to God, that during his lifetime brought to that country Brahmin, Ramana Maharshi, visits of countless thousands from every station of life, or that respect that lines the roads of Vinoba Bhavé's dark early morning walks with peasants who may themselves have walked 20 or 30 miles and stood the whole night through in order to see him and to receive his blessing—these are all a part of this same Hindu heritage.

This reverence and respect for prayer and holiness is so deeply embedded that even a highly trained and sophisticated member of the Hindu Ramakrishna order, which has hospitals and orphanages and rural improvement centers all over the country and has mobilized and supported Hindu missionaries all over the world, confessed to us on the way back to Calcutta from their great center of Belur that the order was running down because there was too little prayer and too much activity, too few monks buried in the Himalayas to carry their social

and intellectual work that is going on in the great cities. I felt as though I was back in Room A of 20 South 12th Street, Philadelphia, listening to our own Quaker searchings of heart when we are at our best.

Openness and Candor

This mood of openness on the part of the representatives of the leading world religions to confess their own weaknesses to each other, to look earnestly and respectfully at each other's methods and to come into a realization of their common problems is again one of those molten and perhaps unrepeatable moments that is almost without parallel in history. But it is a fact.

Sir Zaphrilla Khan, when he was the foreign minister of Pakistan, visited Haverford and confessed that never in its history had Islam been at a lower spiritual ebb than today, and that the way Islam was being exploited for political purposes was little less than a scandal.

A Buddhist leader of Burma admitted to me a year ago that Burmese Buddhism was socially decadent, that it could not rise to meet the need for land reform, and that with its ranks too full of rice-centered monks, it faced a deep crisis in the days ahead.

The excess real estate of Japanese Buddhism speaks for itself in its shrinking capacity to meet current Japanese spiritual needs, and its leaders are frank in confessing their bewilderment. They realize that to assist at burial and memorial rites is not enough. In India, again, deeply concerned Hindus acknowledged that they were losing their most highly educated youth, and that with universal literacy and the decay of the caste system on the way, the village masses would inevitably be ever more critical of much of Hinduism's archaic and unreformed character.

But this frankness on their part expects and demands an equal candor from Christianity and the West. For, as I previously mentioned, they know us better than we know them. They have listened to us more than we have listened to them. And they have in their midst not only the cultural missionaries of Hinduism, Buddhism, and Islam which we have in the United States, but the largely self-governing indigenous Christian communities which centuries of costly Western Christian missionary effort have both called into being and are continuing to nurture.

In Africa below the Sahara these semi-indigenous Christian communities among Africans vary from an alleged half of the African population in South Africa to a third in the Belgian Congo and a tenth in the Gold Coast. In the Near and Middle East and Asian countries, where the non-Christian world religions exercise their real sway, the Christian populations vary from little Lebanon, where Christians and Muslims are almost equal in number; to India, where only one person in 40 is a Christian, and one in ten a Muslim; to Japan, where one in 200 is a Christian; and in pre-Communist China, where something less than one in a 100 was a Christian. But the Christian influence in medicine, education, and social institutions would be generally admitted to be out of all proportion to their numbers. The Christian religion is therefore widely known in Asia.

But Asia and the Near and Middle East also know, however, the enormous penetrating power of the West through its legal system, its science, its technology, and its military and political systems. And they are acutely aware of the contradictions between the teaching about Jesus on such an issue as enemy-love or covetousness and the hard steel of the Western system which they have felt and known in their own bodies.

You do not have to read a badly biased book like Pannikar's *Asia and Western Dominance* to feel the bitterness behind their bad memories of this Western penetration. Even the gentle art historian and philosopher, Coomaraswamy, wrote shortly before India's liberation of the effects of this penetration: "Few will deny that at the present day Western civilization is faced with the imminent possibility of total functional failure, nor that at the same time this civilization has long acted and continues to act as a powerful agent of disorder and oppression throughout the rest of the world."

The Islamic poet-prophet Iqbal echoes the same note on what he interprets as the hypocrisy of the gap between ideals and daily life in the West: "Humanity needs three things today—a spiritual interpretation of the universe, a spiritual emancipation of the individual, and basic principles of a universal import directing the evolution of human society on a spiritual basis. . . . The idealism of Europe never became a living factor in her life, and the result is a perverted ego seeking itself through mutually intolerant democracies. . . . Believe me, Europe today is the greatest hindrance in the way of man's ethical development."

In such a period of interpenetration as we live in, the price of the openness of the non-Christian religions' confessions of their own deficiencies is the greatest frankness and humility on the part of Christians who speak for the West. For when it comes to the common frontier of the spiritual transformation of society, the Christian Church in the West is a hard-pressed minority. It is at this point that more understanding can be found for the notion of the world religions, less as enemies and more as allies in a common struggle. For weak and trembling as Buddhism, Hinduism, and Islam may be before the power of nationalism, of totalitarian communism, or before the threat on the part of a new-old class of covetous entrepreneurs to capture the public benefits of the technical revolution, it is nevertheless these very world religions which stand as a reminder to over half of the world's population that the material foreground of life is not all, that there is a deeper life that bears up their own and that is accessible to them, and that the Vinoba Bhaves and Iqbals and the U Nus stir up the public and private conscience to restrain the excesses that violate human dignity.

(To be Continued)

American Bible Society

The American Bible Society reports that the entire Bible is now available in 207 languages. Publication in Luvala, spoken in Northern Rhodesia, Belgian Congo, and Angola, Africa, was recently completed. Parts of the Bible, or the whole, are available in 1,092 languages.

Letter from Turkey

TARSUS, the city of St. Paul, was in his time referred to as "no mean city." Since then Tarsus has gone a long way downhill and now would be more accurately described as an overgrown village. Gone are the great university, the harbor, the brilliance and excitement from the heart of Roman Cilicia. The pitiful shell of ancient glory is now no more than a place on a map, baking in the Turkish sun. Tourists who come looking for places associated with St. Paul are regularly disappointed. Even "St. Paul's Gate" is nothing more than a ruin of the Middle Ages.

No, there is nothing of St. Paul here, a circumstance for which we can probably thank the caprices of wear and war. One hears, of course, numerous claims about places or objects directly connected with the saint, but a couple of years in the Near East tend to leave one less gullible than the casual tourist who stands in wonder at one of the thousand places claiming to have a fragment of the true cross.

Once convinced that there is no inn or house with a sign saying "St. Paul slept here," the visitor can profit by seeing something of progressive Turkey. The country is a wonderland of Greek, Roman, and Crusader ruins to give one the flavor of St. Paul's time and more recent antiquity, but the sensing of growing pains has its share of fascination, also.

For the curious blending and clashing of old and new, East and West, let's walk down the main street. Our first permanent companion is the heat; there is no escape from the ricocheting Tarsus bullets of discomfort. The white walls of the stone and plaster buildings, dusty roads, and cloudless skies all enjoy playing the sun's game of "Let's make him take that necktie off." And the odors are with us, too. We might stretch the imagination and call them "exotic," though I would tend to label the dominance of sheep fat and *shish kababs* as "acrid" or at most "pungent."

Notice the old Orthodox women ensconced in their black and white checked *charshafs* (full-length shawls held with the teeth and covering all but the eyes); and the young modern ladies wearing copies of the latest Paris fashions. Notice the old men in their *shalvars* (baggy crotched pants), collarless shirts, "bowery" caps, and broken-back shoes alongside the moderns in their single-breasted suits with the "Brooks Brothers roll."

Walking past this new modern shop, we can hear the jarring Western chords of "Hey mambo, mambo Italiano," and blaring out of an ancient radio in this next rundown shack of a shoemaker's shop we hear the atonal, wailing glissando of the Turco-Arab school of music—strange indeed. And here's the New Bank,

flanked by patriarchal public stenographers selling their services to the illiterates.

Yes, look around. It's a memorable picture. Everything from driving, superambitious industry to the ageless coffee-house indolence. On one hand are government bureaucracy and monopoly; on the other, some brilliant free enterprise efforts, and some not so brilliant, like the poor chap who buys a box of razor blades, sits down on the sidewalk, and "opens shop." One shop may carefully mark all its prices, while another may consider you an extreme dullard if you cannot play the *pazarlik* (bargaining) game.

Just a few steps off the main street those chapters in our history books that deal with the craftsmen's guilds come to life. Savor a moment the clang and heat on the copper workers street, where we can see some of the masters remonstrating with their journeymen and little shaven-headed apprentices. It all seems rather antiquated and inefficient. But is that the whole measure of human progress? One sometimes finds it rather refreshing to see a picture of shopkeepers cooperating with each other rather than the usual picture of unhappy human beings engaged in unprincipled competition.

A little farther on we come to the mosque, and, looking up, we see the *Hodja* calling the faithful to prayer with an Arabic chant that seems to fall irresistibly on old hearts and unheard on young ears. There is no place for religion in young Turkey—at least for nothing more than common ejaculations which by custom still bear the flavor of Islam. There is very great need for the awakening in Eastern hearts of a new sensitivity to the presence and call of a personal God of love. This applies as fully to Eastern Christians as it does to Moslems, for the past record of Christianity's gross immorality and present stagnation is unpleasant to contemplate. To paraphrase David Runciman in his writings on the Crusades, Christians behaved like gangsters beneath the banner of Christ, while Islam called men to the sword unashamed. By law we cannot preach to the Turks, and moreover, with the numerous beams in our own eyes, it would smack of self-righteousness as well. Our hope is that in living here as believing humans, we may plant a few seeds that will ultimately restore the spirit of St. Paul.

The future may well find Tarsus restored to the eminence of St. Paul's time. The process of restoration is certainly under way, and Tarsus is very much a reflection of the whole nation groaning hard under the task of accomplishing 200 years of progress in 50. Mistakes are being made. Dreams have not been fulfilled. Political corruption is tolerated, and certain inroads of totalitarianism are felt. But then doesn't democracy im-

ply the right to temporary failure? The stability of Turkey should be an example to the notoriously unstable remainder of the Near and Middle East. Now that Turkey is under way in its material Westernization, the next logical step is the understanding and implementation of the better spiritual values that are the foundation of Western civilization.

STANLEY M. CHERIM

Canadian Yearly Meeting

THE sessions of Canadian Yearly Meeting, held June 22 to 26, 1956, brought a larger group of Friends to Pickering College at Newmarket, Ontario, than had been present for many years. A deep spirit of love and unity prevailed through the entire meeting. Group participation in the discussions of the many reports covering the activities of the Yearly Meeting was most noticeable, and the loving spirit displayed was evident at all times.

Two meetings for worship were held on Sunday, one at the Yonge Street Meeting House at 9:45 a.m. and the other at 11 a.m. in the Newmarket Meeting House. Both places were filled, and the messages given and the periods of silence were under the guidance of the Spirit.

The Sunderland P. Gardiner Lecture given on Sunday evening by Edwin P. Bronner, assistant professor of history at Temple University, Philadelphia, was a scholarly address, which received most favorable attention.

Drs. Edwin and Vivien Abbott, returned medical workers from India, both of whom are members of the Canadian Yearly Meeting, gave splendid reports of their work.

On Monday evening Leonard R. Hall, secretary of Stewardship and Finance of the Five Years Meeting, spoke on "Some Concerns of Modern Friends." Leonard gave a most acceptable and inspiring talk.

Eleanor Zelliott, assistant editor of *The American Friend*, spoke on her experiences in Russia last year, and the Meeting had a chance to see her slides of this trip. Eleanor's report was certainly outstanding.

Expressions of appreciation and a covering minute were made at one of the sessions for the work of Fred Haslam, who retires this year as secretary of the Canadian Friends Service Committee. Every word uttered was evidence of the love the group bears to this valiant worker in the cause of truth.

This Yearly Meeting through its Missionary Society is deeply interested in the work of our Philadelphia Yearly Meeting Japan Committee, and part of its session was devoted to that cause.

Katherine Hunn Karsner spoke to the report of the American Friends Service Committee, and I spoke to the report of the Friends World Committee, American Section.

This marked my fifth visit to this group, and it will stand out above all the previous ones. The deep sincerity, the depth of spiritual feeling, the love toward each one, and the sense of unity—all belonging to each other—I shall never forget.

JOSEPH R. KARSNER

Quaker Leaders Protest Congressional Investigation of Plymouth Meeting, Pa.

NINE Philadelphia Quaker leaders have protested Congressional interference with their religious affairs. In letters to seven absent members of the House Un-American Activities Committee, they challenged the procedure of a two-member subcommittee hearing in Philadelphia the week of July 16. The letter follows:

July 24, 1956

Dear Friend:

As members of the Religious Society of Friends of Philadelphia and vicinity, we desire to communicate to you as a member of the House Committee on Un-American Activities our sense of profound grievance at the proceedings of Francis Walter and Gordon Scherer as a subcommittee in Philadelphia last week.

Some of us attended the hearings; all of us have received reports concerning them. It is our opinion that what took place was a travesty upon the word "investigation" and a mockery of the idea of inquiry. It appears rather to have been an organized attempt to present selected facts in the light most discreditable to the Fund for the Republic, Inc. We refer in part to the number and order in which witnesses were called; the close questioning of witnesses of one point of view, and the obvious sympathy with those of another; the repeated rejection of proffers of fact by individual witnesses; the deliberate cultivation of hearsay testimony which fitted their thesis; and like irregularities. These are matters, however, which concern primarily the Fund for the Republic.

What concerns us chiefly is that the whole thrust of the argument presented by Francis Walter and Gordon Scherer under the guise of investigation was a criticism of the conduct of Plymouth Monthly Meeting, one of the constituent bodies of our Religious Society, and of the Library Committee charged with responsibility to the Meeting for the Library under the Meeting's care.

In 1954, the Meeting approved hiring Mrs. Mary Knowles as a librarian. It was known at the time that she had been under attack for her past associations, but the Meeting was satisfied as to both her qualifications and her integrity, and approved her employment as a means of expressing, we believe, the Christian testimony of our Religious Society. Opposition to this appointment, led by someone entirely outside the Society of Friends, has developed within the community and the Meeting, although to this day there has never been any complaint from anyone regarding Mrs. Knowles' conduct of her duties.

Naturally we are pained that controversy should arise within the ranks of Plymouth Meeting, but we would respectfully point out that an important point was not brought out at last week's hearings; namely, that the decision to retain Mrs. Knowles has been endorsed by the Civil Liberties Committee of Philadelphia Yearly Meeting, whose report on this subject was later approved by the Yearly Meeting itself. In a real sense, therefore, any implied reflection upon the action of Plymouth Meeting on this matter is a reflection

on our whole Religious Society in Philadelphia. The support of the Yearly Meeting, together with the sobriety and dignity with which the official position of Plymouth Meeting has been defended, lends weight to the decision of the Fund for the Republic, Inc., to award \$5000 to the Meeting in recognition of its principled defense of conscience.

The ostensible aim of the investigation by your subcommittee was to show that the Fund's award was a mistake. A necessary premise to such a conclusion is that the conduct being rewarded does not deserve it. In an effort to establish this point, the subcommittee allowed three principal points of evidence with respect to the conduct of Plymouth Meeting and its Library Committee: first, that these bodies did not follow good order in hiring the librarian; second, that division had developed in the Meeting about the matter; and third, that there was opposition in the community.

It is a matter of sorrow to us that division in a religious group should be the subject of investigation by civil authority. We do not doubt that in due time, with love and forbearance, Plymouth Meeting Friends will compose their differences. This will be much more difficult because of the excursion of Francis Walter and Gordon Scherer.

It is much more difficult for us to believe that you would approve the imputation conveyed by the proceedings that an effort to express Christian belief by giving Mrs. Mary Knowles employment should be abandoned because of outside protest. Is the conscience of the church to be subject to the organized pressure of groups of people who differ from it?

But it is utterly incredible to us that your Committee should approve the apparent intention of the subcommittee to judge the actions of our Meeting at Plymouth or of any of its committees as to whether they have followed the requirements of good order in our Society. Yet that is precisely the thrust of some of the accusations which they permitted to be made of record under the guise of evidence. The principles on which our Society conducts its affairs and all questions whether they have been observed, as well as all other matters of regularity and propriety among us, we reserve to ourselves to judge, and we reject as presumptuous the imputations addressed to us by members of your Committee last week. We regard such inquiries as a serious transgression upon the complete division between church and state, which is one of the important foundations of our democracy.

You are no doubt a church man. We ask that you inquire of yourself with what feelings you would view an attempt to subpoena the minutes of your Synod, Consistory, Presbytery or Diocese, or the public presentation before television of one-sided evidence imputing departure in affairs concerning your church from the principles upon which your church professes to conduct its business.

We earnestly bespeak your individual consideration of these issues so that we may convey your views to other members of our Religious Society. Your reply should be addressed to anyone of us at Room 306, 1201 Chestnut Street, Philadelphia 7, Pennsylvania. We are releasing this communication to the press at the time it will reach your hands because

we earnestly believe that the issues raised by the conduct of this hearing are of grave significance to democracy.

Very truly yours,

ANNA BRINTON
C. REED CARY
ELIZABETH SCATTERGOOD
CHALMERS
CHARLES J. DARLINGTON

WILLIAM EVES, 3RD
CLARENCE E. PICKETT
HOWARD G. TAYLOR, JR.
JAMES F. WALKER
D. ROBERT YARNALL

Each of the above signed the communication as an individual. Their relationship to Philadelphia Yearly Meeting of the Religious Society of Friends is as follows: Anna Brinton, clerk of the Yearly Meeting on Worship and Ministry; C. Reed Cary, member of the Representative Meeting; Elizabeth S. Chalmers, retiring chairman, Women's Problems Group; Charles J. Darlington, clerk of the Yearly Meeting; William Eves, 3rd, treasurer of the Yearly Meeting and general secretary of the Central Bureau; Clarence E. Pickett, executive secretary emeritus of the American Friends Service Committee; Howard G. Taylor, Jr., associate secretary of the Central Bureau and secretary of the Representative Meeting; James F. Walker, clerk of the Representative Meeting; D. Robert Yarnall, member of the Representative Meeting and past clerk of Philadelphia Yearly Meeting (Arch Street).

Internationally Speaking

(Continued from page 490)

quacy of Civil Defense. For instance, if 175 large H-bombs had really been launched, is there any reason to believe that the Director of Civil Defense would be available to use the power intended for him?

Exercises that can prepare people and communities to cope with disasters are useful. They are probably more effective in proportion as they develop individual and community responsibility and tend to become increasingly less effective as they increasingly emphasize the highly centralized control that is likely to be destroyed in case of real attack.

The real value, however, of Civil Defense exercises should lie in the evidence they give of the importance of what may be called "diplomatic defense," the persistent striving for international relations and arrangements that reduce the danger of war and develop means of settling disputes peacefully. Civil Defense programs might be justified as supplements to diplomatic defense, but they are not and cannot be a substitute for diplomatic defense.

Walter Van Kirk

Walter W. Van Kirk, who died suddenly on July 6 at Wellesley Island, New York, had been since 1925 director of the Department of International Affairs of the National Council and of the corresponding department in the Federal Council of Churches. A Methodist, Dr. Van Kirk was vigorously interested in many matters

of concern to Friends. He opposed peacetime conscription, and diplomacy that exaggerated the threat of force. He worked for disarmament, international cooperation through the United Nations, and foreign aid that helped people. He was a prime mover in the recent exchange of visits between church leaders of the United States and the Soviet Union. The series of conferences on a just and durable peace held by the Federal Council of Churches, with Dr. Van Kirk as one of the moving spirits, did much to develop interest in the idea of the sort of international organization necessary if the nations are to avoid war. Dr. Van Kirk was enthusiastic and prodigiously hard-working. He continued throughout his life to grow in grasp of the problems with which he was working. He was warm-hearted and affectionate. He is greatly missed.

July 23, 1956

RICHARD R. WOOD

God and Country Award for Quaker Scouts

THREE Boy Scouts, all members of Providence Monthly Meeting, Media, Pa., were presented with the God and Country Award for Quaker Scouts in a special ceremony following meeting for worship on July 1, 1956. John R. Miele, an Eagle Scout in Explorer Post No. 195, Middletown, Pa., Robin F. Engle and Frederick W. Echelmeyer, Jr., Life Scouts in Troop No. 1, Middletown, were each handed the award medal by Haines Turner, clerk of Providence Monthly Meeting, and a letter of congratulation from Clarence E. Pickett, chairman of Friends General Conference.

These three boys are the first Quaker Scouts to receive this award since it was approved by the National Council, Boy Scouts of America, about two years ago. God and Country Awards have been available to boys in other churches, such as Catholic, Protestant, Jewish, Mormon, etc. The requirements for Scouts adhering to the Religious Society of Friends have been modified so as to be meaningful to Friends, but they are generally similar to those for other churches.

The Program

Last fall, the Joint Religious Education Committee of Media and Providence Meetings offered a course entitled "Living Quakerism" to the junior and senior high classes in the First-day school. This course, based largely on the God and Country Award program, included lectures and discussions on the various required subjects, the Bible; Quaker history, beliefs, and organization; history of the local Meetings, etc. Several speakers met with the two classes jointly; for instance, three conscientious objectors told of their experiences during and after the last war. At other times the classes met separately with their teachers, Fred Echelmeyer for the seventh and eighth grades, and Dallas Brubaker and later Cyril Harvey for the ninth grade and above.

Social events were also part of the program. These included contacts with boys and girls of the same age groups from Lansdowne and Springfield Meetings, Pa. Following

games and supper on a Sunday evening, lively discussion were held on Quaker beliefs and practices, such as the testimony against gambling, which was ably led by Haines Turner.

In addition to the above program for all boys and girls in the classes, each candidate for the God and Country Award was required to undertake six service projects for the Meeting or the community during the year. Among these were packing clothing at the A.F.S.C. warehouse, helping in Putter Dam activities at either meeting house, serving table at Meeting suppers, ushering at meetings for worship or other events at the meeting house, helping with song books and collection at First-day school.

Following the recommended procedure, the Religious Education Committee, with the approval of the two Monthly Meetings, appointed two religious counselors, Robert F. Engle and David C. Elkinton, who consulted with each candidate personally, helped to provide resource material for study (such as the Quaker Handbook, *Faith and Practice*) and certified in his Service Record as each requirement was completed.

Evaluation

I believe it has meant much to all members of these two classes to study, learn, and try to live their Quaker faith. Members of the two Meetings have had a chance to see that the Twelfth Scout Law, "A Scout is reverent," can mean a great deal to a Boy Scout who is an active member of his Meeting sincerely trying to take his full share in its life. It has been helpful to have as teachers and counselors several fathers of Scouts, all of them active in their Meetings and also in the Troop activities.

Other Meetings, First-day schools, or individuals who are interested in further details should write to Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., for the folder listing the requirements for the God and Country Award for members (or attenders) of the Society of Friends.

DAVID C. ELKINTON

Friends and Their Friends

The Peace and Social Concerns Committee of Hartford Monthly Meeting, Conn., plans to assist Negroes in the greater Hartford area to find private housing. The A.F.S.C. has endorsed the plan to promote racial integration and will help find a staff person to carry out the plan during an 18-month period. Quaker programs in this field have been carried on in Syracuse, N. Y., and other cities.

Mappe der Menschlichkeit—a portfolio of humanity, is a poster displayed in post offices, stations, and schools in Austria. A Vienna Friend, Alois Jalkotzy, has worked on this project for more than six years. It represents his concern to "see the good in others, hear the good from others, and write about the good to others."

Richard R. Wood has recently been elected a manager of Haverford College.

The 1956 American Friends Conference on Race Relations will bring together Quakers from many parts of the United States over the Labor Day week end on the campus of Wilmington College in Wilmington, Ohio. The conference has been called by a group representing Friends in the South and in the border states who have in recent months come face to face with opportunities and problems in the field of human relations. In the conference call the group states: "Friends believe that, as all men are children of God, all are equally precious in His sight. . . . Friends have sought to make themselves channels through which the power of Divine Love might be demonstrated, and to establish some common ground on which antagonists could meet to seek a basis for reconciliation. We believe that at this time Friends are called to similar service in the field of race relations."

Bertram and Irene Pickard had to give up their trip to New England due to the fact that Irene recently broke her wrist. They are going to stay in Swarthmore, Pa., until they sail for Europe on the *Nieuw Amsterdam* on August 13.

Bertram and Irene have had a busy year in America. They spent the fall term at Pendle Hill, where Bertram gave a series of 10 lectures on international organization. Irene Pickard has taken part in a number of meetings in connection with group relation and religion and psychology. She gave the opening address at the Friends Conference on Religion and Psychology and participated in one of the study groups at the Friends General Conference at Cape May. Bertram Pickard has been working on two essays, the first of which, on non-governmental organizations, was commissioned by the Carnegie Endowment for International Peace and is to come out in the fall.

Bertram and Irene Pickard have appreciated their renewed contact with their many friends in the United States. They will now settle in England, which they left 30 years ago for Geneva, Switzerland. On September 17, Bertram Pickard will begin his part-time work at Friends House, London, as secretary of the Friends East-West Relations Committee.

Friends in several areas in or adjacent to Philadelphia held special meetings at the time of the nation-wide civil defense alert on the afternoon of July 20. A group gathered in a period of quiet thought in the Institute Room at 20 South 12th Street, and a group of workers in offices at 1515 Cherry Street held a brief meeting for worship. Forty attended a meeting at Lansdowne Meeting, Pa., announcements of which had been given front-page publicity in two local newspapers. No doubt there were other meetings.

A letter signed by Henry J. Cadbury, chairman of the American Friends Service Committee, appeared in the *Evening Bulletin* for July 19. While "recognizing the value of realistic disaster-relief measures and the genuine concern of those who work for civil defense," the letter said, "we call attention to the dangers, spiritual and otherwise, which we see in the current demonstration." Civil defense, it was stated, "creates

illusions both of security and insecurity. . . . Drills that at best can promote only the most limited protection in a future war tend today to produce in some persons anxieties and unhealthy psychological tensions, especially among young children. In others, a false sense of security is created. . . ."

The Fourth Triennial Conference of Evangelical Friends concluded at Denver, Colo., on July 15. The conference accepted a constitution creating a permanent organization, to be known as the Association of Evangelical Friends.

Kansas Yearly Meeting had 102 representatives at the conference; Nebraska Yearly Meeting, 84; and Oregon Yearly Meeting, 52. In all, 12 Yearly Meetings were represented, 17 states, and three foreign countries, with a total registration of 307.

The purpose of the new organization is to provide fellowship and inspiration among those of like faith, to make articulate the united voice of Evangelical Friends in all matters pertaining to doctrine and life, to provide a means of association and interchange of concerns and cooperative promotion of Evangelical Friends in the areas of missions, evangelism, Christian education, publicity, youth work, relief, and peace.

The Association approved a statement of faith coinciding with that of the Richmond Declaration of Faith of 1887.

On the proposed agenda for the future are the writing of books, brochures, Friends church history and doctrines showing a consistent stream of Evangelical Friends' work, and the publishing of an Evangelical Friends paper.

The Greater Philadelphia Branch of the American Civil Liberties Union is urging as many as possible to see the film "Storm Center," starring Bette Davis. The film, which opened at the Midtown Theater, Philadelphia, on August 2, "pulls no punches about the horrible and dramatic consequences of interference with freedom."

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Could the inclosed lines of thankfulness be put in the FRIENDS JOURNAL? The author, Patience Paschall, is a member of West Chester High Street Meeting, and her poem was read before them on July 15. The poem was also read at the Friends Meeting of the Seattle, Washington, group on June 17.

Prayer of Thanks for Restored Health

By PATIENCE L. PASCHALL

Simple things seem strangely rare,
Bird song, brook song, wind in hair.
Every food so good, so right,
Seems a miracle of delight.
Thank you, God, who let me learn
The poignant sweetness of return.
May all who tread the path of pain
As joyously come back again!
West Chester, Pa.

MARY A. SHARPLESS

For those who take Civil Defense drills as something more than "just a big joke," a sense of fear is struck in the human heart, fear that is intended to put us on guard against the enemy, communism. . . . Does the built-up fear of enemy attack from constant C.D. training and drills inspire the relaxation of international tension which most are agreed we must have before realistic steps to peace and universal disarmament can be taken? Do we really think that Civil Defense will save our society and way of life when the new missiles will travel 15,000 miles an hour and carry thermonuclear warheads equivalent to tens of millions of tons of T.N.T. to say nothing of the radioactive fall-out which would make lifeless thousands of square miles? Does our Civil Defense activity provide us with a "Magenot line" kind of security which in a real emergency couldn't defend; but which, in the meantime, gives us an illusory faith in the military answer to the world's ills?

When will men of vision have the courage to challenge the false premises of which Civil Defense is such a striking symbol, and which constitute the real threat not only to our way of life, but to life itself?

Fallsington, Pa.

KENT R. LARRABEE

A concern has arisen that the *leitmotiv* of the 1956 Friends General Conference (see FRIENDS JOURNAL for July 21, 1956) should not become a *cause célèbre*! What was George Walton's error in locating the birthplace of Clarence Pickett was correctly identified at the Conference but not in the JOURNAL.

On the first page of the preface to his autobiography, *For More Than Bread* (Little, Brown and Co., 1953) it is stated: "I was born in a little Quaker colony eighty miles south of Chicago." That was at Cissna Park, near Watseka, the county seat for Iroquois County in Illinois. The confusion resulted from the following: "I have no memory of childhood life in Illinois . . . (in 1887). Our home was re-established in the central part of Kansas, in another Quaker colony." There it is—a babe born in Illinois, but a youth grown up in Kansas. The clue as to how Iowa got into the picture is that Clarence Pickett attended Penn College in that state.

As to Douglas Steere, Alexander Purdy, and E. Luther Cunningham, I believe they were correctly identified.

RICHMOND P. MILLER

Coming Events

AUGUST

3 to 7—Germany Yearly Meeting at Bad Pyrmont, Germany.

4—Concord Quarterly Meeting at Middletown, Pa., 10:30 a.m.

4—London Grove Forum, London Grove Meeting House, London Grove, Pa., 8 p.m.: F.O.R. film, "Walk to Freedom." The discussion following the film will be led by Charles Walker, regional secretary of the Fellowship of Reconciliation. All are welcome.

5—Kennett Monthly Meeting, Pa., is initiating an annual homecoming day. The first one is to be held on August 5. Regular meeting for worship will be held at 11 a.m. at the Kennett Square Meeting House, Pa. At 2:30 p.m. John Hobart will speak in Old Kennett Meeting on the importance of early Quakerism for our Society.

5—Annual C.O. Reunion of World War I at Men-O-Lan, near Finland, Pa., three miles west of Quakertown, Pa. World War I objectors and their families cordially invited. The reunion begins at 9 a.m. with devotions; at 10 and 10:45 a.m., messages will be given by Isaac Baer, Washington, D. C., and Harry Brubaker. Dinner on the ground at 11:45 a.m. At 2 p.m., remarks by Men Who Were Called C.O.'s. Reservations for dinner and overnight through Cleason Forry, Broadway, Hanover, Pa.; Norman Derstine, Souderston, Pa.; D. D. Derstine, Telford, Pa.; R. S. Stauffer, Milford Square, Pa.

5—Meeting for worship at Huntington Meeting House, Latimore Township, Adams County, York Springs, R.D. 2, Pa., 3 p.m.

8—Annual Camp Onas Supper, 5 to 8 p.m. Adults \$1.25; children 12 and under, 75 cents. The supper is for the benefit of the new swimming pool, which will be open for supper guests from 5 to 6 p.m. for a nominal fee. Camp Onas is at Chain Bridge on Route 232 between Penn's Park and Richboro in Bucks County Pa. Reservations by calling Wycombe 3517.

9—Abington Quarterly Meeting in the Quakertown Meeting House, Pa. (just off Route 309), 4 p.m. There will be no evening session in order to make it possible for families to attend as a unit. Meeting on Worship and Ministry will meet at 3 p.m. Mildred M. Gordon, chairman of the survey of the Social Service Committee will speak on the study of the care of aging Friends.

11—Burlington Quarterly Meeting at Mansfield, N. J., 3:30 p.m. Meeting on Worship and Ministry, 2:30 p.m. All interested Friends are encouraged to attend this session. 6 p.m., supper (bring own picnic supper; dessert and beverage will be served by the Meeting).

11 to 14—North Carolina Yearly Meeting at Cedar Grove, Woodland, N. C. Select Meeting on Friday, August 10, 2:30 p.m. Visitors expecting to attend, please notify David H. Brown, clerk, Woodland, N. C., or Walter J. Brown, George, N. C. All concerned Friends will receive a warm welcome.

14 to 19—Pacific Yearly Meeting and Pacific Coast Association at Y.M.C.A. Camp near La Honda, Calif.

18—Caln Quarterly Meeting at East Caln, Pa., on Kings Highway, 4 p.m.

18—Salem Quarterly Meeting at the Lynn, Mass., Friends Center, 20 Phillips Ave. 10 a.m., Ministry and Counsel; 11 a.m., meeting for worship; 12:30 p.m., luncheon provided by Lynn Friends; 2 p.m., Quarterly Meeting for Business.

19—Meeting for worship at the Old Quaker Meeting House in North Pembroke, Mass., 3:30 p.m., followed by a social gathering. The meeting house is on Route 3 about 30 miles south of Boston, at the junction with Route 139.

Coming: The Annual Labor Day Week-End Retreat under the direction of Gilbert Kilpack will be held at Pendle Hill, Wallingford, Pa., from August 31 to September 2. Total cost, \$15. There will be two periods of corporate worship each day, times for instruction and individual reading and meditation. Registration now open.

BIRTHS

OWEN—On June 2, to Lawrence B. and Julia P. Owen of Woodstown, N. J., a daughter named MARCIA JEANNE OWEN. She is the first grandchild of Elizabeth Buzby Owen and the great-granddaughter of Anna C. Buzby. Her father, grandmother, and great-grandmother are members of Woodstown Monthly Meeting, N. J.

SADLER—On July 19, to Loren G. and Joanna Bucknell Sadler of Stevens, Pa., a son named LYNDON GAGE SADLER. His parents are members of Lancaster Monthly Meeting, Lancaster, Pa.

SMITH—On July 9, to Warren and Mae Smith of Lemont, Pa., a son named SELDEN WAYNE SMITH. His parents are members of State College Meeting, Pa.

THRON—On July 17, to Wolfgang J. and Ann L. Thron of Boulder, Colo., a daughter, their second child, named PENELOPE HELEN THRON. Her parents are members of the St. Louis and Boulder, Colo., Monthly Meetings; she is a birthright member of both Meetings.

TODD—On July 15, to Edward and Louise Todd of Media, Pa., a daughter named LINNEA LOUISE TODD. Her mother and maternal grandparents are members of Lansdowne, Pa., Monthly Meeting.

MARRIAGES

HEAD-HAYES—On July 15, in High Street Meeting House, West Chester, Pa., KATHRYN LOUISE HAYES, daughter of W. Waldo Head and Edith M. Hayes of West Chester, Pa., and JAMES LINCOLN HEAD, son of Mrs. Neil C. Head of Peterborough, N. H., and the late Mr. Head. Both bride and groom are graduates of Swarthmore College, Pa. James Head is also a graduate of Wharton School of the University of Pennsylvania.

SHERWOOD-BRYDEN—On June 30, in Woodstown Friends Meeting House, N. J., AGNES BRYDEN of Woodstown, N. J., and ISAAC SHERWOOD of Magnolia, N. J. They will make their home in the former Beal farm near Friesburg, N. J. Isaac Sherwood is a member of Haddonfield Monthly Meeting, N. J.

DEATHS

EVANS—Suddenly, on July 23, ANNA S. W. EVANS, wife of Charles Evans, of Riverton, N. J., in her 83rd year. She was a member of Vestfield Monthly Meeting, N. J.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 7th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

FAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Werner Nuhn, Clerk, 420 West 8th.

LA JOLLA—Meeting for worship, 11 a.m., Elme and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 1 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street, Telephone BE 7110.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-8883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

PAWLING—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 26.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Clerk, JE 1-4984.

KINCAID—On July 10, suddenly, JOSEPH ADDISON KINCAID, aged 46 years. He was the clerk of the New Orleans Friends Meeting; a member of the Regional Committee of the Austin office of the American Friends Service Committee, and had been active in the organization and support of the New Orleans Meeting, A.F.S.C. activities, Friends Southwest Conference, and the general growth of Quakerism in that area over the last eight years. He is survived by his wife, Jean Dankert Kincaid, and three children, Joseph Blair, James Keith, and Marion Jean.

MOON—On June 21, at Woodbourne Homestead, Langhorne, Bucks County, Pa., CHARLES HENRY MOON, aged 89 years. He is survived by two daughters, Marion Moon Hazard and Sarah Moon Otis, and two grandchildren, Charles D. Hazard and Marie Louise Hazard. Charles Henry Moon, a Primitive Friend, who recently joined Fallsington Friends Meeting, Pa., was a lifelong example of sincerity and piety. His death marks the closing of an era of old-time simplicity. A memorial service was held at Fallsington Friends Meeting on June 24.

WOOD—On July 21, at Mount Kisco, N. Y., L. HOLLINGSWORTH WOOD, husband of Martha Speakman Wood, father of James Wood, and grandfather of Emily Morris Wood and Stephen Hollingsworth Wood. He was a life long member of Croton Valley Meeting, N. Y.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m., unless otherwise noted.

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STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

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HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

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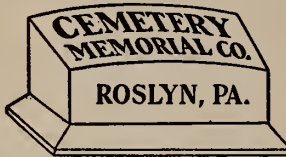
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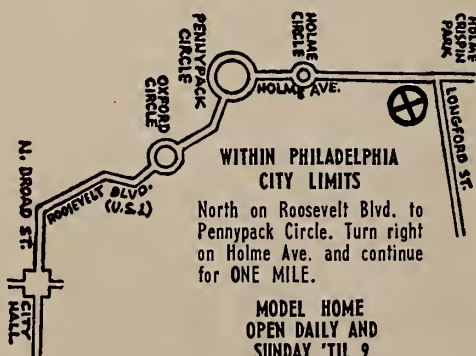
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

AUGUST 11, 1956

NUMBER 32

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. *by Rosemary N. Elliott*

Letter from Japan. . . *by Bruce L. Pearson*

A Mosaic of Sound—Letters to the Editor

*T*RUTH is within our-
selves; it takes no rise
From outward things, what-
e'er you may believe.
There is an inmost center in
us all,
Where truth abides in full-
ness.

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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

Southern Africa Yearly Meeting

THE Yearly Meeting of the Society of Friends in Southern Africa was held in Adams College, Natal, from June 30 to July 3, 1956. An average of 30 Friends attended, and every Monthly Meeting was represented. The agenda was full, but with the excellent direction of our clerk, Frank Harris, we discussed all items to a satisfactory conclusion. Our extreme busyness made us feel we were lacking something of the spiritual side of Yearly Meeting.

Our first meeting for worship brought us very close to London Yearly Meeting when part of the Epistle was read, and we felt ourselves strengthened by the theme London Yearly Meeting expressed about "caring." This was echoed throughout our Yearly Meeting.

The reports of Monthly Meeting clerks reflected the change in the organization of our Society in Southern Africa. We have been vastly decentralized, and Monthly Meetings are increasingly aware of their new responsibilities. In every report strong emphasis was placed on the value of visiting Friends, most notably Dorothy and Douglas Steere, Maud and Russell Brayshaw, St. John Catchpool, and Lettice Jowitt.

The Meetings vary considerably in the amount they undertake. In the Union, Natal is perhaps the most active, having in its care preschool groups for non-European children and an infant feeding scheme, to say nothing of the Publicity Committee which has done remarkable work in Durban. Cape Western and Transvaal Monthly Meetings have not undertaken any specific work, although individual members do much amongst non-European groups. Cape Eastern Monthly Meeting, with the smallest membership of 22 members, has undertaken to help in a small way a non-European clinic and an African crèche. This has had a remarkable effect in drawing members together and strengthening them. The most significant hope in our Yearly Meeting is the Central African Monthly Meeting. Its members hope to have land allotted to them this year for a meeting house and Quaker centre. Their activities, both in Salisbury and Bulawayo, include multiracial discussion groups, which have been of great help to those attending them. We were able to discuss the possibility of a Quaker school for all races in Southern Rhodesia, and we hope to hear more of this.

The total membership is 217. Since the reorganization of the Society, it is found increasingly difficult to circulate information, and in this connection it is hoped our *South African Quaker* will undertake to print more news from different Meetings and from the various overseas correspondents. Friends commented on the high spiritual value of the JOURNAL.

During the year, Friends have been deeply exercised by the new military service bill before Parliament. Natal and Cape Western Meetings have enlisted the support of their respective Members of Parliament. Audrey Hoole of Cape Western Monthly Meeting has been officially appointed by Yearly Meeting to represent the Society as may be necessary. Our main concern is the lack of provision for conscientious

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Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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PHILADELPHIA, AUGUST 11, 1956

VOL. 2—No. 32

Necessary But Not Sufficient

By W. TAYLOR THOM, JR.

THE Quaker testimony against war is as old as the Religious Society of Friends. But, though necessary, it is also insufficient. The tensions mounting throughout the world demonstrate the stark fact that merely being "against war" will not, of itself, avert a third world conflict.

The reason for the inadequacy of this past Quaker testimony becomes clear when one considers carefully the content of the two great commandments. The love of one's neighbor is necessary, and the devotion of one's heart and soul and strength to God's service is necessary. But these are not enough. The mind, also, must be dedicated to the service of God and man. And on this basis (of heart and soul *and* mind and hand) the prevention of war does become possible.

There are at least four principal causes of war: (1) the accelerating growth of human populations; (2) the relative (and usually actual) shrinkage of the natural-resource bases upon which local populations depend for their living; (3) the lack of competent *international* government, court facilities, and police protection in our present anarchic world; and (4) the general human tendency to suspect, dislike, and even hate people we do not know. Let us consider these phases of the central problem in turn.

The World Population Problem

The world at present has a population of about 2,700,000,000 people. By 1980 the United Nations experts expect that there will be about 4,500,000,000 people. Fifty years from now, even at a reduced rate of human increase, the world population (barring catastrophe meanwhile) can be expected to have grown to more than 6,000,000,000; and by the year 2256, normal increase will have brought it to over 55,000,000,000 people. Obviously, the world cannot be so quickly prepared to support so many people. We are therefore forced to look forward either to a destruction of population by pestilence, by famine, or by war (or by all three), or to a change of those basic traditions and mores which lead to

the birth of more children than either the parents or the world can support.

The Insufficiency of Natural Resources

A growing scarcity of essential resources relative to the size of an increasing population necessarily leads to famine or disease or war. China provides an example, where population pressure upon inadequate resources has finally led to political and social explosion. In other countries, also, population pressures on available agricultural resources are building up so rapidly that newly established governments can hardly hope to stay in power unless public attention is diverted from unsatisfactory conditions on the home front by embarkation upon a "popular" foreign war.

Science plus wise international action can remedy this kind of situation, but not as long as birth rates produce children so rapidly that these children cannot be fed, clothed, or sheltered.

The Problem of International Lawlessness

The present nations and peoples cannot expect relief from international lawlessness and war through their individual action, or by the action of confederations of nations, or by the action of the U.N. The U.N. still lacks the legislative, judicial, executive, and police organizations needed for the establishment and enforcement of law, order, and justice. The road to peace here lies through a voluntary constitutional federation of the people already experienced in self-government (regardless of race), coupled with the transformation of colonies (not now capable of self-government) into "territories" being readied both for self-government and for admission to the federation as full-fledged, self-governing member-nations. Such a Federation of the Free, even today, would be so large, so strong, and so adequately supplied with essential resources that it could give non-military enforcement to the U.N.'s judgments as to what is right and reasonable, pending the time when the several natural regional federations expectable within the U.N. have evolved to a point where genuine self-government can be established on a global basis.

The Problem of the "Hated Foreigner"

It is impossible for people to dislike the great majority of other people (regardless of race) if they really

W. Taylor Thom, Jr., is a member of Princeton Meeting, N. J. The above article has been discussed by members of the Peace Committee of Princeton Meeting, who have given it their endorsement.

knew them, for most human individuals are kindly, sympathetic, sincere, and helpful. It is, however, easy to hate strangers and to believe evil tales about peoples we do not know. It is in this direction that the Religious Society of Friends can continue to make its principal contribution. But in so doing we of the Society should also realize that this ministry of reconciliation, though

necessary and important, is *not* sufficient by itself. We should, therefore, in company with all other disciples of Christ, go forward with *all* of the practical steps needed for the establishment of a real, just, and lasting peace on earth, thereby giving effect to Christ's command to "preach the Kingdom of God and to heal the sick."

A Mosaic of Sound

NO name can be signed to this article, for it is written by many people who of necessity will have to remain nameless. Like a mosaic it is a pattern made of many small stones, of themselves perhaps inconspicuous but together possessing design, color, continuity, and purpose. It is, if you will, a picture. Yet this mosaic is to be heard rather than seen; it is made of sound rather than stones, the sound of Friends' voices heard in large groups and small during Friends General Conference at Cape May, N. J., in late June. They speak out of earnest seeking. Each one is a facet of something bigger than itself, and together they make a way of life. Listen:

"Caring matters most." If we care, there are no limits to the love and unity we may experience.

My prayer is that we will set our sights high, hope for participation, an openness, so that we will be led much farther, even where we might almost be afraid to go. Spirit of Christ, guide us, teach us.

God's truth is in the Center; so also is the human being.

If we leave ourselves open and of our free will seek passionately for the love and assistance of Almighty God, then we leave ourselves open to be God's instrument. Let's look forward to a unity of our personal will with the love of God. Let us seek for God's will for us and His loving correction.

Our prayer is that we could somehow catch the depth, the beauty, the warmth of God's way. What a world this could be if we would catch the spirit of reconciliation and forgiveness!

Before we can grow in love and unity, we must look inwards. We just have to clear out the rubbish before we can help others. Then perhaps we can spread out further and take in others to the whole of God's world.

If we see there is another way of facing disease, annihilation, these terrors of the modern mind; if we know that love as selfless, disciplined action is alone able to cast out the fears of mankind, then fear does disappear, transformed by the overflowing of love, the incoming tide. And this is not accomplished by a retreat from life but by a commitment to having a share in the well-being of mankind.

Openness is not all. Many Friends who are constantly seeking have a sense of deadness. They grasp hold of isolated biblical passages, a poetic excerpt, a phrase of music. Yet the hunt goes on for a truly compelling experience. In the lifelong battle between the Holy Spirit and egocentricity, some of these unimportant things, tried experimentally, may play an extremely important part in giving us a fresh sense of the Godhead. Maybe the channels where we look for God are too narrow and too worn. We want to be so sure of Him we can afford to be loving and generous to other people.

The spark is in me. What I have may flame up and give joy and inspiration to others.

We are learning more and more about physical laws, but we are still babes in the wood about spiritual power.

There is a supercharged battery somewhere into which we can plug our lives, and we know it. Why do we go on seeking? We cannot help ourselves. We are drawn, carried on, raised. Despite our imperfections, our willful turning away, we are drawn. In this thought is the thrilling realization that there is a Force beyond ourselves, one with which we may be instruments to share with others.

In His own time God reaches each one. Sometimes it takes a long time for the seed to soften in the earth. We have to have faith that God works in His own times.

Because prayer is a relationship, a response, it has great variety. It goes through stages, levels of relationship to God. Where reality is, truth is; and where truth is, God is.

Doing things to the greater glory of God is perhaps trying to move away from unawareness, insensitivity.

The important thing is rededication.

We are not Christians if we follow the teachings of Jesus only when it is convenient or comfortable to us.

Remove the mote from thy own eye.

If we blame the meeting for the paucity of its return, then it is our fault. We are the meeting, and what the meeting lacks we lack. We are the Society of Friends.

God of all nations, lead our unworthy feet in the ways of peace and brotherhood. Amen.

The Christian Approach to the World Religions—Part II

By DOUGLAS V. STEERE

(2) *What are the principal alternative ways in which Christianity may approach the other world religions?*

Now there are four commonly accepted views of the Christian approach to these great world religions. The first is extermination. The second is syncretism, or blending. The third is coexistence, with no attempt to influence each other. The fourth, and the one which I will attempt to put the case for, is *mutual irradiation*, which I want frankly to confess is based in my faith in a premise of fulfillment: namely, that Jesus Christ will not exterminate or be exterminated by being most intimately exposed to the other world religions, but that if he is what I believe him to be, he will polarize them; he will raise up that which is of God in these existing world religions, and there is much of God to be found; and he will judge down that which is degenerate and evil in them precisely as he is in the constant course of doing inside the Christian religion itself, and in your heart and in mine.

Because of my faith in this premise of Jesus Christ as a fulfillment of the great world religions, I am willing to trust this way of mutual irradiation to the full, confident that although I know it will profoundly change the form of the Christian corpus that I am used to, it will not on that account in any way tarnish the drawing power of Christ, but will in fact release it for its transforming and healing work within these other world religions, cultures, and societies.

Presuppositions

Now back of the rejection of the first three positions of extermination, of blending or syncretism, of coexistence, and the advocacy of this fourth position of mutual irradiation, there are some further presuppositions that need to be set forth. The first of these is that God has been playing on the hearts of men from the very beginning, and that He has never left Himself without a witness in any age or region of the world. Howard Elkinton used to love to tell of the Benedictine abbot who gave a word of counsel to some young monks who were bound for the mission field in the Far East. He told the brothers never to forget that before they got there, God had long been at work in the hearts of these people; that He would be at work while they were there; and that after they were gone, He would continue His work in the souls of these people. This is called by theologians a theory of *general revelation*. Second, what we call religion is both a human and a social phenomenon. It is *man's* response to the initiative of God, and it is stamped with both the greatness and the frailty of men. Since these religions are human responses to God, it is not surprising that the great and enduring ones are all marked by similar phases such as ritualism, monasticism, theological and philosophical intellectualism, prophetic ethical reformism, mysticism, and

legalism, for these are varying human emphases about things that are terribly important and precious to them. Third, if this presupposition is correct that each of these world religions is a human response to the initiative of God, that each witnesses both to God's initiative and to man's response, then the approach of extermination on the part of one religion to another is morally excluded. We have already seen that there are profound truths in each of these rival world religions that have come to men which it is the Christian's task first of all to understand, and second, to be open to learn from, and third, to speak to.

This does not imply, however, that these world religions are all equally adequate human responses to God, nor that they can be patched together into some form of nervous universalism as syncretism or blending suggests. One has only to see the way in which the cross has been drawn into the pantheon of African animistic fetishes as just another tool of magic, or to see how Jesus Christ is taken in as just one more in a Who's Who of Avatars in Hinduism, to see how syncretism may work. Nor does it imply that we must or can ever accept a hygienic coexistence as the final goal. Coexistence may be better than a war of extermination; but coexistence is not peace: real peace is a condition of vital interaction. In the relation of Christianity to the world religions, it can be nothing short of mutual irradiation.

(3) *Are there concrete examples of effective mutual irradiation?*

C. F. Andrews

Let me try to give you a few examples of what I mean by mutual irradiation. When C. F. Andrews after a brilliant career at Cambridge went to India as an Anglican missionary, he was so firm a high Church sacramentarian that he rejected any gesture toward taking communion with other Christians who were not Anglicans. The story of his life as he came to love and be loved by Indians like Tagore and Gandhi and the Christian Sadhu Sundar Singh is the story of the unbuckling of first the institutional and then the theological armor by which he had assumed he was protecting Jesus Christ. One thinks of the famous query: "Are you protecting the Lord, or is the Lord protecting you?" Yet step by step with this unbuckling, this relaxing of the Western garments in which he had clothed the Christ, there seemed to grow in C. F. Andrews an inner devotion to the vulnerable, unprotected Jesus Christ that a short while before his death could make it perfectly natural for him to write what was almost an autobiography and to entitle it *What I Owe to Christ*. And in the same way, it was as a Christian and not as a Hindu companion, that Gandhi could trust Andrews and call on him to read from the Gospels or to sing Gandhi's favorite Christian hymn "When I Survey the Wondrous Cross" or to go on some mission of mercy to Indians who were suffering from injustice on the other side of the globe.

William Ernest Hocking quotes a memorandum of a con-

Douglas V. Steere, professor of philosophy at Haverford College, gave the above address on June 23, 1956, at Friends General Conference, Cape May, N. J. Part I of the article appeared in our issue for August 4, 1956.

versation with C. F. Andrews: "I often think of what C. F. Andrews said on one occasion in answer to a crudely direct question of mine—whether he had been engaged in trying to convert Indians to Christianity. He looked at me with a glance in which I thought I detected an element of rebuke as well as of surprise, 'I always assume that they are Christians, and after I have talked with them for a while I sometimes see the light of Christ coming into their eyes.' . . .

"My first impulse was to ask by what right Andrews assumed that the Indians are already Christians, my later impulse is to ask by what right we are to assume that they are not. Is it to be assumed that Christ's presence in Asia has awaited the arrival of our ships and our Bibles? John's Gospel contradicts such an assumption."

Pastor Reichelt

On a Quaker mission to Scandinavia in 1937, I met in Norway a friend of Henry T. Hodgkin's named Pastor Reichelt. He had gathered there a hundred of his Norwegian friends for several days of religious retreat or conference in order to quicken their own religious lives and to tell them of his missionary work in China which they were making financially possible for him to carry on. After serving 25 years as a Christian, during which time he had studied Chinese Buddhism and its classics with such care that he knew them better than most Buddhist scholars, Reichelt had come to be respectful of their penetrating understanding of human psychology, of their grasp of and practice of the ways of meditation, of their profound and open acknowledgment of the role that human suffering plays in man's life, of their sensitivity to and responsibility for suffering among their non-human fellow creatures, and of their ethic of peace and conciliation. In the midst of all of this, he had met the Christ who focused and drew this into his ethic of universal compassion. He had found and been found by the Christ of the Chinese Road, who both was and was not the Christ of the Oslo or the Tromsø Street. And he longed above all to share with his Chinese Buddhist friends that Chinese Christ.

Pastor Reichelt proposed to establish a simple *hospiz* unlike the hundreds of existing Buddhist hostels. Here he hoped that some of the thousands of itinerant Buddhist monks might stop and rest in their journey in search of truth, and might under friendly and congenial auspices make their exploration of Christian truth. He wished also to have a Christian chapel in Chinese style and a library of Chinese translations of great Christian books. This, together with his own presence and availability for counsel and teaching when desired, he proposed to a group of his friends as a project to support, when the plan seemed too radical for the orthodox missionary societies of the Norwegian Lutheran Church to sustain. Twenty years before, Albert Schweitzer had turned to his friends in a similar way and for a similar reason. Pastor Reichelt is dead, but last year Dorothy and I visited this center which was established in 1932 outside Hong Kong, and in it dozens of Buddhist monks found what they had been seeking. In Reichelt's moving books some of the stories are told of Buddhists who found what Reichelt had found,

but who, like him, refused to exterminate the treasure of Buddhism but carried it with them into this new relationship to Christ.

John Van Ess

I once knew a great Christian statesman of Iraq, the late John Van Ess, who was deeply at home, after a lifetime, in the Islamic world. He knew the Sufi groups among the Muslims of Iraq who gave themselves to a life of great plainness and of prayer and who were deeply revered among their Islamic brethren. I never saw John Van Ess but what he did not affectionately attack and chide the Quakers for their malingering, their cowardice, their flat failure in the line of duty in not sending into the Islamic world some spiritual teams who would not only perform some physical or medical or social services, welcome as these would be, but who would share with Islam their inward experiences of prayer, their call to be guided by the Inward Teacher, their holding of the inward and the outward life together. No group, he insisted, would reach the sensitive Muslim more swiftly or irradiate his life with the spirit of Christ more certainly. And implied in this was his assumption that such a team would not be long in realizing how much they had to learn from these Sufi devotees of Allah, the one and only God.

Small Centers

Charles Malik, the Lebanese statesman, has more than once referred to his longing that a place of meeting, a small center, be established perhaps in Lebanon, where Muslims and Christians in the population are about equal in number. In such a center several scholars and men of inner life of both the Islamic and the Christian faiths might live together, exploring the common Semitic ground of each other's faith and learning to understand each other. What they discovered might be shared with many and over the long pull might far exceed in importance the ephemeral political structures on which so much treasure and talent are being lavished at present. This is again what I mean by a situation of mutual irradiation.

In the South of India near Kottayam, a great reconciling Christian spirit, K. K. Chandy, has established a small Christian ashram. It follows something of the model of the ancient Hindu community to which men and women withdrew in order to deepen and intensify their spiritual lives. In this ashram, a small company of unmarried and married Christians are living a communal life of great dedication. They carry on their daily life of prayer and worship, edit their monthly journal, look after about 40 homeless boys who have been sent to them from neighboring towns, and act as hosts to the Vinoba Bhave Bhodan movement's mobile village worker squad, who live in quarters of their own on the ashram premises and serve the needs of nearby villages. The members of this community are deeply committed to Christ themselves, but they lovingly serve those among them who are loyal Hindus, content to be bearers of Christ, whose life and power is able to work its way in the hearts of men. Bishop Theophilus of the Mar Thoma Church, who is deeply critical of the ghettolike existence which the congregations of the Christian church have too often tended to settle for in India,

was enthusiastic about this ashram. Because by its very character this ashram had acknowledged its debt to its Indian and Hindu past, he felt that it was able to speak in a costly but unmistakable language which the Indian people understood and would listen to. Here again is a situation of mutual irradiation.

(4) *What then must Friends do?*

I have chosen these examples of creative types of mutual irradiation first of all because I believe that they represent the cutting edge of the Christian approach to the great non-Christian religions in our day. Extermination was morally wrong and has failed, syncretism will hopelessly weaken both religions, and coexistence is at bottom both negative and unrealistic.

I have more than one reason for expecting that the indigenous Christian churches in India, Japan, China, and Southeastern Asia, to say nothing of Africa, now that they are taking over from foreigners the guidance of their churches, will return to their own cultural heritage with a new respect, and that the great world religions around them will feel the reality of a fresh approach to Christ that these indigenous Christian groups dare to make. As these indigenous Christian forces reach out for help in daring to risk this mutual irradiation, it is my hope that for their encouragement and guidance they may find in each of these great countries at least one center not unlike a small Pendle Hill where this process of mutual irradiation is being fearlessly carried on.

In India we are on the threshold of such an experiment at Hoshangabad. As always with us, it happens when the right people are moved from within by concern to undertake the work. With Marjorie Sykes going to guide this old Quaker property in the center of India, we shall have an English Quaker woman of great spiritual maturity who has literally given her life to India. She is now an Indian citizen. She was a close friend of Gandhi's and has been an active leader in these last years at the Gandhian center for basic education at Sevagram. She is also one who hungers for this mutual irradiation as few people I know. Gurdial Malik, a remarkable Indian Quaker Sadhu, with a deep love for the best of the Hindu tradition, is sure to add greatly to this company. It is my prayer that the same may happen in Japan, and in the Middle East, perhaps near Beirut. One day I hope that such a center may emerge in Southern Africa as well.

When we can people such centers with a small, semi-permanent staff of those whose lives are liberated for that service, and when we can be open for visitations of varying lengths from more and more of those who are fitted to share the best in our tradition and to learn of what is to be found in these windows to Hinduism, to Buddhism, and to Islam, God may use us uniquely, not alone for material service but for the deepest needs of the human heart.

Such an experience, however, has in it always a cost. It will not come cheaply. We cannot remain as we are. God is winnowing us and is not through with us yet. We shall have Quaker idols torn away that seem like God Himself. We shall have to give up religiosity for religion. Yet in it

all we shall be joyful and we shall be blessed. It has been said that in the West we are "shut up outside ourselves." God may have given us our brothers in these non-Christian religions in order that together we may enter into ourselves again to our indescribably satisfying refreshment.

Letter from Japan

JAPAN, deprived of United Nations membership and still at odds with many of her Asian neighbors, has been making some headway lately toward restoring her position in the family of nations.

After several years of negotiation Japan and the Philippines have at last reached agreement on reparations, and the way is now open to establish normal diplomatic ties and resume economic and cultural relations.

Efforts to settle the outstanding differences between Japan and South Korea have long since come to a standstill. Most Japanese, and even some Koreans living in Japan, are unashamedly awaiting the death of President Rhee in the hope that his demise may ease the situation, a hope which may not prove false.

Negotiations with the Soviet Union for a peace treaty likewise seem destined for a long pull. Although both countries demonstrated their ability to reach speedy settlement on the fisheries question, the peace treaty is not so pressing, and both sides are proceeding slowly and trying for all they can get. Russia would like to woo Japan away from its Western ties, and Japan is hoping for territorial concessions and commercial favors from Russia.

Japan would be happy to have commercial favors from Communist China as well, though present embargoes keep trade to a minimum. Individual Japanese differ in their optimism about the extent to which trade with mainland China could be expanded if the embargo were lifted; but when people speak of China, there is no question in their minds which China they mean. Nationalist China goes by the name "Taiwan."

The number of travelers between China and Japan is increasing. Scholars, scientists, Red Cross officials, and others are much more free to travel. The Red China Trade Fair, which was exhibited in Tokyo and Osaka, attracted crowds equaling almost half the population of each city and received widespread publicity throughout the country. The Chinese exhibited the products of their own heavy industries but also hinted broadly that they would be willing to buy Japanese-made heavy machinery—the precise item which heads the embargo list.

Removal of the embargo would not necessarily solve Japan's economic problems. China, along with all of Japan's prewar customers, is trying to build up its

own industries and does not expect to remain dependent on Japan long. But removal of the embargo would at least allow trade between Japan and China to find its natural level; and if that level were not high, no one could blame an embargo imposed by the United States.

Conflicting statements from Prime Minister Hatoyama and Foreign Minister Shigemitsu on the peace treaty negotiations with Russia have made interesting newspaper copy—as have Hatoyama's "trial balloons" on the revision of the war-renouncing clause of the Constitution. The Socialists, who favor retention of the peace Constitution, seized upon Hatoyama's remarks for all they were worth, so that the Prime Minister finally excused himself on the ground that his remarks had been misinterpreted in the press. He later apologized to the press corps for this statement.

But Hatoyama has in no way changed his determination to revise the Constitution. Conservatives who advocate Constitutional revision say that, to achieve real independence, it is necessary to replace an American-sponsored document with one which is inherently Japanese. Even disregarding conflicting "inside stories" as to whether the Constitution was dictated by MacArthur or was insisted upon by idealistic Japanese leaders, one somehow wonders how Japan can achieve independence by acceding to current American wishes for a rearmament program unhampered by its illegality.

The conservative group has a majority in the Diet, although it lacks the two thirds required to change the Constitution. The current strategy is to revise the electoral districts, which can be done with a simple majority, thus enabling the Conservatives to gain enough seats to put through a Constitutional revision. The Socialists can use delaying tactics to postpone some of the legislation leading to eventual Constitutional revision; but if the Conservatives can bring a matter to a vote, they always have the majority.

In the session just ended the Socialists managed to forestall passage of the bill to revise electoral districts. But their roughhouse methods on the Diet floor alienate many who would otherwise support them and, by noisily opposing a bill in its entirety, they miss opportunities to offer amendments which would modify the harshness of bills they oppose. This is exactly what happened with the bill to make members of education boards appointed instead of elected officials, which was passed in the closing-day chaos of the Diet.

All considered, there was surprising accord between Socialists and Conservatives when the antiprostitution bill was passed without a dissenting vote from either side. The bill outlaws organized prostitution but does not directly prohibit prostitution by individual solici-

tors, who will certainly increase in number as organized brothels close down. Ultimately the success of the law will depend on its administration and on public opinion.

On the economic side of life, the Japanese textile industry has been troubled by efforts in some American states to boycott Japanese-made goods, and the Japanese Federal Textile Workers Union has appealed to the A.F.L.-C.I.O. to help combat the boycott.

Among recent cultural highlights are an impressive and successful tour of the Don Cossack singers and a series of concerts by the Los Angeles Symphony Orchestra. The appearance of the Mei Lan-Fang Chinese opera troupe has aroused much interest and has to a certain extent opened cultural ties with Red China. Perhaps one of the most interesting events has been the presentation in Bunraku of "Madame Butterfly." For Bunraku, in which life-size dolls are skillfully manipulated to act out traditional stories, "Madame Butterfly" was a single break with tradition. Its success has led to plans for the presentation of "Hamlet."

BRUCE L. PEARSON

Southern Africa Yearly Meeting

(Continued from page 506)

objectors who object on moral or humanitarian grounds rather than religious. It is felt that the government is sympathetic, and the main omissions are due to oversight rather than policy.

The Publicity Committee has made a wonderful contribution to Yearly Meeting. As a Quaker body it has been the most active during the year. It publishes and designs posters, thought-provoking symbols, cards, Christmas cards, etc. Monthly Meetings have been asked to undertake distribution on a far larger and more active scale.

We had two noteworthy talks, one by Arnold Lloyd, Professor of Education at Maritzburg University, entitled "Some Suggestions about the Removal of Obstacles to Co-operation between Religious Groups in South Africa." The second was by Mr. Grant, Principal of Adams College, who outlined the difficulties in running the college with a hostile government in power.

We were fortunate to have the unexpected company of Frank and Mildred Loescher of Philadelphia Yearly Meeting with us. They commented helpfully on what they had seen. Frank Loescher made several suggestions for us to consider, adding that anything we undertake would get full support from Friends in the United States.

Perhaps the most heartening of all was a film of Wilgespruit Work Colony only a few miles from Johannesburg. This is not a Quaker concern, but young Friends go to work camps there, and the South Africa Fund supports it with a donation. It is unique in South Africa. People of all races can go there on work camps, eating, talking, and working together in complete freedom and equality. It does not seem possible that this can happen in South Africa at the present time.

ROSEMARY N. ELLIOTT

Books

ELBERT RUSSELL, *QUAKER*, an Autobiography. Edited by LIEUETTA RUSSELL and MARCIA RUSSELL GOBBEL. The Friendly Press, Jackson, Tenn. 376 pages. \$5.00

This recent addition to Quaker literature is warmly welcomed by Friends in general, and especially by former friends, students, and colleagues of Elbert Russell. Lieuetta Russell and Marcia Russell Gobbel have done a tremendous service in editing and publishing this work. It is a very complete story of Elbert Russell's life from his early boyhood in a modest Quaker home in the mountains of Tennessee, his later boyhood days in the home of his grandparents in Indiana, his struggle to get an education, and on through his years of continued study and teaching at Earlham College, Woolman School, Swarthmore College, and Duke University. In a natural and easy style he tells intimate details of family life and anecdotes of events and people which take the reader into his full confidence. One actually lives and travels with him all around the world.

His religious experience, beginning in his devout Quaker home in Tennessee and continuing in the home in Indiana, encountering the wave of evangelism which swept through the Middle West when he was a young man, then taking him into contact with more liberal thought when his studies took him to Chicago University and other higher institutions, gave Elbert Russell the background to become the great teacher and scholar that he proved to be. His story of the various movements in Quakerism, as he traveled about among Quakers of different groups, puts the picture in a perspective that is needed among all Friends and shows how his influence helped in bringing about the unity that is taking place in the Society today. We wish he might have lived to see the mergers that have recently taken place. His concern, however, was not only for unity among Friends. His active participation in the ecumenical movement from its very beginning is evidence of his concern for a still wider unity. He is the one who paved the way for Friends' participation in the World Council of Churches. His wide contacts with religious leaders of many denominations and his years in the Theological School of Duke University spread his influence far beyond the borders of Quakerdom.

The final chapter, "The Last Decade," written by his son, Josiah Russell, is an excellent summary of these last years, during which Elbert Russell continued to the end to contribute to the religious thought of our time.

A well-chosen collection of family photographs adds much interest to the book.

LOUISE K. CLEMENT

THE CUP OF FURY. By UPTON SINCLAIR. Channel Press, Inc., Great Neck, N. Y. 185 pages. \$3.00

Tomorrow, 175,000 men and women will fail to appear on their jobs because of what they drank last night. Three out of four college students are using alcoholic beverages. They are also reading the books of more than 40 literary stars whose lives ended in the misery of a perpetual binge

or self-destruction. Sinclair documents their life stories with all the old drama and fervor of *The Jungle* and of *Boston*. He shows further how the Communists use a weakness for alcohol to extract secrets of national safety from certain bourbonized citizens. The author is no authority on alcoholism, but to him it is really a disease. But what other disease do we advertise as a mark of social distinction? One out of nine social drinkers becomes a problem drinker. Yet who would turn a dog loose at a party if the dog was sure to bite one in nine guests? *The Cup of Fury* is not gospel or even a textbook, but it is a useful antidote for admirers and imitators of the lost generation.

WILLARD TOMLINSON

Friends and Their Friends

Friendship With an English Quaker, a booklet written by Julie Schlosser, a friend of the Friends in Berlin, has been published by Furche Verlag, Hamburg (1.80 D.M.). The author describes her various contacts with Corder Catchpool and testifies to his living Christian example.

Margaret Cloos and her husband, Dr. Ernst Cloos, chairman of the Geology Department of Johns Hopkins University, sailed from Montreal on June 1 for seven months in Europe. Margaret Cloos, a member of Baltimore Monthly Meeting, Stony Run, attended the Woodbrooke summer school near Birmingham, England.

The annual report of the New York City Friends Center at 144 East 20th Street shows that the Quaker Shop on 908 Madison Avenue, though not a year old, has already been of material help to the Friends Center. The Quaker Shop, established by Dallas Pratt and John Judkyn, is stocked with a choice collection of antiques and contemporary objects of European origin. All profits from the shop go to the Friends Center.

The Planning Committee for the 1957 Conference of All Friends in America met during the week of the Friends General Conference, Cape May, N. J. Similarly, the subcommittee on children at the conference worked on detailed plans which will involve young people of all ages. Herbert Nichols and Mary Hoxie Jones, co-chairmen of the Planning Committee, have sent notices of quotas available to Yearly Meetings and independent groups, and it is expected through the summer months that these Meetings will work out detailed plans of how members are to be assigned to the conference quota.

Included in the plans for the conference is a panel of Friends from various parts of the United States who will discuss "Growth and Evangelism" as it relates to Friends. Douglas V. Steere of Haverford College has accepted the responsibility of giving the opening address at the conference. Other speakers and discussion leaders are being recruited from many different parts of Quaker experience and thought.

After a period of work in Australia and New Zealand, where she had been a most welcome visitor, Lucy Burt is now making her headquarters at the Student Christian Movement, 2 Mission Road, Bangalore 2, South India. She writes of her work among the students, of her relationship with the Women's Fellowship of the Church of South India, and of the small Quaker meeting for worship convening once a month in the common room at the Vishranthi Nilayam, the Women's Fellowship.

Levinus Painter of New York Yearly Meeting will attend East Africa Yearly Meeting in August and visit Friends in Madagascar and Rhodesia.

Robert Cuba Jones was co-director for the Summer School at Roosevelt University, Mexico City. The objectives of the summer study were threefold, intensive work in Spanish; a detailed study of contemporary tendencies in Mexican literature; and an inquiry into Mexican culture, with emphasis on present-day trends and problems.

Henry J. Cadbury and Lydia Cadbury are sailing for Europe August 13 on the *Nieuw Amsterdam*. They will spend the autumn term at Woodbrooke, where Henry J. Cadbury will give a course of public lectures at the University of Birmingham (the Edward Cadbury lectures). Prior to their stay in England Henry J. Cadbury and Lydia Cadbury will spend a few weeks in Holland, Denmark, and Germany.

The new secretary of the Friends Spiritual Healing Fellowship, Queenie Dawe, has taken up her work in room 23 at Friends House, Euston Road, London, N.W. 1. This new location permits contacts with other committees as well as weekly group meetings and the giving of regular help to those under mental stress. There are now 40 prayer groups in Britain and several in other countries. Correspondence is increasing with Friends in North and South America, Australia, New Zealand, Africa, and the Continent of Europe. The address given in 1955 by Dr. Alfred Terrie on "Quakerism and Community Care" has been published as a pamphlet. This year's annual meeting address by Joseph Pickvance on "The Healing Ministry of George Fox" will be published shortly.

Camp Onas opened on June 23 with a full and lively set of campers. There will be four periods of two weeks each. Sixty-two per cent of those enrolled are from Friends' families. The staff of 18 are either Friends or have Friendly connections.

When the scheduled camping season closes on August 18, the facilities of Onas (including the swimming pool) are available for Meeting groups or other organizations. Several retreats, all-day committee meetings, First-day school picnics, and week-end conferences have enjoyed this Quaker Camp in Bucks County, Pa. Arrangements for use of the camp can be made with Elizabeth E. Parry, Rushland, Pa.

Charles Caldwell, a member of Swarthmore Monthly Meeting, Pa., is assistant city editor of the *Memphis Press Scimitar*. He also is the first mayor of the town of Olive Branch, Miss.

Cecil Hinshaw and his family will be living in Des Moines, Iowa, where Cecil has accepted an opening as peace education secretary for the A.F.S.C.

Richard Ellis of Edinburgh Meeting, who is professor of Child Life and Health in the University, spent the winter term in the Far East, lecturing in universities and medical centers under the auspices of the British Council and the Indonesian government. He has supplied the following note: "Visiting medical schools in Burma, Thailand, Indonesia, and Ceylon, I discussed with doctors, medical students, and nurses the child health problems peculiar to each country, and was able to see something of the hospital care of children and also the work of the maternity and child welfare services. Whilst malnutrition and yaws still present formidable problems, the preventive work being undertaken locally with the aid of UNICEF gives real ground for optimism."

The first major meeting of the World Council of Churches ever to be held in Eastern Europe convened at Matrahaza, near Budapest, Hungary, on July 28. Assemblies of the World Council are held every six years (Amsterdam, 1948; Evanston, 1954); in the interim the ongoing work of the world body, which includes 162 member churches in 47 countries, is carried on through the yearly meetings of the 90-member Central Committee, and secretariats in Geneva and New York.

Major discussions at the Central Committee meeting centered around "Proselytism and Religious Liberty" and "The Churches and the Building of a Responsible International Society." A major item of business was setting the exact date and place of the Third World Council Assembly to be held in 1960. The present Central Committee meetings continued until August 5.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

The editorial comments of April 7 on "Dual Membership" seemed to say that it is at least undesirable for a Meeting to permit a Friend to "hold membership not only in the Religious Society of Friends but also in another Christian church as well," for the reasons that for a member of the Society "this affiliation expresses the essence of his religious experience and conviction," and that membership in the Society "includes privileges as well as duties of a kind that entail a full and undivided commitment."

It would be good if consideration were given to an almost opposite set of propositions than those on which the reasoning of this editorial seems to be based, that the Society of

Friends is not "another Christian church"; in its main stream, at least, it is "a movement, not a sect"; it is different from churches in various ways, including the way that it defines church; if it stops being different from churches, it becomes salt that has lost its flavor. For a Friend the essence of his religious experience and conviction is expressed in his life and faith; his full and undivided commitment is to something more important than the privileges and duties of church membership. Therefore Friends might well put their main emphasis on faith and belief rather than on organization or membership in an organization, and it might follow that Friends would have little objection to dual memberships.

Spiceland, Ind.

H. STANTON BAILY

As a convinced Friend of several decades standing, H. M. Lippincott's shocking interpretation of "The American Way" (FRIENDS JOURNAL for July 28, 1956) caused me to check on the record.

The quotation from Rufus M. Jones, also of Haverford, ended without the final sentence.

C. E. Raven is the former vice chancellor of Cambridge, an office held in rotation.

The exact title of Rufus M. Jones' famous speech is "Are We Ready?"

Early Friends did not shun government. They ran the Commonwealth of Pennsylvania from its founding in 1682 till they withdrew and refused to stand for re-election in 1756.

The new *Book of Faith and Practice* approved by the consensus of the Yearly Meeting in 1955 shows that many of the group testimonies significant to the youth Horace M. Lippincott are still present: moderation and self-control, pp. 22 ff.; family visits, pp. 24-5; oaths, p. 24; moderation at marriages, p. 82; spirituous liquors, p. 33; games, lotteries, gambling and diversions, pp. 32-33; so at least these are not all gone."

A *Friends Hymnal* is for use in First-day schools and homes and conferences. Does H. M. Lippincott know anywhere where it is used in meeting for worship held according to the manner of Friends?

The Supreme Court of the United States to the contrary notwithstanding, some minority decisions are of "the essence of democracy."

Haverford, Pa.

GEORGE THOMAS

I have just read Horace Mather Lippincott's "The American Way" (FRIENDS JOURNAL, July 28). The urge to protest is a plea for a change in Friends business methods is as compelling as that which occasionally brings me to my feet in our small meeting. . . .

Voting is the refuge of men who have "learned to count out not to evaluate," and is possibly the only acceptable basis for decisions when the principle and possibility of divine guidance have been discarded. Where Friends meet, however, there are still many who feel that the only trustworthy source of guidance will still direct us, as it has directed responsive

men in all ages. For these believers, acceptance of voting in Friends business affairs is a clear testimony that we no longer believe in the existence of "that of God in every man" and in the possibility of man's actions being determined by God.

Diversity of opinion is tolerated in our world because it is recognized that the truth is frequently obscure. History affords enough cases of majority error, however, to permit one some scepticism about the merits of majority decisions. Friends' conduct of meetings for business rests on the belief that if all members of the group can set themselves aside and respond to the Inner Light, a sense of unanimity will develop as to the proper course of action. Where this does not develop, the burden of further search rests upon *all* members, not just upon those in the minority.

Unanimity is an indicator, but not a guarantee, that a firm basis for action has been reached. Lack of unanimity is an indicator, but not a guarantee, that such a basis has not been found. But whatever the possibilities of error, we should not abandon the principle that divine guidance is more sure than that of man, and is to be sought in settling mundane as well as spiritual questions.

Malvern, Pa.

JOHN B. HIBBARD

I have just finished rereading Horace Mather Lippincott's "The American Way" in your July 28 JOURNAL. . . . It has seemed to me in my reading of Friends' writings and in my experience of Preparative Meetings that the reasons for not taking a formal vote are (1) a majority of one opinion does not preclude the correctness of one or more minority opinions; (2) a meeting conducted in a loving spirit will allow for rightness of either or both majority and minority opinions; (3) by not pinning themselves down to a vote, whether a secret vote or a show of hands, the members "leave the way open" for a compromise or even an entirely new and different approach to their problem, an approach that may be more in God's way than a simple majority vote. A majority vote can just as effectively muzzle the minority as a unanimous "sense of the meeting" decision.

Nearly always I come away from Friends meetings with a sense of spiritual hope and a keen, intense desire to translate this hope into daily practice of my affairs. . . . It seems to me that rather than change Friends methods of conducting business to conform to practice in all other walks of life, it would be better to seek to conduct other-walks-of-life business in God's way.

Levittown, N. Y.

KATHLYN LEW

BIRTHS

CADBURY—On July 1, to Christopher J. and Mary C. Foster Cadbury, a daughter named VIVIAN CLAIRE CADBURY. She is a birthright associate member of 57th Street Meeting, Chicago, Ill.

DE HART—On June 17, to Robert T. and Clara S. De Hart of Wenonah, N. J., a son named JONATHAN ROSS DE HART. He is a birthright member of Woodbury Monthly Meeting, N. J.

SOLENBERGER—On July 22, to Robert Reeves and Anne Foulke Solenberger of Trumbauersville, Bucks County, Pa., a son named EDWIN REEVES SOLENBERGER. His mother and maternal grandparents, Thomas and Eliza Foulke, are members of Gwynedd

Meeting, Pa. His father and paternal grandmother, Edith Reeves Solenberger, are members of Lansdowne Meeting, Pa.

STABLER—On July 1, to John R. and Joanne Obrist Stabler, a daughter named HETTY SUZANNE STABLER. She is the fifth grandchild of C. Norman Stabler and Elizabeth Miller Stabler, fifth great grandchild of Mary Roberts Miller of Newtown Meeting, Pa., and twenty-second of Ida Palmer Stabler of Swarthmore Meeting, Pa.

WIXOM—On May 24, to Robert L. and Edith A. Wixom, a second son named RICHARD L. WIXOM. His parents are members of Little Rock Meeting, Ark.; his father is also a member of Germantown Monthly Meeting (Coulter Street), Pa. The paternal grandparents are Clinton W. and Beatrice H. Wixom of Montclair Meeting, N. J.

MARRIAGES

FLETCHER-HUNTINGTON—On July 14, in Westbury Meeting House, Westbury, Long Island, N. Y., SARAH POWELL HUNTINGTON, daughter of Sarah Powell Huntington of Westbury Meeting and Prescott Butler Huntington of St. James, L. I., N. Y., and DUGALD ANGUS FLETCHER, son of Mary Thurman Martin of Locust Valley, N. Y., and the late Capt. Dugald Angus Fletcher of the Queen's Own Cameron Highlanders of Scotland. The bride is a member of Westbury Meeting, N. Y.

LIPPINCOTT-WALSH—On June 23, at the Deep Run Presbyterian Church, Doylestown, Pa., JEAN COMFORT WALSH, daughter of Mr. and Mrs. Richard John Walsh, and JOSEPH WALN LIPPINCOTT, son of Mr. and Mrs. Leslie Lippincott of Yardville, N. J. Joseph Lippincott is a member of Crosswicks Meeting, N. J.

TRUMPER-LIPPINCOTT—On July 28, at Crosswicks Meeting House, N. J., VIRGINIA CAROLYN LIPPINCOTT, daughter of Mr. and Mrs. Leslie Lippincott, and DAVID KEIM TRUMPER. The bride is a member of Crosswicks Meeting, N. J.

TRUEBLOOD-ZUTTERMEISTER—On August 5, in Washington, D. C., VIRGINIA H. ZUTTERMEISTER and D. ELTON TRUEBLOOD.

DEATHS

HAINES—On July 27, at Twilight Park, Haines Falls, N. Y., M. ROSAMOND HAINES, widow of Joseph E. Haines, aged 86 years. She was a graduate of Swarthmore College, Pa., in the class of 1892, a long-time resident of Swarthmore, and a member of Swarthmore Monthly Meeting.

HENDRICKSON—On May 25, at her home in Crosswicks, N. J., after a long illness, MARY ANNA HENDRICKSON, aged 83 years. She was a member of Mercer Street Meeting, Trenton, N. J., and served as clerk and overseer of the Meeting for many years. She is survived by a son, Edward M. Hendrickson of Crosswicks, N. J., and a daughter, Elizabeth H. Matlack of Moorestown, N. J., and three grandchildren.

THORN—On May 16, suddenly, at his home, Ward Avenue, Crosswicks, N. J., GEORGE B. THORN, aged 78 years. He is survived by his wife, Florence Johnson Thorn. He was a member of the Joint Committee exploring the possibilities of uniting the Chesterfield Monthly Meetings.

*Samuel C. Walker (1881-1956), Joseph Kirk (1883-1956),
Arthur Jarrett (1877-1956)*

Horsham Monthly Meeting of Friends, Pa., records with deep regret the loss of three of its very faithful, active men Friends, all three of whom were successful farmers in the community for many years. Samuel C. Walker (1881-1956), formerly of Johnsville, Bucks County, Pa., was a highly respected citizen of Warminster township, having served on the school board for 26 years, many of them as president. He was one of the mainstays of Warminster Preparative Meeting, caring for the meeting house and grounds. He served Horsham Monthly Meeting as an overseer and vice president of the Incorporated Trustees at the time of his death.

Joseph Kirk (1883-1956) of Hatboro, Pa., was born at Dresher, Pa., and farmed for a number of years, giving up farming to be

storekeeper in Hatboro, later postmaster and storekeeper at Edis retiring to live in Hatboro. He became a member of Horsham Meeting in 1921. After the Meeting was incorporated in 1937, became a trustee in 1938, and for the past 15 years has served president of the Trustees. He was a member of the Committee of Worship and Ministry since 1944 and also the Committee of Overseers. During these many years he took a keen interest in the maintenance and upkeep of the Meeting property, giving much time and labor to repairs and painting, when such was to be done.

Arthur Jarrett (1877-1956), a birthright member of Horsham Meeting, was a lifelong resident of the township, having served its assessor for 25 years. He became a trustee of the Meeting in 1943 and served on its House Committee since 1945.

He and Samuel Walker gave up their family homesteads for the development of the Navy airfields.

ELEANOR A. STACKHOUS, Clerk

Coming Events

AUGUST

11—Burlington Quarterly Meeting at Mansfield, N. J., 3:30 p.m. Meeting on Worship and Ministry, 2:30 p.m. All interested Friends are encouraged to attend this session. 6 p.m., supper (bring own picnic supper; dessert and beverage will be served by the Meeting).

11 to 14—North Carolina Yearly Meeting at Cedar Grove, Woodland, N. C. Select Meeting on Friday, August 10, 2:30 p.m. Visitors expecting to attend, please notify David H. Brown, clerk, Woodland, N. C., or Walter J. Brown, George, N. C. All concerned Friends will receive a warm welcome.

14 to 19—Pacific Yearly Meeting and Pacific Coast Association at Y.M.C.A. Camp near La Honda, Calif.

16 to 19—Illinois Yearly Meeting, at the Meeting House, near McNabb, Ill.

17 to 24—1956 Family Institute. This annual affair will be held at Pembroke, N. H. The theme is "Standards of Living Planned for the entire family. For details write the Peace Section, A.F.S.C., P.O. Box 247, Cambridge, Mass.

18—Caln Quarterly Meeting at East Caln, Pa., on Kings Highway, 4 p.m.

18—Salem Quarterly Meeting at the Lynn, Mass., Friends Center, 20 Phillips Ave. 10 a.m., Ministry and Counsel; 11 a.m., meeting for worship; 12:30 p.m., luncheon provided by Lynn Friends; 2 p.m., Quarterly Meeting for Business.

19—Meeting for worship at the Old Quaker Meeting House in North Pembroke, Mass., 3:30 p.m., followed by a social gathering. The meeting house is on Route 3 about 30 miles south of Boston, at the junction with Route 139.

25—Bucks Quarterly Meeting, Fallsington Meeting House, Fallsington, Pa. 10 a.m., meeting for worship; 11 a.m., business meeting; 2 p.m. to 3:30 p.m., panel discussion on "A Realistic Approach to Drinking" by Joseph T. Lippincott, Willard P. Tomlinson, and E. Howard Kester. Meeting on Worship and Ministry, Aug. 6:30 p.m.

Notice: Since Yardley Meeting, Pa., will be unable to have visitors on Sunday, August 12, the revised schedule for the Family-Country Meeting Day is: Reading, Pa., 11 a.m., and Gwynedd, Pa., 11:15 a.m.

Notice: Bristol Meeting, Pa., will be unable to entertain Bucks County Worship and Ministry in August. Doylestown Meeting, Pa., will entertain on August 25, 6:30 p.m. All interested Friends are invited to a covered dish supper. Worship, 8 p.m. (Signed, Chas. A. Rowe, clerk)

Coming: Missouri Valley Conference of Friends, September 3 to 5, Y.W.C.A. camp 9 miles northwest of Boone, Iowa. Independent Meetings and others interested. Address by Kenneth Bouma on "How Can the Quaker Message Be Spread by the Unprogrammed Meeting?" For further details write Elizabeth Wilb, 2542 S.W. Thornton Avenue, Des Moines, Iowa.

REGULAR MEETINGS**ARIZONA**

PHOENIX—Meeting for worship, 10 a.m., 11th Street and Glendale Avenue. James Wees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 10 a.m. Clerk, John A. Salyer, 745 East 10th Street; Tucson 2-3262.

CALIFORNIA

BERKELEY—Friends meeting, First-days 11 a.m., northeast corner of Vine and 16th Streets. Monthly meetings, the 1st First-day of each month, after the meeting for worship, Clerk, William Allen Angshore, Jr.

SAN REMO—Friends meeting, 9:30 a.m., Scripps campus, 9th and Columbia. Clerk, Nuhn, Clerk, 420 West 8th.

SAN JOSE—Meeting for worship, 11 a.m., 1st and Draper, Kirkhouse, Presbyterian Church. Visitors call GL 4-7459.

SAN DIEGO—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 10 a.m. Monthly meetings, 8 p.m., the 1st and 4th of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Meeting for worship, 10 a.m., location variable; telephone HI 2-5058 for details and local transportation.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m., at the Meeting House, 144 South Baker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., 1 block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

ORLANDO—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

MIAMI—Meeting for worship, 11 a.m., First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

PETERSBURG—Friends Meeting, 130 14th Avenue S. E. Meeting and First-day school at 11 a.m.

GEORGIA

ATLANTA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 145 Avery Street, Decatur, Georgia.

HAWAII

HONOLULU—Meeting for worship, Sundays, 10:15 a.m., followed by adult study, Y.W.C.A. on Richards Street; children's meetings on alternate Sundays. Clerk, Christopher Nicholson, 5002 Maunalani Circle; telephone 745893.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m., at Baker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper) every first Friday. Telephone BUTfield 8-3066.

WILSON GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Mary Coonley School, 1400 Maple Avenue.

INDIANA

INDIANAPOLIS—Independent Friends meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m., each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNsend 5-4036.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m., each Sunday. Visiting Friends always welcome. For information call JA 1556.

ST. LOUIS—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

PAWLING—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 26.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship,

First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

SYRACUSE—Meeting and First-day school at 11 a.m., each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Clerk, JE 1-4984.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. Fourth and Arch Streets.

Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

READING—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 a.m.

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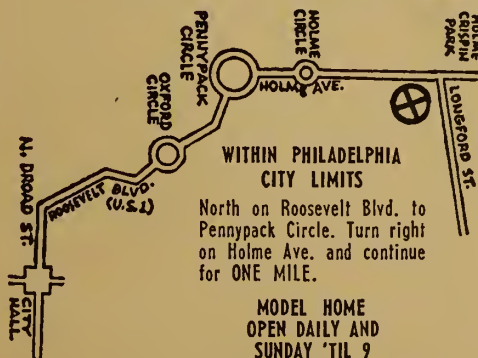
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A Quaker Weekly

VOLUME 2

AUGUST 18, 1956

NUMBER 33

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Our London Letter—Letters to the Editor

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A Concern and a Plea

WILL you join in our concern that the work of the Friends World Committee for Consultation be more widely known and supported?

Friends and Meetings are calling increasingly on the services rendered by this Committee. It is the only official international organ of the Religious Society of Friends. As such, it qualifies as a nongovernmental organization at the United Nations and is able to accredit the American Friends Service Committee and the Friends Service Council in expressing Friends' views to the U.N. Most of the cost of such representation is borne by the service bodies, as the Friends World Committee is not able financially to carry this load. The World Committee also distributes widely among Friends information about activities of the U.N. and Friends' efforts with it.

Intervisitation among Friends throughout the 50 Yearly, General, and annual conference Meetings of Friends in 24 countries always has been the most effective way of helping Friends to understand each other. In addition to travel under personal concerns with the encouragement of the local Monthly and Yearly Meetings, the Friends World Committee assists religiously motivated Friends with itineraries when needed and with financial assistance when available. Many Friends, including Young Friends, have been helped through this assistance to share with Friends and Meetings in many parts of the U.S.A. and other countries.

The Leadership Training Grants, supported by two concerned Friends, which enable potential or actual leaders in local Meetings to widen horizons and to become better acquainted by travel to various centers of Quaker interest, are a part of this intervisitation program.

The *Friends World News*, a quarterly periodical (subscription, \$1 a year), is an interesting pictorial and news account of Friends and of World Committee activities. This paper is sent to all contributors. The annual *Calendar of Yearly Meetings* and the *Handbook of the Religious Society of Friends* give information about the Yearly Meetings, membership statistics, Friends centers, schools, periodicals, etc., throughout the world. These publications by the Friends World Committee for Consultation are "musts" for any Friend who desires to know about Friends organizations and their work. The pamphlets on Quakerism in Switzerland, Japan, the U.S.A., and Africa are available, and others are in preparation. A visitors' guide or directory of local Meetings in the U.S.A. also is available.

The American Section of the World Committee nurtures new Meeting groups and Monthly Meetings affili-

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FRIENDS JOURNAL

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Editorial Comments

A Treasure in Earthen Vessels

THE Quaker business method has been inadequately described as a "unanimous-consent policy." And it is misleading to say that it originated "among a company of saints and had to do entirely with religious or spiritual concerns." Parenthetically, one might ask whether religious or spiritual concerns in the seventeenth century were not fully as difficult and divisive as are political and social concerns today.

Most of the work of Congress is enacted by voice votes without a roll call, after it has been prepared by committees whose work is carried on largely by a give-and-take process in which influence depends on ability, knowledge, and character more than on the number of supporting votes. There are weighty Members of Congress or of the House of Commons, as well as of Friends Meetings.

Most effective diplomacy is conducted by the process of seeking mutually satisfactory arrangements. Between nations the threat of military force is roughly equivalent to the threat of votes within nations. The successful diplomatist is very careful about using the threat. When Metternich said that diplomacy is the art of avoiding the appearance of victory, he was expressing in cynically worldly language the Quaker doctrine that satisfactory human relations require mutual considerateness—respect for the Divine Spark that, by Quaker postulate, is within the earthen vessel which is a human being.

The Quaker business method is one of the consequences which flow from that basic Quaker postulate. It seeks to express in the process of group decision the assumption that we owe respect and considerateness to others—to all with whom we have dealings—because they are children of our Heavenly Father. It expresses itself in seeking to draw into the process of reaching a decision the views of each person involved. It recognizes that agreement is more important than majority; it shifts the emphasis from rolling up a majority to seeking the causes of disagreement and how they can be overcome.

The rule of unanimity in international relations puts the emphasis on finding agreement and removing reasons for disagreement. The Quaker business method has the imponderable but real advantage of working in a

religious spirit that is itself favorable to agreement. Like the rule of unanimity, the Quaker procedure is made flexible by abstention. One who cannot support a proposed decision may refrain from preventing action which others are convinced is right, even if the abstainer cannot share the conviction.

So far is the Quaker business method from being an outdated survival of feudalism that it may be claimed that only through some such method is a harmonious community possible at all under complicated modern conditions. The method of majority rule tends to drive the minority into a corner, disregarding the minority's fears, overriding its suggestions, and ignoring possible alternatives. Majority rule seeks showdowns and victories instead of solutions.

Anyone who has ever presided over the attempt of a group with different points of view to reach agreement about a policy statement knows that putting the various suggestions to a vote speedily leads to chaos; while a process like that by which a Monthly Meeting clerk prepares a minute that gathers up the sense of the meeting can often produce an agreement in which all can heartily share and which is sometimes better than any of the original proposals.

There are differences which cannot be reconciled. Majority rule cannot dispose of such differences. The North had the majority in Congress before the Civil War. The Quaker business method helps make it possible to live with such problems until they are ripe for solution.

In the Quaker business method those assiduous in business have the advantage. In Congress or in local government the same thing is true. It is not a valid criticism of the Quaker business method to point out that those who take part faithfully in the business meetings mostly determine the decisions.

Some weighty non-Friends think that the Quaker business method is the most important contribution the Society of Friends has made to the world. Instead of lightly disparaging it, Friends should study carefully the potentialities of this method and examine it in the light of the basic Quaker postulate of the Divine Spark in every human being.—R. R. W.

How Shall We Wage Peace?

By GAGANVIHARI L. MEHTA

AT one time war could be waged by soldiers and sailors who died while civilians remained safe at home. Now that civilians suffer from air attack, war should not have any glamor. Violence itself has reached the limit of absurdity when nuclear power becomes a threat to humanity. People feel that at last the end of war may be seen. We have realized the disastrous consequences of a nuclear war. The hydrogen bomb and guided missiles have made people feel that they can arrive at some control of these terrible weapons.

I want to survey briefly the situation as it has developed. At the Summit Conference held at Geneva last summer nations recognized the disastrous consequences of a nuclear war and decided—at least tacitly—not to resort to using nuclear weapons. It was no small achievement. Whether we call it co-existence or the will to live together, it is a situation that has to be faced. As President Eisenhower said, "There is no alternative to peace."

We have also to wage peace, to arrive at concrete agreement, to risk advance. In the last analysis, the risks of peace are less than the risks of war.

While we recognize the importance of peace, we are not therefore to sit back and do nothing, do less to resolve our differences. Even in a small war, if one side begins to lose by conventional weapons, then it might resort to tactical weapons and the use of the hydrogen bomb. Diplomatic channels have to be used.

Sometimes it is enough to find time, because time is a great healer. Have we not seen countries like Japan and Germany, which were formerly mortal enemies, being assisted by their former enemies?

In the second place, take the conference of 29 nations of Asia and Africa at Bandung, Indonesia. It is significant that such a conference took place. Some of the countries are poor, undeveloped. Yet there was no doctrine of exclusiveness, and the hand of friendship was held out. These "uncommitted" nations—uncommitted to alignment with power blocs—were united on the fundamental need of peace, the need to develop their own resources. All were frightened of the results of a nuclear war.

The principles enunciated by Bandung are embodied in the Charter of the United Nations: mutual respect, noninterference, the peaceful solution of problems.

Gaganvihari L. Mehta is Ambassador of India to the United States. He has on several previous occasions spoken to Friends groups. His acquaintance with Horace Alexander in India extends back 15 years, and he knew Alston and Beulah Waring, who worked at the Orissa project. (See *The Saturday Evening Post* for March 24, 1956.) The above abstract of Ambassador Mehta's address was compiled from notes taken in longhand during the address at Friends General Conference on June 26, 1956.

A shift of policy in Soviet Russia is evident. It is not merely a question of guessing, of suspicion. Such a policy, which will continue so long as there is this deadlock in nuclear power, has made even Marxism out of date. Therefore it is necessary to see if nations can understand one another better.

I wish it were possible to visit the mainland of China. Remember the contact with missionaries and others in recent years. Surely human nature cannot change so suddenly. Of course there are obstacles. It is part of statesmanship to see that these differences are resolved.

The old war institutions—military alliances and aid—seem obsolete. They have to be reconsidered.

The most tragic situation in Algeria calls for some solution. A cease-fire should precede any discussion of settlement.

Our news stories blunt our sensitivity and make us callous. So many wounded—killed. We forget to translate these incidents into our own language and feeling. Think of these incidents as being in terms of those we know.

We have a very explosive situation in South Africa. No government as a government is committed to the principle of nonviolence, and these people may not have the patience of Gandhi's followers.

The most vital problem in this sphere today is disarmament. The great responsibility rests on all those who are conducting negotiations.

All lovers of humanity could at least combine to try to put a stop to these nuclear tests. Total security in the world today is an illusion. If we cannot establish a system of international control, by agreement we can at least stop these tests. After the saturation point is reached, what is the military advantage to be gained? The effects of the explosions, both short- and long-time, are such that something should be done by all lovers of humanity acting together. Some who are not even in favor of co-existence in this country feel that nuclear tests should be discontinued.

Remember: an "ultimate" weapon is for the annihilation of men, women, and children. We should feel more keenly than we do.

Sometimes we feel disheartened, helpless, and ask what we can do. We should search in our souls.

If people in all countries would give up this attitude, "my country right or wrong," that would be helpful. We can change attitudes through education. Instead of glorifying warriors, develop respect for art, philosophy, and science. Much of mass communication, which is sup-

posed to link us together, increases suspicions and fears through oversimplification of issues. If we could increase patience, tolerance, and good will, then we could do something.

There can be no peace in the world unless there is peace in our hearts. It is this lack of peace in our hearts that is the cause of ill will, not only among nations but among individuals. Nietzsche said, "Real peace must always rest on peace of mind."

There is something we can do as individuals. If we consciously create in our own circle, families, in our daily relationships, some good will, love, and understanding for others—I mean foreigners—it will help.

Artist and Quaker on Common Ground

PERHAPS for too long too many artists have pictured the theologian as a fanatical Savonarola, an Elmer Gantry, or some licentious mediaeval Pope; and perhaps those concerned with living out the religious life have built up a warped picture of the artist as an alcoholic Bohemian and a thorough-going reprobate.

The artist tends to look upon almost all religious sects as a strait jacket and a book of rules. It is indeed unfortunate that most artists are ignorant of the lofty prose of Thomas R. Kelly and Rufus M. Jones. Is it possible for the creative painter, sculptor, poet, and musician to find in these two men the beginning of a fellowship?

Yes, despite great differences, artist and Friend have a submerged love for each other that becomes most apparent during periods of great social injustice. When great injustice looms on the horizon, Quakers and artists, perhaps quicker than any other two groups, are upon their feet together protesting, the artist perhaps making a little more noise and probably getting a little less done and the Quaker perhaps not making quite enough noise and often getting a little more done.

What would result from an honest effort to permeate the Society of Friends with higher aesthetic standards? Perhaps the results would be disastrous. But perhaps again, after a mere *tradition* of three hundred years, the Society of Friends would begin to develop an enduring *culture*. And there are many other questions. If it is deemed advisable to start at all, where and how should things start?

In the first place, any quick and easy success in developing the arts would be disastrous. Any quick popular success would be a mere mirage; any sudden brotherly love for the artist would soon run its course and leave nothing behind of any enduring spiritual quality. But if it is a difficult and unpopular undertaking—some-

thing which the majority does not approve of—then there might be some chance of laying the foundation for future growth.

Before any action is taken at all, it might be wise to recall that back in the sixth century of the Christian era two monks named Cassiodorus and Benedict worked together to reform the monasteries by interesting the inmates in the creation of beautiful things. These two monks were also instrumental in attempting to put an end to such ridiculous self-tortures as the wearing of hair shirts. One might keep them in mind as an inspiration.

I should now like to cite an example of what should be encouraged.

A few years back, quite by chance, I dropped into a small theater in New York City for an evening of chamber music. The orchestra was conducted by Fritz Rikko, now, I believe, assistant director of the orchestra for the Metropolitan Opera Company. The featured soloist was Miss Patricia Neway. Miss Neway sang one number by a composer I had never heard of before. Such a noble voice! Such a magnificent song!

Who was this composer? His name was Heinrich Schuetz, born in 1585 in Köstritz, Saxony. When he was 24 years old, the Landgraf of Saxony, Prince Moritz der Gelehrte, fond of cultivating native talent, sent him to Venice to study under Gabrielli. When Schuetz came back to Germany, he went to Dresden, where he was made *Kapellmeister* and where he organized the orchestra along Italian lines. Hence this was the beginning of German music as we now know it. In fact, Heinrich Schuetz was the founder of German music.

Schuetz was a pacifist and a devout and holy man who wrote music in praise of and for the love of God, a man who could not stand being anywhere near the site of organized murder. He spent the last 16 years of his life in Dresden, living in peace and harmony with the God he loved. He died at the age of 87. A marvelous man! A great composer!

I'm sure that this same group of musicians could be induced to play that same concert over again, exclusively for a Quaker group.

I have also in mind an artist in Hartford, a consumptive painter and wood carver who has never attained the recognition he deserves. One of his carvings could be purchased very reasonably and be placed in a meeting house. For reasons too complicated to explain here, I believe he is worthy of help.

I realize, of course, that opinions may differ to a great extent as to what constitutes worthy talent. There is no easy answer for that.

PAUL DOUGLAS ABRAMS

Our London Letter

I SET off this morning to meeting on my bicycle. (Sunday is the only day on which I dare face the London traffic on it.) On my way I passed the Imperial War Museum, housed in a dignified domed building which was formerly Bedlam, the mental hospital giving rise to the colloquial expression used on both sides of the Atlantic. Then, after a bit of main road, I passed into Lower Marsh, a street of small shops which often have their wares chalked up on a board in the entrance. On most days of the week, but fortunately not on Sundays, market stalls run the length of the street and stout, bustling Cockney women jostle one another cheerfully on the pavements. The names, "Lower Marsh," and its continuation, "The Cut," go back to the days when marshy land stretched down to the Thames and provided pasture for sheep. At the end of the road is the Old Vic, where you can still see Shakespeare well acted for a modest price.

Leaving behind the humbler regions south of the river, I turned north, passing the Royal Festival Hall, a box-shaped building with a curved roof and excellent acoustics, built after clearance of war damage on the South Bank at the time of the Festival of Britain. On I went over the wide and comparatively empty Waterloo Bridge, in front of me the higgledy-piggledy skyline of London. I could see the square, white block of Shell Mex and the dome of St. Paul's, and in between modern buildings interspersed by spires of some of Sir Christopher Wren's churches. Overhead was a typical English sky—gray clouds and patches of blue with now and then a fitful burst of sunshine. On I went through the Strand and up into St. Martin's Lane to Westminster Friends Meeting House.

* * *

Today was an historic occasion; we were gathered for the first time in our rebuilt meeting house. During the rebuilding after war damage we have met not far from Westminster Abbey in a pleasant conference room belonging to the Church of England, with a red-robed bishop smiling down benignly on us from his portrait, while outside, in a peaceful square, fat London pigeons in the plane trees cooed the selfsame notes as their country cousins, the wood pigeons.

The rebuilt meeting house is enclosed, the only outside sound being the bells of St. Martin-in-the-Fields (fields which linger only in the name, alas), but, even so, it seems light and airy and is a contrast, I am told, to its former rather gloomy self. It has cream walls, high-up opaque windows, and light oak paneling, floor, and chairs. The chairs struck me particularly, being

wide and comfortable, so that even a Friend weighty in the literal sense may sit at ease without overlapping on to his neighbor's seat. On the table stood a bowl of roses, bringing into the room recollections of the prolific bushes, red, white, pink, and yellow, which are brimming over this year in our country gardens and which are even brightening London's back streets here and there.

* * *

As might be expected, the meeting for worship was one of thankfulness for the past and dedication for the future. Friends who had held the Meeting together during the blitz on London were remembered, and God's guidance was sought for the right use of the opportunities which the new building affords us. What contribution can Friends make, here in the heart of London, where past and present, commerce and culture, seem to meet? One step has been to arrange for a midweek evening meeting for worship, to which it is hoped will come nurses and others not free on Sunday morning.

About 100 of us met this morning, for Westminster is, I suppose, one of the largest Meetings in London Yearly Meeting. The majority were probably over 50 years of age, but there was a good number of young people, though only three or four children. In some sense Westminster is an artificial group as none of us, I believe, lives in the immediate neighborhood, but many come in from a wide area. Though some of us, as doctors, nurses, teachers, and social workers, are in touch with less educated Londoners (no longer necessarily less wealthy than ourselves), probably not one in the Meeting comes from that type of background. Friends may bring spiritual as well as material help to those among whom they work, but it is exceptional for them to bring their patients, pupils, or clients into Quaker fellowship. Yet in the early days of Quakerism servants were as heart and soul in the movement as their masters and mistresses. Though Christians are called to be elect, I doubt if they are intended to form an intellectual élite. This loss of the common touch is one of our problems.

During the meeting a Friend from the United States reminded us of new life in other countries. He recalled the reopening of Tokyo Meeting four years ago after the destruction of war, and he told us that in his own district a new Meeting is growing as an offshoot of one of your oldest Meetings. Everywhere one sees signs of life, but we need sureness of purpose and steadiness of vision if we are to play a part in our modern complex world, which is as confused as the higgledy-piggledy skyline of London.

JOAN HEWITT

Dear Son

By ELWOOD CRONK

THE big clock ticks relentlessly away as I sit here and wait. Time and the shadows of weariness hang over me like a shroud. I know that all is well; yet waiting hurts. Time eats away at life, probes the tender spots with tiny jabs of eternity; but it also provides the balm which eases all pain.

There's so much I'd like you to know about your mother and me—and the life we've shared together. These ideas have been with me for months; now I must set them down on paper.

New Design

I'm going to begin way back, back before the time you were born. I want to share with you, son, some of the happiness your mother and I found during our honeymoon at Lake George.

I'll never forget that first day. We set out for Lookout Point shortly after lunch and after a strenuous climb arrived at the top, warm and breathless. We sank wearily to the ground, gulping in great lungfuls of clear mountain air. For a time neither of us spoke. The warm sunshine, the delightful cooling breeze, and the sheer grandeur of life needed no words. It could best be felt.

Before us stretched the universe in all its vast immensity—upward, outward, and downward. Above rose a blue eternity dotted with islands of billowy white, which cast strange shadows upon the mountain side and lake below. To the east rose range upon range of mountains that vanished into misty blue nothingness.

The lake, shimmering in the radiance of the afternoon sun, was dotted with white sails, fast moving motor boats, or the slower moving row boats. The power-driven boats left a distinct wake, which added new design to the watery surface. It spread out, out, and out, mingled with other wakes, and a new design was formed.

So it is with life, son. It never stands still, for it is a tumultuous thing, a writhing, pulsating, quivering giant. It is ever shifting, changing, growing, dying, and springing forth in new birth.

It does not wait for us, but whirls through time and space without pausing to rest upon its laurels. It is never satisfied, ever demanding. Life constantly calls upon each of us, a tiny wake upon the surface of eternity, to give part of ourselves, to merge our lives with others.

It gives—if we are willing to let go. There are many changes to be made, son, and sometimes we have to give

up things that are very precious to us. But if we try to sit loose in the seat, we'll grow. We cannot cling to the old because it is old, nor take on the new because it is new. As the tree fights not the loss of its foliage, so must we drop the old when the time is right—and wait in readiness to take on the new, realizing that some day, this, too, may have served its purpose and must pass away.

Yet, son, through this ever-changing pattern there runs a central theme—a part that is true, unchanging, and eternal. It is this which makes you you.

Mount Awareness

There's another mountain of which I must tell you. We discovered this one when you were very young; it's our private mountain. Anyone can have a mountain. No two mountains, of course, will be alike, for they are made of feeling and imagination. We call ours Mount Awareness.

You'll never guess where we found it. Is it too difficult to believe if I tell you that it was right in the heart of Grand Central Terminal?

One Sunday afternoon, while waiting for a train, we stopped to look at the Kodak photographic exhibit. It was an amazing collection. Each photograph seemed to have special meaning; beauty, goodness, tragedy, and misery passed before our eyes. For these few moments we looked deeply into the cavernous depths of eternity. Weariness vanished, our hands clasped tighter and tighter together, bonds and distractions of a feverish world fell away, and we walked from photograph to photograph in awe.

You see, son, even a photograph, a picture made with a machine, must have something of the personality of the one who took it. If we can look at a photograph, a painting, or a piece of prose or poetry and feel the spirit which brought it forth, we are at one with that soul though a thousands years lie between us.

Neither your mother nor I have ever forgotten this experience. It was very special. Yet we came down from our mountain without regret, for we knew it would always be there, always waiting, beckoning, full of haunting mystery and wonder.

Mount Awareness daily calls us—if we but have the ears to hear and the eyes to see. Its lofty heights rise upon the street, in a baby's cry, in the home, in the wind, sunset, and stars, in the crowded subway car, in the flower garden, or amidst the screaming thousands at Yankee Stadium. This is the cement which binds people together. Here heart meets heart, and life is seen in all its depth, meaning, and sweeping grace.

Elwood Cronk, a member of Springfield Meeting, Pa., and formerly of Scarsdale Meeting, N. Y., is executive secretary of the Young Friends Movement, Philadelphia Yearly Meeting.

The Sunlight of Life

Last Christmas season was another one of those special occasions. Your mother and I were in one of the big New York department stores. It was a thrilling sight to watch the gears of big business grind to a slow walk, while clerks and customers joined voices in caroling just before the doors were closed for the night.

Artificial bars we had been years in acquiring fell away. Clerks forgot their irritation with the endless stream of never satisfied customers, and shoppers forgot their impatience with clerks who never seemed to move fast enough. We forgot ourselves and climbed Mount Awareness. For those few moments we just were. We let go and dared to stray from the ridged patterns which bind our lives. The humanity within us came forth and mingled with the collective humanity around us, and we lived. All the earth had a new smell. We took it with us as we left the store.

And now, if you will allow me, son, I'll jump from Christmas to spring. On a Saturday afternoon I worked in the tulip bed. It was a cloudy day, and the tulips were tightly closed, their beauty hidden from sight. The next day, however, the sun shone, and their soft petals unfolded and joyously beckoned to all who passed.

Life is like that. Human warmth, understanding, and the willingness to share are the sunlight of life. Let it shine, son, and you'll be amazed at the lives that will open up to you.

Oh, you'll stub your toes a few times, you'll fall down, and sometimes you'll get hurt; but that is no disgrace. You'll get up and try again. Every fall, every hurt will help to open a new world to you, a world of people, of beauty, of life.

A Concern and a Plea

(Continued from page 522)

ated with the Fellowship Council by visits from members and others until such Meetings feel able to join established Yearly Meetings. The Wider Quaker Fellowship, which is self-supporting but maintained by the American Section of the World Committee, by correspondence, literature, and personal visits renders an important ministry to sympathetic non-Friends in many countries.

Conferences on national and international scales are held. An All-American Friends Conference will be held June 26 to July 3, 1957, at Wilmington College, Ohio. Also a European Friends Conference will be held in England that summer. In 1956 the American Section is assisting with the Conference on Race Relations requested by the Baltimore Yearly Meetings.

These and many other services are rendered by

James F. Walker, Ralph A. Rose, Hannah Stapler, and other members of the executive staff through the two offices in the U.S.A. at Philadelphia and Wilmington, Ohio. Herbert M. Hadley, formerly secretary of the Washington, D. C., Meeting, is now the general secretary of the World Committee; his office is at Woodbrooke, Selly Oak, Birmingham, England.

During the first half of 1956, approximately \$14,000 was contributed to the American Section budget, and approximately \$18,000 was spent. A carry-over deficit of \$3,495.81 from 1955 has become a present deficit of \$7,584.26.

The present situation is serious, but it need not be if Friends will take a fair share of responsibility, both personal and corporate.

J. PASSMORE and ANNA G. ELKINTON

Mary James Vaux

THE marriage of George Vaux, Jr., and Mary James in Twelfth Street Friends Meeting, Philadelphia, in 1907 was the beginning of a rich and happy union full of interest and rarely beautiful service to a large circle of friends and of ever widening influence in many fields of social and religious outreach and endeavor. It was a union of an old established Quaker family with a background of religious, scientific, and philanthropic interest, and a New England stock distinguished in the intellectual life of our country in fields of philosophy and literature—Mary James being the niece of William James, the philosopher, and Henry James, the novelist.

Shortly before their marriage—in fact, just in time to have a Quaker wedding—Mary James became a Friend. She enjoyed telling of the unusual combination of Boston and Philadelphia interests and sympathies represented in such a union.

From the first she was a truly convinced Friend and entered into the Quaker faith and practice with understanding of the true religious values and basic loyalty that characterized her service from her early years to participation and deep interest in the recent union of the two Philadelphia Yearly Meetings as an active member of the planning committee.

As expressed in the memorial minute of Haverford Friends Meeting, "Mary Vaux was always forthright, always enthusiastic. She gave to all she touched her full self, adding through her deep concern those enduring values which were her Christian heritage and which were her guiding light during her entire life."

Her happy family life and the sharing of the opportunities and privileges of a large and hospitable home with relatives and a host of friends opened many doors of service as her interests extended. These included participation with her husband, George Vaux, Jr., in his years of service as chairman of the United States Indian Commissioners, involving many trips to supervise Indian affairs in the Western states, com-

combined with years of scientific study and report shared with members of his family in exploring mineralogical and geological formations in British Columbia and the Rockies.

She was associated with him, also, in important Friends interests as a member of Twelfth Street Meeting and later at Haverford after their removal to Bryn Mawr, Pa. She shared deeply the concern of the Vaux family for three generations in developing and enriching opportunities for Negro education, particularly in fostering the continuous growth of the Institute for Colored Youth and the Cheyney Training School, that became the Cheyney State Teachers College of Pennsylvania, and the Richard Humphreys Foundation. A memorial minute of that Foundation adopted June 5, 1956, is a fitting tribute to Mary Vaux's service to it: "The Board of Managers wishes to record its deep appreciation of the years of devoted interest and service of Mary James Vaux. Her vigor, enthusiasm and penetrating wisdom often directed the thinking of our meetings. For those students at Cheyney, who have met or known Mary Vaux, she will remain a symbol of grace and security, of interest and faith in their potential for growth and service. Those of us who are left to carry on the work of the Richard Humphreys Foundation will find reassurance and fresh inspiration in her memory."

A brief list of other organizations and capacities in which Mary James Vaux served speaks for itself: the Y.W.C.A. of Philadelphia, of which she was vice president for many years; member of the Board of Managers of the Mothers' Assistance Fund of Montgomery County; treasurer of the League of Women Voters of Pennsylvania; in cooperation with her lifelong friend, Grace Dodge, one of the founders of the National Travelers Aid Association, and later in 1917 chairman of the subcommittee that effected its organization, vice president until her resignation in 1928, and life member of the Board.

As she grew older, the interest of Mary Vaux in Haverford Friends Meeting increased in a remarkable degree. As one of her friends expressed it, "She seemed to have rejuvenated and revitalized the Meeting." This was evidenced not only in her sense of responsibility, as an Elder, in visiting the sick and bereaved, but in a concern to promote true social and religious fellowship through active participation in the work of the Religious Education Committee.

Her rare ability in entertainment and social relations was evident in welcoming and attracting new members and attenders, through get-together, acquaintance, and outreach gatherings, several times each year at the Meeting or in her own home, carefully planned to make the Meeting really function in better activities and interests for teen-agers, young married members, and women's fellowship groups. Especially mentioned in a recent report are the formation of an active Women's Fellowship Group, the organization of an after-meeting coffee hour held the first Sunday each month, and the beginning of a small library for study and guidance, and a woman's Bible class and worship group.

In the late afternoon of February 14, 1956, after returning to her home at the close of a day in the city, Mary Vaux was

found sitting quietly in her chair, but the physical life, alert, active, full of good cheer and thoughtfulness for others, had ended. The memory of that long and happy life, filled with acts of kindness and of constructive service, remains as a legacy for those who loved her and shared her unfailing friendship.

STANLEY R. YARNALL

Friends and Their Friends

Friends Service Council, London, writes in its annual report that there is great need for more pastoral visits to Quaker workers. This need is not only felt by Quaker workers in Europe, but by those in Lebanon, Kenya, Madagascar, South Korea, and elsewhere. Experienced Friends "with some gift for listening, helping, and advising" may be able "to bring refreshment in this way to fellow members who are in the parched places of the spirit."

This summer the Commission of the Churches on International Affairs celebrates its tenth anniversary. Close to 170 million people of some 70 countries claim membership in the Commission's two parent bodies, the World Council of Churches and the International Missionary Council. Forty-four persons in 29 countries make up the present membership of the Commission. There is also a network of national commissions in 20 countries and some 350 "correspondents" in the 70 countries which have churches claiming membership in the parent bodies. The Commission has offices in Geneva, London, and New York.

Dr. E. Douglass Burdick of the University of Pennsylvania, a member of Lansdowne Meeting, Pa., will be spending the next two years under the auspices of the U. S. International Cooperation Administration as visiting professor of biostatistics at the High Institute of Public Health in Alexandria, Egypt. Marian Pratt Burdick and their two sons, Robert and John, will accompany him.

Friends and Truth, a pamphlet by Richard K. Ullman (Friends Home Service Committee, 4 shillings 4 pence; 75 cents) is "an original contribution to the religious thought of Friends," says H. G. Wood in his foreword.

John Roche, associate professor of political science at Haverford College, has accepted a position for the coming academic year at Brandeis University, Waltham, Mass. There he will be in charge of the government courses and will also represent the politics department in the Graduate School of American Studies.

Seventy years ago, in June, a group of Friends in Canada launched a monthly paper called *The Young Friends Review*. In 1899 it amalgamated with the *Friends Intelligencer*. This, in turn, combined with *The Friend* (Philadelphia), and in July 1955 became the present FRIENDS JOURNAL.

A reprint of the article by Cyrus H. Karraker on "Forgotten Child Laborers" in *The Christian Century* is being circulated by the National Child Labor Committee, 419 Fourth Avenue, New York, N. Y. Cyrus Karraker, a Friend, is professor of history at Bucknell University, a Fellow of the Royal Society of Arts, president of the Pennsylvania Citizens Committee on Migrant Labor, and a trustee of the National Child Labor Committee.

Graham Leonard reports that the Dead Sea Scroll story of buried treasure (believed by most scholars to be fictitious) has caused a "gold rush" of prospectors in the area.

Marion S. Bettle, of Haddonfield, N. J., is now honorary president of the Needlework Guild of America; prior to this she served as president for six years.

The *Proceedings* of Baltimore Yearly Meeting, Stony Run, for 1956 is now available. Address requests to the office at 5116 North Charles Street, Baltimore 10, Md.

H. Haines Turner will be teaching economics at the University of Connecticut, Storrs, Conn., during the next academic year. Haines Turner has been education director for the Amalgamated Food and Allied Workers Union of New Jersey. He is a member of the Board of Managers of Pendle Hill and clerk of Providence Monthly Meeting, Media, Pa.

Lelia Woodruff Stokes of Philadelphia was elected an alumnae director of Bryn Mawr College to serve on the Board of Directors of the college for a five-year term. She is also a member of the Managing Committee of the Friends Free Library of Philadelphia and an Overseer of the William Penn Charter School. Her late husband, Francis J. Stokes, a Philadelphia industrialist, was for 20 years a trustee of Bryn Mawr College until his death in 1955.

The 1956 holiday greeting cards of UNICEF (United Nations Children's Fund) are now for sale. The designs were donated by three internationally known artists, Saul Steinberg and Joseph Low of America, and Jamini Roy of India. Saul Steinberg created "Bridges to Peace," the official United Nations greeting card, a highly imaginative concept of the world spanned by bridges, uniting all civilizations and cultures. Joseph Low did the series called "Festive Times in Many Lands" portraying festivals in Italy, England, Bolivia, Thailand, and Egypt, and Jamini Roy donated the designs for the series "Indian Folk Art." All profits from the cards are used by UNICEF to provide food, medicines, and public health equipment for the world's 600 million sick and needy children. The cards come in boxes of ten and sell at \$1.00 per box. They may be ordered by check or money order from the UNICEF Greeting Card Fund, United Nations, New York.

The following report of Cape May Conference round table four on "Cooperation of Friends General Conference with Other Religious Groups" (chairman, J. Bernard Haviland, and consultant, Preston T. Roberts, Jr.) reached us too late to be included in our Conference issue, dated July 21: The round table on Christian unity and Friends relations with other church groups revealed deep concern as to the place Friends might occupy in the ecumenical movement. We are not very effective in expressing our life in terms of theology, nor is our peculiar strength in our church polity or organized institutional life, but we find our particular contribution to the life of the Christian Church in personal relations, that is, in a tension between worship and action. Although many among us do not find the basis of membership of the World Council of Churches (the acceptance of Jesus Christ as God and Savior) congenial to our modes of thinking, we do acknowledge that many Meetings had a refreshing experience of worship and fellowship in their association with neighboring churches.

The round table reviewed a pamphlet produced among English Friends called *The Holy Spirit and the Church*, which sets forth a Quaker view of the Christian doctrine of the Holy Spirit. It encouraged the Conference Committee on Christian Unity to produce a pamphlet on the same theme, emphasizing Friends tradition of faith in the leadership of the Light of Christ as Teacher of right living by individual persons. George A. Walton is convenor of a committee for this purpose.

Preston Roberts presented his impressions of the preliminary steps of a new study commission of church leaders on worship, of which he is a member. It is contemplating considering worship less as a matter of church order and more as a spiritual experience of recollection, participation, and anticipation. It seemed to Preston to promise greater unity.

Alexander Purdy is a member of the committee planning the interchurch conference at Oberlin College in 1957 on "The Nature of the Unity We Seek."

J. BERNARD HAVILAND and GEORGE A. WALTON

Lake Erie Association Annual Meeting

Representatives from independent unprogrammed Meetings in Michigan, Indiana, Ohio, Western Pennsylvania, and West Virginia have been invited to hold their Annual Meeting at Friends Boarding School, Barnesville, Ohio, August 31, September 1 and 2.

Affiliation in the Lake Erie Association is for the purpose of providing just such an opportunity to come together for worship, fellowship, and the discussion of concerns. The suggested theme for the sessions is "The Meeting and the Religious Society of Friends."

The opening meeting will be at 8 p.m. Friday, August 31, and the sessions will continue through dinner on Sunday. Friends interested in attending should make their needs for lodging and meals known by writing to William Bliss, 6011 Theota Avenue, Cleveland 29, Ohio.

WINTHROP M. LEEDS

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I would like to say how much I appreciate the article on theology by Virginia Davis in the JOURNAL for June 30. . . .

It has not been my experience that theology robs religious experience of its immediacy and reality, its power and holy fear. It is itself a part of worship; it springs from worship, and it leads to worship. It may clear one's mind of fuzziness and sentimentality, but not of wonder and love. We are, after all, commanded to love God with our minds and understanding, as well as with our heart and strength. This surely means not only to understand God's world, but to attempt to understand God and our relationship to Him as well—that is, theology. Is this presumptuous? Surely no more presumptuous, and no less necessary to our spiritual growth than to believe that the Lord God Almighty, Creator of the universe, Ruler of time, Sustainer of life, yet loves and cares for each one of us individually, hears our weak prayers, and even speaks to and through us!

Like any other human activity, theology can be abused and can lead to barrenness. But this is not the fault of theology; it is the fault of ourselves. In any case, we cannot escape theology unless we cease to think and reason at all. Those who disclaim any kind of theology nevertheless are theologians—if they so much as believe that God is love and try to act upon their understanding of that belief. Being human, we are born to reason; we may as well do so with courage and clarity and not try to bury that talent when we come to the most important thing in life—our relationship with God.

Herkimer, N. Y.

CAROLYN W. MALLISON

(The request has been made by the undersigned that the following letter sent to Representative Francis E. Walter, of the House Un-American Activities Committee, expressing approval of his Committee's hearing in Philadelphia on July 18, 1956, be included in the FRIENDS JOURNAL.)

July 30, 1956

Dear Mr. Walter:

As members of Plymouth Monthly Meeting of the Society of Friends we would like to offer our sincere congratulations on the fair, dignified and extremely patient manner in which the recent House Un-American Activities Committee Hearing concerning the \$5,000 award made by the "Fund for the Republic" to our Plymouth Friends Meeting was conducted. Also we would like to commend Attorney Richard Arens for his kindly and courteous questioning of all of the witnesses on both sides of the controversy.

The questions developed by your Committee did not, in our opinion, intrude in any way upon the religious convictions of the members of the Society of Friends. In fact we do not feel that the question of religion is at all involved in the controversy concerning this award; especially as the actual hiring of Mary Knowles was done by the Library Committee of the

William Jeanes Memorial Library; which acts as an autonomous group and is not subject to the dictates of the Plymouth Monthly Meeting.

Very sincerely,

CHARLES W. SHEPPARD
EMILY LIVEZEY CRAWFORD
MARY H. FISHER
GEORGE C. CORSON
JANE WEBB CORSON
EDITH C. SHOEMAKER
I. HAROLD SHOEMAKER
EMMA G. HAUB
JOHN HAUB
CARROLL L. CORSON

ISAAC J. SHEPPARD
ELIZABETH M. SHEPPARD
FRANK J. C. JONES
SARA W. JONES
ALLINE JONES LYON
THOMAS W. CHRISTIAN
ELIZABETH J. CHRISTIAN
LEWIS B. SHEPPARD
CARRIE M. SHEPPARD
DOROTHY ZIMMERMAN
E. CRESSON ZIMMERMAN

Howard Kershner in his letter in the FRIENDS JOURNAL for June 2 objects to Morris Mitchell's condemnation of the profit system (see FRIENDS JOURNAL for April 14, 1956), and concludes that a profitless society would mean a return to primitive conditions and result in totalitarianism. No doubt the only motivation for most men is profit or self-gain, but for many a higher motivation can be found. Indeed our Quaker faith represents that there is a higher motive to be found potentially in every man. Can there really be such "a social and economic order firmly grounded in service and love" that could do away with the profit system, as Morris Mitchell suggests at the end of the paragraph from which Howard Kershner quotes? We are finding that the answer is yes while visiting the Society of Brothers, and we entertain the hope that Quakerism may soon have one or more groups trying to establish a common life grounded in Christian love.

MILTON and ALEXANDRA ZIMMERMAN

Primavera, Paraguay

I was interested to read Horace Lippincott's plea for a consideration of change in the business methods of the Society. I sincerely doubt, however, that he offers us the solution.

H. L. contrasts the pre-World War I meeting ("had to do entirely with spiritual or religious concerns") with the post-World War I meeting ("concerned almost entirely with mundane or worldly affairs"). I will agree with H. L. that the more efficient majority-rule procedure should be utilized whenever our meetings for business consider the affairs of this world without the leavening of real religious concern. But can a meeting not working under a religious inspiration move toward the high ideals of the Society? I think H. L. is correct when he says that it is wrong for a "selfish" minority to rule, but I think it is even more wrong for a "selfish" group of any size to exist within a Friends business meeting.

H. L. describes the majority only in quantitative terms—as we know it in parliamentary procedure. I submit that in contrast we ought to consider the qualitative aspect of the majority. I am inclined to believe that it is one thing to have a numerical majority nod assent and quite another to have sufficient concern within the meeting for some action to be

carried forward. This is not true, of course, for legislative bodies which have the coercive powers of an administrative structure at their disposal. Perhaps H. L. has suggested to us the solution when he said, "We have learned to count but we have not learned to evaluate."

Eugene, Oregon

WILLIAM M. ALEXANDER

I'm afraid that Horace Lippincott "throws the baby out with the bath water" in his recent article, and not only on his central point on the basis for decision in business meetings. If lack of voting "caused" our separations, how does it happen that Baptists and Methodists have more branches than we? And is he unfamiliar with the frequency of such undemocratic parliamentary practices as the filibuster and burying in committee?

Indirectly he hints at two important points. Absolute unanimity, especially in large groups, is impractical, and permits very small minorities to obstruct any action. Some rules need to be worked out whereby such minorities are recognized and considered, without that delaying action which the overwhelming majority feel should be taken.

The other point is that one major advantage which voting and parliamentary procedure have is the detailed guidebooks of what to do in various specific situations, Roberts' *Rules* and Cushing's *Manual*. Brinton's *Guide to Quaker Practice* just doesn't get that detailed. This lack should be remedied by a skillful and detailed analysis of the types of problems which arise, and the various successful ways that skillful clerks and Meetings have handled them. Tape recordings of a number of lively sessions under each of a number of skilled clerks could provide the "raw material" for such analysis. Modern material on group thinking and problem solving could be incorporated, too, as this was not available when either parliamentary or Quaker procedures were formulated. . . .

Dearborn, Mich.

KENNETH IVES

The article entitled "The American Way," published in the issue of July 28, is ridiculous, and will not be taken seriously by most readers.

The Religious Society of Friends remains a religious body today, as it has been for 300 years, and has not since the First World War "been concerned almost entirely with mundane or worldly affairs." There has been a quickening of our awareness of the world around us during the past 40 years, but that which has been done in the world has grown out of a deep spiritual conviction. There have been some Friends who felt that the social gospel was complete in itself, but they have been a minority.

The statement comparing the lack of a vote in the Roman Catholic Church with our practice in business meetings is fantastic. It is absurd to suggest that we would have had no schisms or separations in the Religious Society of Friends if we voted in business meetings and allowed the majority to rule.

Our new *Faith and Practice* reads: "Meetings for the transaction of business matters are conducted in the same expectant waiting for the guidance of the spirit as the meeting for wor-

ship" (p. 21). It continues in a later paragraph: "Friends way of conducting business is of central importance to the very existence of the Meeting. It is the Quaker way of living and working together."

Cheltenham, Pa.

EDWIN B. BRONNER

Coming Events

AUGUST

14 to 19—Pacific Yearly Meeting and Pacific Coast Association at Y.M.C.A. Camp near La Honda, Calif.

16 to 19—Illinois Yearly Meeting, at the Meeting House, near McNabb, Ill.

17 to 24—1956 Family Institute. This annual affair will be held at Pembroke, N. H. The theme is "Standards of Living." Planner for the entire family.

18—Caln Quarterly Meeting at East Caln, Pa., on Kings Highway, 4 p.m. After supper Myron Pilbrow will tell of his visiting Korea and other activities of the Material Aids Program of the A.F.S.C.

18—Salem Quarterly Meeting at the Lynn, Mass., Friends Center 20 Phillips Ave. 10 a.m., Ministry and Counsel; 11 a.m., meeting for worship; 12:30 p.m., luncheon provided by Lynn Friends; 2 p.m. Quarterly Meeting for Business.

19—Annual meeting at Crum Elbow, N. Y., near Hyde Park 2:30 p.m.

19—Meeting for worship at the Old Quaker Meeting House in North Pembroke, Mass., 3:30 p.m., followed by a social gathering. The meeting house is on Route 3 about 30 miles south of Boston at the junction with Route 139.

25—Bucks Quarterly Meeting, Fallsington Meeting House, Fallsington, Pa. 10 a.m., meeting for worship; 11 a.m., business meeting 2 p.m. to 3:30 p.m., panel discussion on "A Realistic Approach to Drinking" by Joseph T. Lippincott, Willard P. Tomlinson, and E. Howard Kester. Meeting on Worship and Ministry, August 24 6:30 p.m.

26—Annual meeting for worship, Plumstead Meeting House, Pa. 2:30 p.m.

26—Annual meeting, Peach Lake, N. Y., 3 p.m.

26—Warrington Quarterly Meeting, Warrington, Route 74, near Wellsville, Pa., 11 a.m. and 2 p.m.

31 to September 2—Annual Labor Day Week End Retreat under the direction of Gilbert Kilpack, Pendle Hill, Wallingford, Pa.

31 to September 2—Lake Erie Association at the Friends Boarding School, Barnesville, Ohio.

Notice: Bristol Meeting, Pa., will be unable to entertain Buck Quarterly Worship and Ministry in August. Doylestown Meeting Pa., will entertain on August 24, 6:30 p.m. All interested Friends are invited to a covered dish supper. Worship, 8 p.m. (Signed, Charles A. Rowe, clerk)

Coming: The third annual Rocky Mountain Friends Family Camp, sponsored by Meetings in Colorado and Wyoming, will be held over the Labor Day weekend, August 31 to September 3. The location will be the same as last year's at Camp Colorado, west of Sedalia, Colo. The theme will be "Creative Living." As in previous years, informal family activities and fellowship will share the emphasis with serious discussions. Friends from other areas, and other interested, are invited to participate. For information and direction write Sidney M. Ostrow, 100 South 34th Street, Boulder, Colo.

Coming: Missouri Valley Conference of Friends, September 1 to 3 Y.W.C.A. camp 9 miles northwest of Boone, Iowa. Independent Meetings and others interested. Address by Kenneth Boulding on "How Can the Quaker Message Be Spread by the Unprogrammed Meeting?" For further details write Elizabeth Wilbur, 2542 S.W. Thornton Avenue, Des Moines, Iowa.

Coming: Annual Meeting of the John Woolman Memorial Association at the Meeting House, corner Main (High) and Garden streets, Mt. Holly, N. J., Sunday, September 9, 3 p.m. Reginald Reynolds, traveler, writer, philosopher, humorist, author of *The Wisdom of John Woolman*, will give in his address a fresh vision of him who has been called "the most modern of ancient Friends." This will be the last opportunity to hear Reginald Reynolds before his return to England. Tea, following the address, at the Woolman Memorial. It is hoped that Friends will avail themselves of this opportunity to visit the Memorial.

BIRTHS

HANCOCK—On June 22, to Thomas and Marjorie Leonard Hancock of Scarsdale Meeting, N. Y., a son named CHARLES THOMAS HANCOCK.

KIRK—One June 30, to J. Pennell and Anna Caul Kirk of State College, Pa., a daughter named CATHERINE LOUISE KIRK. Her father and grandparents, J. Stanley and Marion S. Kirk, are members of Newtown Meeting, Pa.

MAULE—On July 2, to Raymond L. and Esther Schrader Maule, a son named LAWRENCE WALTER MAULE. Lawrence and his sister Carol Ann are members of West Grove Meeting, Pa.

NICHOLS—On June 26, to Robert and Elizabeth Ann Furnas Nichols of Richmond, Indiana, a daughter named DEBORAH ANN NICHOLS. She is the sixth grandchild of Paul and Elizabeth A. W. Furnas of Richmond, Indiana.

DEATHS

BORTON—On July 12, at the Woodstown Friends Infirmary, N. J., of which she had been matron, EMMA W. BORTON, aged 79 years. She was the wife of the late Frank Borton and a member of

Woodstown Meeting. She is survived by a son, Norman Pitman Borton; three daughters, Mrs. Frank Kelly, Mrs. Walter Horner, and Mrs. Joseph Harkins, all of Philadelphia; three brothers, Asher Waddington and the former Judge Edward Waddington, both of Woodstown, N. J., and Earl Waddington of Salem, N. J. There are eight grandchildren and nine great-grandchildren. Burial was in the Woodstown Meeting House burial grounds.

KILLE—On July 29, at her home in Vineland, N. J., after a long illness, EVA H. KILLE, in her 80th year. She was a member of Salem Monthly Meeting, N. J., and is survived by two daughters, Anna G. Kille of Vineland, and Eleanor C. Kille of Southbury, Conn.

PARRY—On August 1, suddenly, in a tractor accident, JOSEPH S. PARRY, husband of Elizabeth Ely Parry of Rushland, Pa., aged 66 years. For more than 40 years Joseph Parry has been a beloved and vital member of Wrightstown Monthly Meeting, Pa., of which he was an Overseer and member of Ministry and Counsel. He is survived by his wife, Elizabeth Ely Parry, and three children, Edith Parry Reinhart, Edward R., and Lawrence G. Parry, and two grandchildren, Deborah and William Reinhart. A memorial service was held at Wrightstown Meeting, Pa., on August 5. It is typical of his outgoing nature that when death came to Joseph, he was en route to Newtown, Pa., to give sod from his farm to Council Rock High School for its new grounds. He will be sorely missed.

WIXOM—On August 2, suddenly, BEATRICE HUNT WIXOM, wife of Clinton Wood Wixom, aged 61 years. She was for many years a member of Germantown Monthly Meeting, Pa., and more recently a member of Montclair Monthly Meeting, N. J. A memorial service was held at the latter meeting on August 5. She is survived by her husband; three children, Dr. Robert L. Wixom of Little Rock, Ark., Eleanor Wixom Helper of Omaha, Neb., William D. Wixom of Upper Montclair, N. J.; a brother, Maurice L. Hunt of Chicago, Ill.; a sister, Ada Hunt Eiseman of Bethesda, Md.; and two grandchildren.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 West 8th.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

*DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

INDIANA

INDIANAPOLIS—Independent Friends

meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRameray

3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

PAWLING—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 26.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. Fourth and Arch Streets.

Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

MEETING HOUSE BENCHES WANTED

Providence Friends Meeting wishes to replace all or most of its benches with others which will be uniform and reasonably comfortable. If any Friend knows of a possible supply, such as a closed Meeting, please write or call

R. F. Engle, Route 26, Media, Pa.
Media 6-3393

James E. Fyfe * Irvin B. Boyd

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Camp Onas Committee
Elizabeth E. Parry, Rental Agent
Rushland, Pa.

MATURE REGISTERED NURSE OR GRADUATE PRACTICAL NURSE WANTED

FOR PHILADELPHIA QUARTERLY MEETING
BOARDING HOME (Stapeley Hall)
6300 GREENE STREET, PHILADELPHIA 44, PA.
Full Maintenance. Should have a Friendly understanding of the needs of the elderly. Write to Superintendent, Ida M. Bullock (address above).

YOUNG FRIENDS SECRETARY WANTED FOR THE WILLIAM PENN FOUNDATION

to represent Quaker concerns on the campus of Pennsylvania State University. The position allows part-time work in the graduate school.

Write: MARJORIE FREUND
151 West Prospect, State College, Pa.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m. meeting for worship at 10:45 a.m.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

AVAILABLE

PRINTER, Friend, age 40, experienced in various phases of typography, printing publishing, and public relations, seeks position or business connection with congenial individual or organization. Box G122, Friends Journal.

WANTED

LIVING QUARTERS for young couple employed AFSC, anxious do part-time work lieu part or all rent. Don Reeves AFSC, Philadelphia, Pa.

UNFURNISHED APARTMENT in house with grounds, vicinity Germantown of Chestnut Hill, Pa., for young professional woman and well-behaved two-year-old son Walnut 2-5809.

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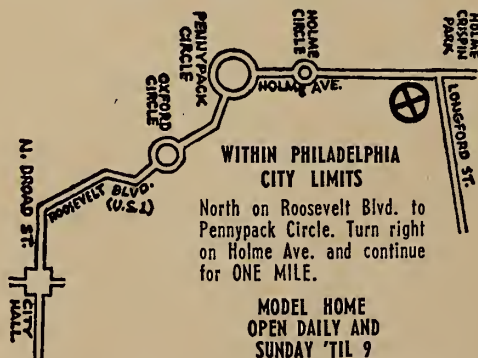
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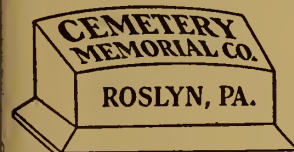
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

AUGUST 25, 1956

NUMBER 34

IN THIS ISSUE

WE are concerned as Friends not only to live in personal integrity, but also to build up the common life of men. We must not think to wait until all are changed in heart before beginning the task of setting up a social order more in accordance with the mind of Christ. The institutions of society as a whole must be remodeled as an expression of the spirit of the Kingdom of Heaven, and we may hope and pray to be ourselves fitted, as we strive to build it, for our own place in the ideal society.—THE PRESENT SOCIAL ORDER, a Statement by Friends in Great Britain, 1925

Silence as Discipline

. by William Hubben

Roots of Conflict and Cooperation

. by Leon J. Saul

Decision by Consensus

. by Arthur E. Morgan

New York Yearly Meeting

. by Ruth Hudson

Letters to the Editor—Friends and Their Friends

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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

New York Yearly Meeting

July 27 to August 2, 1956

ON Friday evening, July 27, as dusk laid its silencing hand over lake and hill, the 261st session of New York Yearly Meeting settled into a gathered meeting for worship at Silver Bay, N. Y. Serene joy pervaded the room. After a year of practice in organic union, there was a complete sense of being one Yearly Meeting family.

Thoughts turned toward the men and women who longed for union and who labored through half a century to achieve it. There was warmly expressed thankfulness for the life of Hollingsworth Wood, who so recently had left us.

On Saturday morning, the entire Yearly Meeting, including its juniors, over 200 strong, attended worship together. After hearing plans for their studies on "God Works through People," the Junior Yearly Meeting retired, with its 65 counselors, to begin activities under the direction of Marian Paulsen. Heartfelt tribute was paid to Margaret Garone, so long responsible for the success of Junior Yearly Meeting. Margaret has prepared a *JYM Manual* to aid her successors in this widely ramified project.

Visiting Friends welcomed to the sessions included Barnard Walton, Clarence and Lilly Pickett, Henry Cadbury, Russell Rees, Bernard Clausen, Wilmer Cooper, Hugh Middleton, Shirley and Louis Locke, Betsy and Wayne Carter, Saito Okada of Japan, and Walter Alexander of Toronto Meeting and the Bruderhof at Woodcrest, N. Y.

State of the Society—Peace and Social Order—A.F.S.C.

Presiding over the meeting as clerk for Ministry and Counsel, James Stein requested that Mary Nellie Reeves, one of its summarizers, read the report on the state of the Society.

In speaking to that report, Friends emphasized concerns of the Meetings. Westbury and New York Quarterly Meetings asked approval of their union as a single quarter. Walter Ludwig of Scarsdale and George Corwin of Fairfield County expressed a concern for advancing the time when preprints of the report would be available so that Friends could do some creative thinking together at Yearly Meeting about the future of the Society. Erica Brooks of Albany commended the references to a concern for the "quality and the quantity of entertainment selected" by Friends, as well as the reminder of our testimony against the use of alcoholic beverages. Henrietta Carey, chairman, presented the concern of the Nominating Committee that Friends work out a method for reducing the size of some extremely large committees.

The Peace and Social Order Committee conducted Saturday afternoon's session, presenting up-to-the-minute information on all of its broad fields of interest. Specific activities of New York Friends pointed up deep concern for the increased militarization of daily life. Laura Trumbull reported on a visit to Jonathan Bingham, secretary to Governor Harriman, in which Ruth Eldridge, Kent Larrabee, Theodore Conklin, Burton Andrews, and she discussed with Mr. Bingham removal

(Continued on page 544)

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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Silence as Discipline

THE mystics of mediaeval times stressed the need for silence as a preparation for hearing God's voice. In such practice silence becomes a voluntary renunciation of what in modern parlance is called self-expression. God and man cannot speak at the same time. This silence is a sacrifice; abstaining from the use of words will result in the clearing of our thoughts, the pacifying of our desires, and creating that "emptiness" of which the Quietists speak centuries later. The prevailing mood thus created is one of patience and confidence that an answer to our problems will reach us.

This particular use of silence is at least part of the mode of worship which Friends practice. It is hoped that God will speak when the individual as a member of the fellowship of worshipers becomes ready to listen. But the expectant or waiting silence of Friends is not the only one which the Christian community has practiced over the centuries. Silence as mute reverence before eternal mysteries; the unifying silence of ecstasy; the silent inability to express adoration; silence in magic, often used in exorcism; the monastic, or ascetic, silence of monks—these and other forms of silence are suggestive of a practice more widespread than the seemingly negative character of silence might suggest.

It is interesting to note the many cases in which early Christian practice demands silence of its followers as a discipline. At the end of the second century Tertullian speaks of the Christians as the "loyally silent ones." Chrysostomos (345-407 A.D.) regrets that pagan soldiers had been permitted to witness the elements of communion. St. Augustine (354-430 A.D.) likewise wants to keep sacramental practices secret, and the caution he demands includes the counsel to keep the formula secret by which transubstantiation is effected ("Hoc est corpus meum"). Even the Lord's Prayer was sometimes considered secret. Fear of profanation caused these practices.

Something of the cautionary advice of the Mosaic commandment "not to take the name of the Lord, our God, in vain" (Exodus 20:7) vibrates through the practice of this later arcane discipline, the silence to guard mysteries of faith. Obviously, he who practices silence is led to meditate about the mysteries of faith more profoundly and will arrive at a greater consciousness of their values. Words not only are incapable of expressing a

great truth or inward vision; they are also apt to dissipate or desecrate it, or let it evaporate in idle chatter.

Silence in the Gospel

The discipline of silence as advised or ordained by church leaders arose probably at the end of the second or in the middle of the third century. But we may see already in certain gospel incidents a foreshadowing of such practices. The gospels contain a remarkable sequence of advices to observe silence regarding the teachings of Jesus or incidents which only the apostles were privileged to witness.

Early in his Galilean ministry Jesus "strictly ordered them not to make him known" (Mark 3:12) when they saw how unclean spirits "fell down before him." As he healed the many who followed him, he "ordered them not to make him known" (Matthew 12:16). Isaiah's words are to be fulfilled: "He will not wrangle or cry aloud, nor will any one hear his voice in the streets" (Matthew 12:19). The apostles show impatience with the indirect character of Jesus' teaching methods. They ask, "Why do you speak to them in parables?" (Matthew 13:10)

Why was he not more direct or explicit, so that everybody could know what he meant to teach? Jesus answers, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given." And he adds the remark that his hearers are blind and deaf to the truth. Obviously, they no longer are considered capable of comprehending it through the ordinary channels of communication. Words alone cannot any more arouse in them the sense of wonder and mystery necessary for perceiving truth. They must learn to listen again to their voice within. They must experience the birth of truth arising out of themselves after their minds have turned over that which appears at the moment incomprehensible. They must make their own discoveries. They must become again like children to whom the teacher would do a disservice if he provided the answers himself. That is the reason his parables will "utter what has been hidden since the foundation of the world" (Matthew 13:35).

Even the question of his messiahship was to be subject to this discipline of silence, at least for some time to come. At Caesarea Philippi he concludes his vision of the

kingdom by commanding his disciples again "to tell no one that he was the Christ" (Matthew 16:20). The exalted moment on the Mount of Transfiguration was another occasion for him to request silence from the apostles. As they came down from the mountain, Jesus "commanded them, 'Tell no one the vision until the Son of Man is raised from the dead'" (Matthew 17:9).

The pungent counsel "not to throw your pearls before swine, lest they trample them under foot and turn to attack you" (Matthew 7:6) may also have to be remembered in this connection. Chrysostomos criticizes those "who gossip about salvation and reveal to anybody the pearls and the dogma and throw the holy before swine." Similar warnings were expressed by other church leaders. In all likelihood the discipline was part of the mystery of Christian vocation. To become a Christian was a special calling to be guarded discreetly.

The Power to Speak or Not to Speak

Such psychological considerations are in part explained by the fact that the early Christian church had to rise and grow under conditions of danger and persecution. The teachings of Jesus were open to wilful or erroneous distortions even in his lifetime. Silence, then, was not only an expression of reverence but also of caution.

This caution needed to be observed under even more secure circumstances. A community of Christians without well informed teachers must not dissipate truth in idle talk. If "there is no one to interpret, let each of them keep silence in church and speak to himself and God," advises Paul in I Cor. 14:28. Under such conditions he prefers, then, the practice of an inaudible debate or internal dialogue. Yet in Athens Paul followed also the commission of Jesus to preach the good news everywhere by arguing not only in the synagogue but also "in the market place every day with those who chanced to be there" (Acts 17:17).

As always, such profound insights concerning human nature convey a prophetic note. The fateful quarrels of the later church fathers lead to idle chatter of the Christian populace on a large scale. The market place at Constantinople became for a time the scene of violent

controversies between women who quarreled about church dogmas.

The light is easily extinguished when we transfer it from the heart to the head and then expose it to the howls of public clamor. William Laurence Sullivan wrote, "Rate a preacher's power not by what he says, but by what he has seen and does not say." Somehow, truth will mediate itself by indirection or suggestion. Those who participate in retreats, such as Friends are increasingly attending, know of the integrating effect of silence practiced over a period of several days. The silence of the mystic is one imposed by the fullness of the heart. No vocabulary, not even the richest of language, could ever convey the wealth of his inner experience. His silence is one of overabundance, not of absence or poverty of thought.

Religious and Worldly Silence

Friends are aware of the blessings of silence as a form of worship. Perhaps it needs to be said again that the discipline of silence, with which this brief sketch deals, has only a distant relation to the waiting or expectant silence which is the center of our meetings for worship.

Precious as it is, we are also aware of the problem which its practice entails. We know of those repetitious and tiresome messages that deal with the value of silence so strangely interrupting our silent meetings. The habitual speaker is apt to irritate us. The "keynoter," who thinks he has to be the first one to speak, is looked upon with disfavor. And the hasty Friend who leaves only insufficient time for our inward gathering is apt to disperse our thoughts rather than assist in their collection. There are probably other such categories of Friends who remind us that at times we pay a high price for our freedom of ministry.

We should guard our testimony concerning the use of silence in meetings for worship. Our silence is to condition Friends to listen to the intimations of God which reach us either in an inaudible manner or through the spoken word.

Keeping this in mind, we ought, nevertheless, to take now and then a glance at other forms of silence. In daily life silence lends itself to the most lofty purposes as we

*M*OST of all, adventure and excitement in life are for those who look for purpose, who have the clue that reality is at heart exciting, who greet the unseen with a cheer. Townspeople said, "It's a nice night," while the Psalmist sang, "The heavens declare the glory of God." Most Egyptian herdsmen found underbrush a nuisance, but Moses, eternally seeking, discerned a bush burning. Galilean fishmongers saw young Pete and Andrew beside a smelly dory, whereas our Lord beheld before him two sons of thunder.

Who is really aware of the adventure of the Good News? "Seek first the Kingdom . . ." is more than just good theology and ethics: it is the cue for the greatest venturesomeness in all history.—KIRKBRIDGE CONTOUR, April 1956

as abuses. Fear or insincerity may induce silence when we ought to speak up for a cause or a fellow man in trouble. There is a silence of charity that controls our impulses to make a rash remark, but silence may also be uncharitable when it withholds a consoling or encouraging word that may be greatly needed. A Latin proverb suggests silence because it may bestow the rank of a philosopher even upon the ignorant. There is, then, a

silence from knowledge and also one from ignorance. A Jewish proverb says, "Silence is the fence of wisdom, but mere silence is not wisdom." It may, therefore, be wise to test even ordinary silence as to its motives or purposes before we praise or practice it indiscriminately. Silence as a mental discipline needs guidance from wisdom, tact, and charity.

WILLIAM HUBBEN

Roots of Conflict and Cooperation

By LEON J. SAUL

Effects of Hostility and Violence

HOSTILITY, because it is the primitive reaction to any threat or hurt (from within as well as from the world), can spring from many different sources, and produces many effects. A young man's hostile feelings isolated him from people and made him feel persecuted. In another, it caused suicidal depression. A third young man acted it out in the form of semidelinquent behavior. A fourth controlled it successfully, but it induced high blood pressure. Thus hostility is the main driving force in a whole variety of conditions: sexual disturbances, divorces, neuroses, behavior disorders, psychosomatic symptoms, psychoses, criminality.

In the outright criminal one sees unrestrained hostility. In the Bible the record of murder begins with the slaying of Abel by his jealous older brother Cain: not with the first parents, but with the first children of the earth! Today in our own country, 1,650,000 major crimes are committed annually, and it is estimated that about seven million of our citizens have criminal records. In many others hostility and rage may be equally intense but are controlled and put out of mind, that is, repressed. This by no means eliminates them as drives; they press for expression and come out in disguised forms, thus sparing society the direct attack and sparing the individual society's punishment, but causing him private suffering and neurotic symptoms. In the broad sense of the term, crime is a public neurosis; nonviolent symptoms such as unreasonable fears and functional conditions comprise private neuroses. It is estimated that between 14 and 30 million persons in this country are in acute need of psychiatric help for severe personal emotional disturbances.

Dr. Leon J. Saul delivered an address with the above title in Philadelphia at a joint conference on Quaker testimonies in everyday life on October 29, 1955. The three extracts above are a part of that lecture. Dr. Saul has dealt with the subject more fully in his recent book, *The Hostile Mind—The Causes and Consequences of Rage and Hate*, published in early June 1956 by Random House, New York. We hope to review the book shortly in our pages. Dr. Leon J. Saul is a practicing psychiatrist in Philadelphia.

The neuroses are in essence infantile reaction patterns accompanied by feelings of weakness, inferiority, and frustration, arousing fight-flight reactions. Thus every neurotic symptom is at the same time a defense against and a disguised expression of hostility. At one extreme is the private neurosis, which the individual tries to keep entirely to himself. Lincoln suffered from severe depressions but also was socially constructive. At the other extreme is naked criminality.

The hostility of some of these persons is obvious; they are mean, cruel, or definitely "peculiar." Many fall into the group called "neurotic characters" or psychopaths. But in other individuals the hostility is hidden from themselves as well as from others. They may be pleased with themselves as virtuous citizens and pillars of society, though their inner hostility may make them their own worst enemies—and also society's. Their behavior may be well within the law, yet hostile and detrimental to others. I call this behavior "criminoid." The good not only dream what the wicked do, but they are apt to do it themselves—unconsciously and indirectly. Let us say that the criminal does it with the sword, and an apparently good citizen may do it through the way he handles his wife, his children, his neighbors, his business associates, his prejudices, his votes.

The captain of the Men of Death is no longer the plague, nor tuberculosis, nor drought. He is man's primitive animal reflex which impels him to try to remove irritation, solve every problem, by attacking and killing, if not individually then through group organization for war.

The Nature of Man

Hostility is not brute strength which effeminizing civilization has failed to inhibit; the human being is not simply a higher ape incapable of accepting the restrictions imposed by society upon his instincts. Man's brutality to man is a mechanism of reaction which is vestigial for mankind, and signifies a disturbance in the development of the individual. It is a disease which, like

tuberculosis, is not inherited, but is transmitted by contact from parents to children, from generation to generation; also like tuberculosis, hostility is preventable by cutting into this process of transmission.

Disordered infantile behavior can pervert social cooperation as a means of aiding human life. Tyranny hampers the development of both rulers and ruled. Democracy not only fosters, but its strength and very existence depend upon the development of qualities of maturity in its citizens. And the solution of most emotional problems and disorders with which individuals and society struggle depends precisely upon the achievement of emotional maturity.

With this concept of emotional maturity, science—especially preventive psychiatry—merges its goal with religion, morals, ethics. The goal of peace and mutual helpfulness is revealed as a manifestation of biologic and emotional maturity; therefore it is so hard to achieve. Therefore people try to love each other but cannot; people struggle to cooperate but fear they will destroy themselves. Evil is shown to be the reaction of the abused and vengeful child which persists into adult life under a veneer of reasonableness and maturity. This concept indicates how the goal of brotherhood and peace can be attained, through preventing hostility in childhood by facilitating the child's emotional growth.

Upon this development alone can security for mankind rest, in the long run. League of Nations or United Nations, whatever machinery is set up as essential for channeling the needs of society, is yet only machinery, and will be used by people for their own ends. If society is dominated by infantile motivations, these will find expression in any world organization. The physical plight of Europe's children after the last war—grossly undernourished, 75 per cent of them tubercular, and vast numbers syphilitic—defies description; but even more horrible is the prospect of how this kind of childhood will warp their behavior as adults in society and in their own families, and what misery they will transmit through their children to untold generations. Peace is not an unattainable goal; it will be reached when we take as much care in growing our children as we do in growing our fruits, our grains, and our cattle.

Conclusions

Hostility should be a central research project. It should be tackled by all the related sciences. It should be pursued as widely and energetically as cancer, tuberculosis, infantile paralysis, and heart disease combined. Our best brains, with adequate funds, should be mobilized to attack this program on a national scale. Hostility is a sign of disturbed development in childhood, of revenge for mistreatment in childhood; it is a mass neuro-

sis or psychosis in the true sense of the term. This can be studied. Phil Jacob of Providence Meeting, Pa., and I began in a very small way an interdisciplinary seminar at the University of Pennsylvania on what factors make for hostility and what for friendship between two countries. There are large-scale efforts in other universities.

Besides strategic education and research, there are many potentially effective tactics. For example, planned parenthood is important as a way of assuring every newborn of being a wanted child. It is a way of preventing the mass production of neglected, rejected children, the vast majority of whom are foredoomed to be warped adults who will exacerbate the disorders of society.

And what if, in considering national and international policies, as well as local community policies, the central issue were always kept in mind of how this would affect the children of the world during their earliest formative years, from conception to five, six, or seven? It is during these years and within the home that peace and war begin. As Herbert Hoover said, if the world had just one generation of well-reared children, we would have utopia itself.

Decision by Consensus

MANY of the customs, both good and bad, which we observe in religious fellowships did not originate in those fellowships but are vestiges or reproductions of ancient ways. The custom of decision by consensus is of that character.

As so ably described by Henry Sumner Maine and others, in ancient times there existed a common form of local government administration clear across the Eurasian continent from England to India. Substantially the same form existed among most North American Indian tribes, and exists today in many parts of tribal Africa. We may illustrate this method from Denmark.

Up to a century ago there was still to be seen in some villages of Denmark a tree near the center of the village surrounded by a circle of stone seats. Here the elders would meet to consider issues of concern to the people. The villagers would stand round in a larger circle. While most of the discussion would be by the elders, any villager might comment, and the weight given to his remarks would depend on his general reputation for good judgment. An issue would be discussed until there was general agreement. Since the whole village participated, this persistence of discussion until general agreement was reached largely eliminated any lingering feeling of bitterness or injustice. This was highly important in communities where people lived in intimate relations.

In traveling in the back country of West Africa a few years ago I found the same practice, with the same row of stone seats around the village tree. Near the extreme southern tip of India, at the city of Madura, the highly cultured Surashtra people, a closely knit group who moved from north India 400 years ago, had this same practice until the days of some men who are still living. For very long ages this apparently was the nearly universal human way of handling common problems. Henry Sumner Maine, a British Indian judge, in his "Ancient Villages East and West," after living in India, and after observing the changes being wrought on that structure by English constitutional methods, concluded that the ancient structure worked better and resulted in far less social conflict.

The constitutions of Pennsylvania, Virginia, New York, and Massachusetts, and later that of the United States, which copied them in some degree, adopted important provisions from a famous utopia of the day, Harrington's *Oceana*. Harrington borrowed heavily from the governments of North Italian cities. One problem which troubled him much was the matter of voting. Some authorities held that voting was undemocratic—a form of coercion of a minority by the majority. For large bodies, voting seemed essential.

Empire, feudalism, and power politics destroyed much of the ancient structure of local society, the good along with the bad. Some elements which survived almost by accident we count to be good. The ancient process of democracy was almost stamped out, surviving in mountain fastnesses such as Switzerland, in isolated Iceland, and especially in local government close to the soil. It was largely from that element of English life that "ancient" democracy came to America. We prize it, notwithstanding its being old. The New England town meeting was not invented here, but likewise is an inheritance from ancient days in England and Germany.

George Fox, in my opinion, performed a great service in helping to preserve this ancient policy of agreement by consensus. Decision by majority vote is an expression of power rather than of unity of spirit. A sense of being coerced may remain.

Like the process of democracy, which was almost eliminated, and then was rediscovered, agreement by consensus is being rediscovered, and its use is increasing. In a very large number of boards of directors of large and small industries and other organizations, action commonly is taken by consensus and not by formal vote. In boards where the members fully respect each other, if a single person strongly disapproves an action, it may be deferred until the difference is cleared up. As chair-

man of the TVA, I introduced the general, though not invariable, habit of action by consensus, and I am informed that the Atomic Energy Commission followed that example.

It is practicable in some elements of public business. In our little village of Yellow Springs, Ohio, the village council includes members with a wide range of attitudes—extreme right-wing Republican and left-wing New Dealer; Negro and white; management and employee—a "natural" setting for discord. Yet discord is absent. There is no indifference or attitude of appeasement. If an issue arises, it is an occasion for mutual exploration. When agreement is lacking, the matter is continued for further consideration. If two members are greatly at odds, they may get together privately to discover just where the difference lies. No member tries to discredit an opponent. No secret deals are made by three members to outvote the other two. The result is that in the past five years of active community development, with many issues to be decided, there have been but two decisions by other than unanimous action. And we have excellent local government.

Conventional parliamentary procedure has become a confirmed American folkway. It seems to be the feeling of most American presiding officers that when Moses came down from the mountain, under one arm he carried the tables of stone with the Ten Commandments graven on them, and in his other hand he carried a copy of Roberts' *Rules of Order*. We do well sometimes to realize that our conventional parliamentary procedure is a recent folkway—sometimes very time-consuming—and that there are other valid ways for reaching agreements.

Many Friends business meetings are deadly dull and wasteful of time through puttering over trivial details. Perhaps the way out of that is by a businesslike type of management rather than by giving up the practice of decision by consensus. In the village government referred to, most details are handled by appropriate officials working under direction of the village manager. The council concerns itself with policy and with important decisions and appointments.

Should not Friends business meetings commit most details to the suitable committees, and thereby save time for consideration of matters of substantial importance to the Meeting and to the Society? Would it not be well if at least half of each business meeting were used for clarifying and strengthening the major purposes and interests of the Society? Cannot this be accomplished without loss of the unifying principle of decision by consensus?

ARTHUR E. MORGAN

New York Yearly Meeting

(Continued from page 538)

of the compulsory features of civil defense laws, if not their complete abolition as extensions of the military state.

Ruth Eldridge called attention to a recent Service Committee statement signed by Henry Cadbury as bolstering her concern that Friends request their high school principals to disregard pamphlets extolling militarism now being offered to high school social studies teachers by the Pentagon.

Curt Regen offered to members copies of superb peace posters recently acquired from England.

Speaking on behalf of the Service Committee's many fields of action, Norman Whitney stated that he had been asked to emphasize the availability of the youth programs to New Yorkers, and quoted members of recent peace caravans as saying, "I want to thank God for the richest experience of my life."

F.C.N.L.—Young Friends

Reporting with other members of the F.C.N.L., Delbert Replogle told of the way he had become convinced that political action is important. Sleeping with an Arab in a food truck, at the time of the evacuation into the Gaza strip, he had no answer to the question, "Why don't you do something with your government?" When talking with legislators, one feels "they greatly appreciate any encouragement to stand by what is right rather than what is expedient."

At night the Young Friends Fellowship presented a panel on the topic "What Can Friends Do to Promote Fellowship between Peoples?" Speaking chiefly to the immediate and burning question of integration were Barbara Harcourt of Ryder College; Bruce Kimball, recently graduated from Cornell and on his way to Kenya; Audrey Morgan of Guilford; Laurie Siever of Kansas; Bill Wood, Haverford graduate; and Walter Alexander of the Woodcrest Bruderhof. Eternally young Clarence Pickett was co-opted to relate his recent experiences in Alabama to the subject.

Sunday, July 29

Sunday was a day of continuing worship and challenge. Some Friends began their worship-fellowship with the dawn. Early morning gatherings by the lakeside, in the little Norman chapel, out in the woodland council ring found spiritual enrichment which brought to the large 11 o'clock meeting in the auditorium hearts and minds as well prepared as those which benefited by the leadership of Dorothy Hutchinson in "Bible Study."

Elton Trueblood addressed an afternoon meeting on "The Possibility of New Life." Reminding us of the well-nigh incredible story of the first Christians, he challenged us to "break through the crust of dullness" in our lives "with a sense of urgency," and, "having already the doctrine," take advantage of "the possibility of new life" by exercising our own vocations to the service of God.

Clarence Pickett and Russell Rees, presenting the picture of our Yearly Meeting affiliations, outlined the backgrounds of today's American Quakerism as exemplified in General Conference and Five Years Meeting and set forth some queries

for the future: Are we instruments for the Kingdom? Is life being enriched? Is our sense of mission increasing? Do we stand toward the continent of Africa today in a relationship similar to that of Early Friends and the continent of North America; i.e., in a position to contribute influentially to its customs and constitution?

Procedures and Practice—Education

For the Committee on Procedures and Practice, Herman Compter presented the pamphlet preprint, Part II, of a proposed New York Yearly Meeting Discipline. This outlines practical procedures for the conduct of business and presents queries formerly used in both Yearly Meetings. It was the decision of the meeting that this be accepted on a trial basis for a period of three years, each Meeting to send in to Representative Meeting whatever suggestions it may have for improvement and elucidation.

Each day Dorothy Hutchinson's "thoughtful conversations," in which she directed our consideration to the relationship between our most urgent spiritual problems and the foundations of our faith, awoke an equally thoughtful response in the worship period which followed. Tender of conscience, Friends deepened their search for truth, for the veritable will of God.

In this spirit of integrity, Monday night's session grappled with problems of education.

From statements in many epistles received from other Yearly Meetings, it is evident that a ground swell of educational concern is causing uneasiness throughout American Quakerdom. Our Education Committee, in its statesmanlike approach; Norman Whitney, in his appeal for restoration of eternal values; Russell Rees, in his concept of religious education as a continuing and cooperative effort,—all of these laid a weighty responsibility upon each Friend.

Receiving the report of our Yearly Meeting school, Friends proceeded with unselfconscious freedom to probe deeply into all its aspects. Accepting responsibility as a corporate group, relentlessly pursuing truth, the meeting sought to know the will of God and to accept the burden of His governance in relating faith to practice in education which bears the name of Friends.

World Committee—Advancement—Statistics— Religious Education

Following Hugh Middleton's report on the World Committee for Consultation, the link binding all Yearly Meetings together, the meeting approved a minute of travel for Walter and Clarice Ludwig, who have a concern to travel in Asia and the Near East, attempting to unite the interests of social studies classes in this country and those visited by tape-recording discussions and promoting airmail correspondence.

Roy Angell, chairman, spoke to the Advancement Committee report, rejoicing at the way in which the meeting "was caught up in advancement," "adjusting to changing community patterns," "alive to the things of the spirit, wherein the future progress of the world lies."

Cabled greetings arrived from Kenya, signed by Levinus Painter, Joan and Rodney Morris, and the Kimballs.

With characteristic thoroughness, Curt Regen has clarified the statistics of the united Yearly Meeting, which now number 6,500 members. The largest single Meeting growth was found in Fairfield County, at the rate of 40 per cent. All Friends Quarter in New Jersey shows the largest area growth, with 34 per cent minors. The entire Yearly Meeting rate is only 23 per cent minors, a percentage which is not enough to perpetuate the Society.

As chairman of Religious Education, Lois Vaught reminded us that the whole Meeting is responsible for helping children to learn how to handle their world without bitterness, develop a true sense of values, and grow in religious experience.

Prison Committee—Records—Indian Committee

Once again, the Prison Committee appealed for women visitors for isolated prisoners such as those the men visit and help. In their own studies of maximum security and open prisons, they found that prison personnel themselves are studying to discover how to handle prisoners with less damage to personality and greater chance at rehabilitation. Robert Phair would like to receive reports from local prison visitors.

The report of the Committee on Records was presented by Hiram Norton, who presented a gloomy picture of the present record rooms and referred to a half dozen minutes empowering the committee to work on a new building, possibly combining a library and reading room with the record room. This building would be on the campus at Oakwood School, if the trustees agree, and its architecture would harmonize with that of the new dormitory. A special minute of appreciation for the long and devoted service of Percy Clapp was also approved most warmly.

Speaking to the report of the Indian Committee, Glad Schwantes reminded Friends that concern for the Indians is "not a Quaker philanthropy, but a work of common justice." Two delightful Winnebago women, Red Wing and Morning Star, have been with the Indian table and the children throughout the week. Working in a Friends Community Center among the Kickapoo Indians were three youthful New York Friends sent by the Indian Committee. Wilmer Stratton and Becky Henderson Stratton were directors. As in all building, funds ran out before completion. Friends contributed a goodly sum to help complete the floor and plumbing.

Mission Board—Epistle—Closing Message

Highlighting the report of the Mission Board, Willard and Christina Jones, fresh from their service to Arab refugees in the Near East, laid before us the tragic suffering of this "sore spot." Their presentation of the history of dissension was also a spotlight on the Suez situation. Their appeal was for great humility in an effort at reconciliation.

Chosen as next year's clerks were Elizabeth Hazard and Paul Schwantes, Florence Stevens and Frances Compter.

Thursday evening was a time for evaluation. Epistles and messages offered a summary of a remarkable Yearly Meeting, one of intellectual probing, emotional intensity, and great enrichment in the fellowship.

Norman Whitney gave the closing message, as he had been requested, "somewhat in the light of what has transpired."

Reading the story of the Valley of Dry Bones, he asked again, "Son of Man, can these bones live?" Speaking "in that spirit of commitment and love" which has characterized this meeting, he challenged, "There are some differences which *make* a difference. We ignore them at our peril. These are Friends attitudes toward missions, world religions, the ecumenical movement, and free and open group worship.

As in this Yearly Meeting we have faced differences and difficulties together in a powerful yet joyous experience, so we must find the mutual trust and confidence to raise these questions openly, searching only for the will of God and for His truth. This choice is before us, not behind us; but we now know that through our sufferings come new spiritual power and great richness.

RUTH HUDSON

Friends and Their Friends

Thirty-eight Friends attended the Conference of the Historic Peace Churches at Manchester College, Indiana, July 24 to 26, 1956. About 150 Friends, Brethren, and Mennonites were present. Some of the concerns felt by the group are included in the following excerpts from the "Message to Our Home Churches" formulated at the conference: "We note a growing sense of meaningful fellowship and mutuality among members of the Peace Churches. . . . We sense an urgent call for a renewed examination of the basis of our pacifism. . . . The situations in our American life where Negroes and other minority groups are discriminated against lie heavy on our conscience and are of great concern to us. It is urgent that we first set our own houses in order, in the North as well as in the South. . . . We are humbled to reflect on how solidly ethnic our groups remain and how few members are added to our churches from other cultures and backgrounds. . . . We are concerned about the militarization of the minds of our youth, which proceeds apace in our public schools and through various forms of mass media. Ways and means need to be found to counteract these detrimental influences. . . ."

Douglas V. Steere, Haverford College, Pa., has been invited by the World Council of Churches to be a member of a commission of ten to discuss the "Christian Responsibility for the Prevention of War in the Atomic Age." The meeting will be held from September 16 to 20 in Geneva, Switzerland, with church leaders from the following countries participating: France, Germany, Great Britain, Italy, the Netherlands, and the United States. The Commission expects to meet again in 1957. On his way to Geneva, Douglas V. Steere will stop briefly at Stockholm, Lund, Copenhagen, Bad Pyrmont, and Basel.

Robert and Gladys Gray and their three daughters will sail on August 26 for Japan. Robert Gray, who was associate executive secretary of the Pasadena regional office of the A.F.S.C., will be field director of the Korea Unit for two years.

Ten Friends representing nine Meetings or Yearly Meetings have benefited this summer from the special Quaker Leadership Grant of the Clement and Grace Biddle Foundation. They are Mary F. Bogue (Bradenton-Sarasota Meeting, Fla.), Janice Clevenger (Western, Five), Mary Ellen Hamilton (Indiana, Five), Barbara Sowersby (New England Yearly Meeting), Martin and Anne Vesenka (Philadelphia Yearly Meeting), Richard Newby (Iowa, Five), Floyd Moore (North Carolina, Five), Elohim Ajo from Cuba Yearly Meeting, and Ian Hyde from London Yearly Meeting. These members of the Quaker Summer Study Tour, after having attended Friends General Conference at Cape May, participated in the Summer School at Pendle Hill. They visited the A.F.S.C. and several other places of Quaker interest in Philadelphia. Their program also included a visit to the United Nations and the Friends Center in New York and to the Friends Committee on National Legislation, International Student House, and Davis House in Washington, D. C. Most of the group attended North Carolina Yearly Meeting, Five Years, at Guilford College, N. C. Floyd Moore, on leave of absence from Guilford College, where he is associate professor of religion, has received a long-term grant from the Biddle Foundation toward a piece of research on the "Biblical Influences on the Ethical Thought of Rufus Jones," which he will be carrying out at Boston University during the next academic year. The Quaker Leadership Grants are administered by the Friends World Committee and Fellowship Council.

Bruce L. and Barbara R. Pearson are in the United States for a furlough in the middle of their five-year appointment for the Japan Committee. During their two-month stay they will have some speaking engagements. Until the end of September they will be at the home of Barbara's parents, Harold and Anna Ruch, 8615 Millman Place, Chestnut Hill, Philadelphia, Pa. They expect then to return to Osaka, Japan, to continue their work of teaching and helping with Quaker-sponsored work camps and seminars. Bruce Pearson is a correspondent of the FRIENDS JOURNAL, the author of the series called "Letter from Japan."

As the result of a definite concern, three group meetings were held at the John Woolman Memorial during the fall and winter of 1955-56 to consider the subject of "Simplicity." The paper prepared by Euell Gibbons, which appeared in abbreviated form in the FRIENDS JOURNAL of May 26, was read at one of these meetings. At another Wilmer and Mildred Young told of their experiences in putting into practice their ideas of voluntary poverty. And Samuel Cooper, who initiated the concern, gave us some of his experiences and philosophy.

There was general agreement with the idea brought out by Euell Gibbons that simplicity is the by-product of consecrated living, rather than an end in itself. It means different things to different people, but we did realize that in order to be able to live a consecrated life it may be wise to eliminate what John Woolman called "cumber."

Wilmer and Mildred Young found that the practice of

voluntary poverty did not, of itself and alone, give them all that they were hoping for in opportunity really to serve their fellow men, but it did help. A deep religious dedication was also necessary; and in the carrying out of their project some of their earlier plans were discarded, and some other unexpected avenues of service opened.

John Woolman reduced his life to simpler dimensions by giving up his merchandising shop, and so was more able continuously to practice consecrated living.

We find that while we must not confuse our methods, simplicity, voluntary poverty, and so forth, with our purpose and goal of consecrated living, still it may help to make use of these methods in attaining the goal.

JANE B. DYE

Conanicut Island is at the entrance to beautiful Narragansett Bay between Saunterstown and Newport, R. I. To this ancient settlement of Friends came George Fox to preach in 1672 while on a visit to Yearly Meeting at Newport. Occupied by the British forces during the Revolution, the meeting house was finally burnt. The present little house on a hill in a grove of trees at about the middle of the 14-mile-long island is a quaint, very primitive structure. In the 1880's Jamestown, the Dumplings, and Beaver Tail became a summer colony for Philadelphia Quakers, Emlens, Evanses, Hackers, Shoemakers, Loverings, Whartons, Lippincotts, Clothiers.

Now the third generation is carrying on this Meeting in affectionate memory of dear Friends who have passed on. "We miss them very much, but we will still feel them close on summer Sundays, as we sit in our little, old, well-loved meeting house." They are gathering help now to clear the wreckage of hurricanes and for the care of their broken trees. Friends passing across the island should step aside from the immediate to invite their souls in the hallowed place. Those in charge this summer are Sarah L. Biddle, Esther Fisher Benson, Maria Carr Bowser, Sarah O'N. Leary, and Catharine Morris Wright, Fox Hill, Jamestown, R. I.

HORACE MATHER LIPPINCOTT

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

We need Christ in our lives. We need to touch his garments. He who walked among the sins and temptations of men looks down with pitying eye, all compassion, all love and tender understanding. It is he who places in our path that help in time of need, and so often the ready hand to guide us over the bridge of faith.

Turn then to Christ, the mediator between God and man. Turn your face to one who will stoop low into the pit of human misery, who will ask nothing but an abandonment of that which is evil and a faith in him to deliver.

We seek the Father, and sense the Presence, and here is the radiance of His love. Again there is the need of closeness with the Son of God that we might be kept in the Light.

Mount Holly, N. J.

EDITH N. YOUNG ELLIS

As a new member of the Society of Friends and after making my first visit to New York Yearly Meeting at Silver Bay, I am very proud of my membership. The Silver Bay Meeting was a very soul-satisfying experience. I enjoyed every minute of it and made a reservation for 1957.

Valhalla, N. Y.

FRANK MURPHY

Every year in the United States, a vast and terrible cruelty to animals is perpetrated by otherwise kindly people. As a result of it, millions of dogs and cats are suffering because there are more animals than there are people who can or will decently maintain them. I refer to the breeding of an oversupply of animals by the nation's animal owners.

The National Humane Society, among its other programs to prevent nation-wide cruelties to animals, also is campaigning to prevent "surplus" animals. The surplus now totals 40,000,000 and is constantly increasing. Only a small percentage of these tragic creatures are fortunate enough to reach humane society shelters, simply because there are less than 300 such institutions in the entire country. The inescapable fact is that the nation is breeding more cats and dogs than can possibly be owned.

I urge readers of the FRIENDS JOURNAL to write to the National Humane Society, 733 Fifteenth Street, N. W., Washington, D. C., for its free leaflet on this subject. Its interest is not limited to pet owners, although I especially recommend it to them.

Baltimore, Md.

ELIZA RAKESTRAW

I was much interested in Euell Gibbons' article on "Simplicity" in the JOURNAL of May 26. Although I agree with him fully when he says that simplicity of living is not the cause but the effect of a God-centered life, I believe, however, that the concept of simplicity is far more inclusive than his presentation implies, that it can play as important a part in the realm of the mind as in one's mode of living, and thus it becomes a means as well as an end. To me simplicity signifies the ability to think and act with directness, unhampered by prejudice, tradition, social pressure, fear, or pride. It requires great mental acumen, a highly developed sense of values and infinite courage. Such was the simplicity of Gandhi, of John Woolman, and of Jesus; and such is the simple and direct approach of the best of our modern Quaker leaders. To be the exponents of such a quality is indeed a high calling, which lays upon every member of our Society a deep responsibility and an exciting challenge. Would that more of us were able and willing to accept it!

Geneva, Switzerland

EMERSON LAMB

What a pity that Amelia Swayne's excellent "On Not Speaking in Meeting" in the issue of June 23 was not printed in late February or March! We may forget her wise words before next Yearly Meeting.

There is indeed too much speaking by some and not enough participation by others. It's a tough problem. The

clerk could possibly rise more often than he's apt to as the lengthy, repetitious speaker seems unable to come to a close.

But in the end, as Amelia Swayne says, it's a matter of self-discipline and sensitivity on the part of each attender. Certainly in a large meeting brevity should be cultivated and a care not to speak too often. A Friends meeting—Yearly or otherwise—can be so fine that it's worth thought and effort to make it so.

Germantown, Pa.

RUTH VERLENDEN POLEY

Friends do well to make some changes with the times in certain traditional methods. But key tenets of belief should be guarded carefully if Friends are to retain their character and mission. Changes in basic principles have not been so sweeping as insinuated in an article in the FRIENDS JOURNAL of July 28. The writer advocates a new revolutionary change that is not minor but strikes at the root of Friends' beliefs, the overthrow of the method of making decisions by a quiet, deep search for truth. The proposed alternative of a superficial count of persons who happen to be present at some meeting is patently open to temporary influences from self-assertive motives alone. The strange suggestion of autocracy in the Friendly way holds no water if the search for truth is sincere and deep as the Friendly method intends.

Friends today have much to contribute through their way of deciding, for thoughtful students of social practices are now severely questioning whether the purposes of a democratic society can be developed best by a mere majority count. Even sessions of mundane business groups are discovering that the Friendly method of search for a united understanding is eminently superior to the more customary ways. It would be a pity for Friends to be insensitive to their opportunities for extending good offices, or to adopt in their own groups the divisive tactics fostered by enemies of enlarged truth.

To those who deeply and sincerely believe in the basic principles of the Society of Friends, the whole history of the Society stands as a shining proof that the merely numerical minority may have far finer and more enduring truth than the majority, and the spiritually dedicated minority often may go far toward leavening the lump.

Washington, D. C.

MARY ELIZABETH PIDGEON

Since mankind was created, normal parents have tried to make a better world with the help of their own experiences for their children. Why did so many young men and women start the Society of Friends? Here are some facts:

When Charles I was king, England was ruled from Rome by Archbishop Laud and the Star Chamber. Laud had a 17-year-old girl named Ann Askew hanged for asking a priest what became of the Holy Ghost if mice got into the box holding communion wafers, and ate them. Ann Hutchinson and three others were hanged in Boston for reading the Bible. The Friends meeting came as a place where one could remember God and Christ's teachings without ritual or parade of fine clothes and emblems.

Philadelphia, Pa.

SYLVESTER S. GARRETT

The use of statements of fear is not the best way to fight communism. If, as followers of Christ, believing in the teachings of Christ, loving God as Christ taught us in the two chief or great commandments, how can we explain this fear? How is it possible to fear someone you love? Certainly you cannot love God and be unable to trust in Him. To trust in the Lord with thy whole heart is the only way to overcome this fear and regain love and childlike faith in God. The fear of communism recalls to me the passage in the Bible when the great storm came and the waves beat into the ship so that it was full, and Christ said unto the disciples (Mark 4:40), "Why are ye so fearful? How is it that ye have no faith?"

The greatest weapon we can have against any oppressor is our unfailing faith in God.

Trenton, N. J.

GORDON D. LESLIE

Coming Events

AUGUST

25—Bucks Quarterly Meeting, Fallsington Meeting House, Fallsington, Pa. 10 a.m., meeting for worship; 11 a.m., business meeting. 2 p.m. to 3:30 p.m., panel discussion on "A Realistic Approach to Drinking" by Joseph T. Lippincott, Willard P. Tomlinson, and E. Howard Kester. Meeting on Worship and Ministry, August 24, 6:30 p.m., at Doylestown Meeting, Pa.

26—Annual meeting for worship, Plumstead Meeting House, Pa., 2:30 p.m.

26—Annual meeting, Peach Lake, N. Y., 3 p.m.

26—Warrington Quarterly Meeting, Warrington Meeting House, Route 74, near Wellsville, Pa., 11 a.m. and 2 p.m. Ethel Barrett will speak of her recent trip to Thailand.

26—Special meeting at Barnegat, N. J., Meeting House, 3:30 p.m. All interested Friends are cordially invited. The meeting house is located in the center of Barnegat not far north from Tuckerton Meeting, N. J., opposite Barnegat Light and close to Route 4. Friends might wish to attend Tuckerton Meeting that morning at 11 a.m.

31 to September 2—Annual Labor Day Week End Retreat under the direction of Gilbert Kilpack, Pendle Hill, Wallingford, Pa.

31 to September 2—Lake Erie Association at the Friends Boarding School, Barnesville, Ohio. Theme, "The Meeting and the Religious Society of Friends." Friends interested in attending should make their needs for lodging and meals known by writing to William Bliss, 6011 Theota Avenue, Cleveland 29, Ohio.

31 to September 3—Third Annual Rocky Mountain Friends Family Camp, sponsored by Meetings in Colorado and Wyoming, at Camp Colorado, west of Sedalia, Colo. Theme, "Creative Living." Informal family activities, fellowship, serious discussions. Friends from other areas, and others interested, are invited to participate. For information and directions write Sidney M. Ostrow, 100 South 34th Street, Boulder, Colo.

SEPTEMBER

1 to 3—Missouri Valley Conference of Friends at the Y.W.C.A. camp 9 miles northwest of Boone, Iowa. Independent Meetings and others interested. Address by Kenneth Boulding on "How Can the Quaker Message Be Spread by the Unprogrammed Meeting?" For further details write Elizabeth Wilbur, 2542 S.W. Thornton Avenue, Des Moines, Iowa.

2—Annual meeting for worship at Mill Creek Meeting House, near Korner Ketch, Del., 2:30 p.m.

2—Meeting for worship at Huntington Friends Meeting, Latimore Township, Adams County, York Springs, R.D., Pa., 3 p.m.

8—Haverford Quarterly Meeting at Willistown Meeting, Goshen Road, one mile west of White Horse, Pa. 1:15 p.m., meeting of clerks of Worship and Ministry; 2 p.m., meeting on Worship and

Ministry; 4 p.m., special children's program for four age groups while adults attend meeting for worship followed by a business meeting; 6 p.m., supper. 7 p.m., children, 4th grade through 7th, "My Bees," Bernard C. Clausen; younger children, story time; adults and older children, discussion of two A.F.S.C. projects by Smedley Bartram, just returned from Israel, and John Kirk, just returned from San Salvador.

9—Annual Meeting of the John Woolman Association at the Meeting House, corner Main (High) and Garden Streets, Mt. Holly, N. J., 3 p.m. Speaker, Reginald Reynolds, traveler, writer, philosopher, humorist, author of *The Wisdom of John Woolman*. Tea, following the address, at the Woolman Memorial. It is hoped that Friends will avail themselves of the opportunity to visit the Memorial.

Coming: Fifth Annual Teacher Training School on Saturdays, September 15 and 22, from 10 a.m. to 3:30 p.m. at 1515 Cherry Street, Philadelphia 2, Pa. Sponsored by the Religious Education Committee of Philadelphia Yearly Meeting for First-day school teachers, future teachers, superintendents, and parents. Speaker, William Hubben; round table leaders, Helen F. Lovett, Agnes S. Pennock, Myrtle G. McCallin, Janet E. Schroeder, John E. Nicholson, J. Barnard Walton, Miriam E. Jones.

BIRTHS

HARRELL—On February 13, in Baltimore, Md., to Bryant E. and Elizabeth Forman Harrell, a daughter named BETH CAROLINE HARRELL. Her mother is a member of Stony Run Meeting, Baltimore, Md.; her maternal grandparents are Henry Chandlee and Caroline Lippincott Forman of Easton, Md. Her maternal great-grandmother is Caroline Biddle Lippincott of Moorestown, N. J.

HOLLINGSWORTH—On July 7, in Carlisle, Pa., to Dr. Norman B. and Helen Platt Hollingsworth, twins, a son named SCOTT EYRE HOLLINGSWORTH and a daughter named DIANE STUBBS HOLLINGSWORTH. They are birthright members of Plainfield Monthly Meeting, N. J.

PETERS—On August 2, in Rockford, Ill., to Hans and Doris Holly Peters, a son named STEPHEN HANS PETERS. His parents, who have three other children, are members of 57th Street Meeting, Chicago, Ill., through the Preparative Meeting in Rockford, Ill.

POWELL—On May 10, to J. Lewis and Elizabeth LePatourel Powell, a daughter named ELIZABETH FLÈRE POWELL. She is a birthright member of London Grove Meeting, Pa.

SOLENBERGER—On July 31, to Donald Moray and Ann deForges Solenberger of Havertown, Pa., a son named STEPHEN deFORGES SOLENBERGER. His father and paternal grandmother, Edith Reeves Solenberger, are members of Lansdowne Meeting, Pa.

MARRIAGE

FERGUSON-TEMPLE—On July 14, in State College Friends Meeting, State College, Pa., JOAN ANNE TEMPLE and MILTON O. FERGUSON. Milton Ferguson is a member of State College Friends Meeting.

DEATHS

CONRAD—On August 9, at her home, "Elmcroft," Chester Road, Devon, Pa., ELIZABETH WEST CONRAD, wife of the late William Y. Conrad, aged 85 years. She was a birthright member of Valley Meeting, Pa. She attended Swarthmore College, Class of 1891. Surviving is a son, William W. Conrad of Devon, Pa. Entombment was at Riverside Cemetery, Norristown, Pa.

HAINES—On August 5, at Germantown, Philadelphia, Pa., CHARLOTTE E. OTIS HAINES, wife of the late Dr. Samuel S. Haines of Moorestown, N. J., in her 85th year. She was a member of Moorestown Monthly Meeting, N. J.

ROGERS—On July 10, at the home of her daughter, Marion G. Haines, in Moorestown, N. J., ANNA L. ROGERS, wife of the late Edward Rogers, in her 85th year. She was a member of Medford

Main Street Monthly Meeting, N. J., and served as recording clerk and overseer for many years. She is survived by a daughter, Marion G. Haines of Main Street, Moorestown, N. J.; two sons, Albert Rogers of Surf City, N. J., and William Rogers; and several grandchildren.

SHARPLESS—On August 19, in Moylan, Pa., **EDITH F. SHARPLESS**, daughter of Isaac and Lydia Sharpless of Haverford College, aged 72 years. She was long resident in Japan in work of the Society of Friends. A memorial meeting was held at Haverford Meeting, Pa., on August 22, at 4 p.m.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Frinds meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 West 8th.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

BOULDER—Meeting for worship, 10 a.m. Location variable; telephone HI 2-5058 for details and local transportation.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Frinds Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Frinds meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ST. PETERSBURG—Frinds Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Frinds. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

INDIANA

INDIANAPOLIS—Independent Frinds meeting. Unprogrammed meetings in homes, 6 p.m., first Saturday of month. Contact Esther L. Farquhar, HU 4207.

IOWA

DES MOINES—Frinds Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Frinds meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Frinds Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNsend 5-4036.

MINNESOTA

MINNEAPOLIS—Frinds Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minlster, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Frinds always welcome. For information call JA 1556.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Meeting Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting. Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—Unlted Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

PAWLING—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 26.

SCARSDALE—Scarsdale Frinds Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

SYRACUSE—Meeting and First-day school

at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 20 South 12th Street, Chestnut Hill, 100 East Mermaid Lane, Coulter Street and Germantown Avenue, Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

Fourth and Arch Streets, Frankford, Penn and Orthodox Streets, Frankford, Unity and Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Frinds Central Bureau, Rittenhouse 6-3263.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

SEPTEMBER 1, 1956

NUMBER 35

IN THIS ISSUE

*MAN must work.
That is certain as the sun.
But he may work grudgingly
or he may work gratefully; he
may work as a man or he may
work as a machine. There is
no work so rude that he may
not exalt it; no work so im-
passive that he may not
breathe a soul into it; no
work so dull that he may not
enliven it.*

—HENRY GILES

Our Neglected Migrant Children

. *by Cyrus Karraker*

Why Is the West Losing Ground?

. *by Iwao Ayusawa*

Friends and the "Peace" Drugs

. *by Howard Hayes*

If We Listen . . . *by Barbara J. Hinchcliffe*

Labor Sunday Message, 1956
Poetry—Letters to the Editor

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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

Friends and the "Peace" Drugs

THE testimony of Friends against the use of drugs has come into a new and startling significance with the widespread use of "tranquilizers" or "peace" drugs by the general public.

These drugs, which are not classed as narcotics, have sprung into sudden prominence and popularity in the last four years because they appear to produce a calmness and relief from anxiety without the mind's losing its alertness. It is reported that they have been used in the entertainment world "to induce a relaxed appearance," and that "harried housewives" have also turned to them, as well as lawyers and business executives. Possibly 35 million prescriptions will be written for them in 1956, according to the American Psychiatric Association.

But the Psychiatric Association, according to *The New York Times*, has just taken a formal stand against them as a means of combatting everyday tensions. It warned that the casual use of these "tranquilizers" to relieve tension "is medically unsound and constitutes a public danger." This, of course, has nothing to do with their very great value when properly prescribed for psychiatric patients.

The problem posed by drugs of this kind is the old one of whether or not it is possible "to get something for nothing." Friends and others who have struggled for years perhaps to obtain a measure of tranquility by means of meditation and prayer will not take kindly to the idea that they could have done as well with a few Indian snakeroot or synthetic pills. Superficially the results may look the same. The nervous actor or lawyer or salesman may obtain a sense of imperturbability by taking a pill which will make him the equal, outwardly, of Brother Lawrence after his ten years of training in practicing "the presence of God." The harried housewife who takes a pill or two may appear to take on the patience and tranquility of the saint.

But is it really so? Isn't it more likely that they have obtained merely a somewhat higher form of drugging than that produced by the usual narcotics? The inward tensions and doubts from which they suffer have not actually been removed by the simple taking of a pill. How could they possibly be? "Mental peace" obtained by any drug is not based upon solutions found, or faith discovered or recovered, or "acceptance accepted," but upon a blanking out of that troublesome area where these operations must take place.

The problem remains a severe one, and many desperate persons, Friends among them, may well turn to these "miracle" drugs for a quick solution to daily ten-

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, SEPTEMBER 1, 1956

VOL. 2 — NO. 35

Our Neglected Migrant Children

By CYRUS KARRAKER

IN the year 1902 a girl of only eight years enacted a somber drama in a Pennsylvania courtroom. Helen Sisscak, a "wan mite of a girl," had been brought in to testify on child labor before Judge George Gray, chairman of the Anthracite Strike Commission. In a thin, weak voice, scarcely audible over the room, she described briefly to the kindly judge the story of her own life, how she cleaned bobbins in a mill at three cents an hour, and worked at this job from half-past six at night until half-past six in the morning. She toiled these hours for six days of the week. When she had finished, Judge Gray exclaimed, with great emotion: "Here we actually find the flesh and blood of little children coined into money. This matter of night labor by little girls should be thoroughly investigated."

Helen Sisscak worked the long night hours a half century ago. Last summer a little boy, also eight, named Elijah, picked beans on a large commercial farm, in company with dozens of other children of migrant laborers. These children worked an average of ten hours daily. Sometime later, when Elijah was asked by his teacher to write an essay, this is what he wrote: "Get down on your knees. Then start picking beans. When you get two hampers full you weigh them. You must pick beans all day. You go home when the man tells you."

The Problem

Today Elijah is one of 600,000 children of migrant farm laborers who, in almost every state, work long hours in the heat and dust of the fields. While little Helen once labored in the sweatshop of a mill, Elijah now toils in the sweatshop of the sun. During the intervening years child labor in industry has been abolished nearly everywhere by state legislation, but only a handful of states have abolished agricultural child labor, which in the case of large-scale industrialized farming operations can be as vicious as the child labor which existed in mill and mine at the beginning of the century.

Cyrus Karraker, a Friend, is professor of history at Bucknell University, a Fellow of the Royal Society of Arts, president of the Pennsylvania Citizens' Committee on Migrant Labor, and a trustee of the National Child Labor Committee.

The Federal government, it is true, attempts to regulate the employment of children in agriculture, but only during school hours. However, even with this law, thousands of children are employed in flagrant violation every year, and are being denied their birthright of an education. Outside of school hours, the bars are down completely; and children of any age, no matter how young, may work any number of hours a day, no matter how long, and there is nothing that Federal investigators can do about such a situation. State laws which could theoretically plug up the gaps in the Federal law are woefully inadequate. In about 40 states agricultural work is completely exempt from the child labor laws outside of school hours; in about half of these states, agricultural work is not subject to child labor regulations either during or outside of school hours.

Ignorance

How can such things be in the United States in the midtwentieth century? History reveals to us certain basic causes of other human degradation. The chief of these has always been public ignorance of the fact. Certainly, the average American displays colossal ignorance of the migrant laborers, even of those on his neighbor's farm. People will stare at trucks passing over the highway, packed with migrants, and you can hear them exclaim, "It's terrible to pack human beings in trucks like cattle!" Their consciences are plainly disturbed; but after the trucks have passed from sight, conscience seems to take a holiday, for no action follows.

The Experience of One Observer

How do the migrants live? One observer of a truck followed after it to a migrant shack (90 per cent of migrant camps are shacks) and, as she tells the story, approached the place rather fearfully. The camp and its grounds presented a spectacle extremely forbidding; but conditions were even worse within. In the kitchen she found an old woman shepherding her flock of infants and toddlers. The kitchen was unscreened and fly-infested; it also lacked any type of refrigeration to provide fresh milk and vegetables. There was not a single toy for the children. As she surveyed the scene, my friend

wondered how the children could do more than exist under such conditions.

From the shack she drove to a nearby farm, where she found the crew of men, women, and children at work, bent over rows of beans. Many were children. One child appeared to be not more than three years of age. She watched him with amusement, as he sleepily dropped a bean now and then in his hamper, played with a beetle, and constructed a "mountain" out of dirt. However, on further reflection, his baby antics in trying to have fun seemed to her considerably less amusing.

Our "investigator" had witnessed the normal life and labor of migrant farm laborers, and her first experience had proved a trying one. She welcomed the opportunity to meditate in the quiet of her home. When she did, these thoughts rushed through her mind: These people perhaps are no worse off than those living in city slums. However, I doubt whether a welfare worker has ever visited that shack, as welfare workers do city slums. I've never seen such neglect of children. Are there no laws against such things? The farmer brought them here, and he is responsible for their welfare. They are not his property.

It seems just common sense that better housing would attract a better class of laborers, and, consequently, make the farmer more money. But these children worry me most—in the shack and out in the field—their health and happiness are so cruelly neglected. I can't get their dear little faces out of my mind. *These are God's own and I must help them.*

The next day this lady told her friends about the children, and they all returned to the shack with toys, games, and picture books. Soon the place rang with shouts and laughter; and the ladies, thrilled by what they had accomplished, began planning for more visits and even the setting up of a nursery. One of them declared to the others: "For years I've been giving to missions in Africa and all this time failed to realize that heathen conditions existed within a few miles of my own church. These people are Americans! How incredible all this is!"

Romanticism

A second cause of migrant neglect is romanticism. Work on the farms, work of any sort, usually is pictured as a builder of health and character. This is an American tradition dating back to colonial times, and our nineteenth-century literature is full of it. The picture is fairly accurate of family farms, where the parents watch over their children, their hours of work and their health. However, child labor on a commercial farm of 1956, where children are hired and where they labor *en masse*, is as different from the traditional romantic picture as

child labor in a dehumanized factory was different from that in a cottage.

Despite the realities, the farm idyll persists in the public imagination, and to a large degree is responsible for the defeat of efforts being made today to outlaw child labor. Twice in my state during the past three years a powerful farm organization used the argument that farm work is good for children, no matter how young, to defeat the bills we had introduced prohibiting the employment of migrant children under 12 years.

Professionalism

A third cause for the present neglect of migrant children is professionalism. We condemn physicians who treat their patients as cases and not as persons, and yet a similar disease afflicts many government officials who bear responsibility for the care of dependent children. Although migrant children have been officially ruled as dependents, in many states welfare officials wholly exclude them from the care and health services to which they are entitled and which they render to resident dependent children. Many of these people become so engrossed with office routine, with "channels" and "protocol," that they seem paralyzed for doing what is humane.

Professionalism injures through its sins of omission. A flagrant example of this fact in reference to migrant children has recently been brought to light. Each year, under the Social Security Act, the U.S. Children's Bureau has allotted large sums of money to state welfare departments for the care of their rural dependent children, and each year these departments have been returning considerable amounts to Washington unused. On July first of this year, ten states returned more than \$300,000, and one state more than \$80,000. Every cent of this money could have been used legally to help migrant children. No matching funds by the state or local communities were required. The total sum would have provided a string of day-care centers over the nation, with wonderful benefits to them. But the money was not used. Perhaps the remedy for this neglect of duty, whose results are so tragic, is a visit of citizens to the welfare department. There they can check on the funds that are available for migrant children, and, if available, demand that they be so used.

Action

What help can we give our neglected migrant children? The most obvious help is to the children in the camps in recreation, clothing, and diet. But this is not enough. Far beyond this service, we need lovers of children who are courageous enough to give pitiless publicity to unsanitary housing and to child neglect in the camps

near their communities. In addition, they will demand persistently of their department of welfare that it use the money placed in its charge to set up centers for their supervised care. This action seems most urgent.

Our crusaders will also insist that the health services of the county which are available to resident children, including immunization against children's diseases, chest X-rays, vaccination for polio, and clinical services, be

extended equally to migrant children. They have a right to all these services. Need one be reminded that migrant children, too, have immortal souls?

Truly, an emergency situation exists. Should we need a light to guide us on our course, where better to turn than to Elizabeth Gurney Fry, reformer of prisons, and to John Woolman, Lucretia Mott, and John Greenleaf Whittier, who crusaded against slavery?

Labor Sunday Message, 1956

The Workers' Quest for Security

ON this 47th observance of Labor Sunday, no less than on the first such occasion in 1910, the National Council of Churches again affirms the continuing concern of the Church with all who work. We believe that all useful work has a divine sanction, and serves the eternal purpose of God. Thus the Christian Church—whose membership consists of people from every field of work—is fulfilling its true function when it relates faith in Jesus Christ to daily work and concerns itself with the welfare of all workers and their aspirations for freedom, justice, and security.

Among the year's outstanding events has been the union of the American Federation of Labor and the Congress of Industrial Organizations. We congratulate these groups on having reached this historic milestone. We have confidence that this newly merged organization will insure continued advance on the road to greater industrial peace and progress and solution of problems through understanding. We wish it well.

Abundance Has Its Problems

In a dynamic, ever-changing economy new problems are confronted. Even an economy of abundance is not released from problems. While there is more total income and though it is distributed more equitably, there remain serious problems of inequality with serious consequences for persons. Even though jobs have become more plentiful, there are many communities where unemployment is still a threat.

In an economy of abundance, as in an economy of scarcity, the task of the Church is not to lay down an economic pattern, but rather to uphold those ethical principles and Christian values that can be applied even to complicated economic and industrial situations. The margin for error of judgment grows with the increasing complexity of our world; yet the responsibility, indeed the obligation, of the Church to study these situations and to speak redemptively about them remains clear and certain. The Church regards an economy of increasing

abundance as a field of increasing opportunity for Christian service.

Despite the high level of employment and of general prosperity, there still hangs over many of us the haunting memory of depression, bread lines, and poverty. Even now there are many depressed areas. And, as our advancing technology shifts and for a time may displace workers, we may expect other pockets of unemployment. We hope that such workers will be only temporarily dislocated, and we recognize that in the long run technological change has created more and better jobs; but this is small comfort to the worker out of a job.

Encourage Drive for Steady Income

The issue of income security is paramount to many workers. This concern, tied as it is to realities of family support and responsibility, is not only understandable but laudable. We commend all efforts made by industry to stabilize production schedules, to make the worker more secure in his job and his income. We commend also the training programs prevalent in many industries, as well as the support given by employers and organized labor to the widening of educational opportunities. As Christians we affirm the responsibility of all citizens to encourage private and public effort looking toward fair wages, removal of unfair discrimination in employment, greater income security, and equalization of economic opportunity. We are gratified to see the steps already taken toward the achievement of these goals. But there is much yet to be done.

We note that all our states and territories now provide unemployment compensation. Last year many states increased their benefits to the unemployed worker, and others will doubtless follow. The drive for a steady income for wage-workers is shown further in various plans to supplement unemployment insurance by private agreements between labor and management. Another proposal to give workers greater income security is to make employees' accumulated pension benefits transferable, as are social security benefits, in the event of change

of employment. The advantages and disadvantages and the effect on our economy of such proposals involve both economic and moral issues. Christians cannot ignore them.

Through Christian Fellowship, More Meaningful Living

At the same time we point out to workers, as to all people, the danger of too great reliance on material values and also God's call to meaningful living through fellowship in the Christian community. In penitence the churches seek to serve the Master and obey his will by proclaiming the dignity and worth of persons and by working for human brotherhood.

The spirit of exploration and experimentation has been a notable characteristic of our American tradition. We believe this same spirit should continue to prevail as we examine the merits and shortcomings of plans to provide security of income to wage and salary earners on a year-round basis. The best answer will probably come forth only after extensive trial and error, where men of good will, mindful of moral principles, work together for the good of all.

Man's Deepest Security Is God

God's power in men can lead them from selfishness to a broad concern for the welfare of all. At the same time men will find their deepest security in God Himself, and in having His power, justice, and love work through them. Then they will be helping to clear the way for the coming of God's Kingdom on earth as it is in heaven.—Approved by the Executive Board of the Division of Christian Life and Work, the National Council of the Churches of Christ in the United States of America, and issued through the Department of the Church and Economic Life.

The One Facet

By EMMA WENDT

The Meeting's o'er, profoundly we've been stirred,
As listening to, and pondering God's word;
With some, the worship still goes on within
Who sense how near to holiness they've been.

Extending hands, in cordial clasp we hold
The one who on this day the message's told
Of how she'd found one facet of the truth
That she had sought since early youth;

That of the precious jewel of great price,
This one discovered facet must suffice
Till God Himself another should reveal
In answer to the ardent soul's appeal.

Why Is the West Losing Ground?

By IWAO AYUSAWA

IT is perhaps fair to say that since 1917 the West has been steadily losing ground. Did not Spengler in his *Der Untergang des Abendlandes* predict something of this sort over 30 years ago? We seem to be witnessing "The Decline of the West" before our own eyes. In any case, after World War II, which on the Allied side was fought for the Four Freedoms, one of which was Freedom from Fear, the Western democracies which won a complete victory seem to be caught by fear rather than the powers that lost the war. This is a paradox of the postwar world. What accounts for this phenomenon? And what is "West"? What is the nature of the Western civilization?

The West is more than a geographical term applicable only to Western Europe. For North America is West. So is modern Japan in her thinking and her behavior. What do we mean by "West"?

Western civilization has evolved during the last 500 years after a series of historical incidents, the Renaissance, the religious Reformation, the discoveries of new lands, the Industrial Revolution, and the American and French Revolutions. The Renaissance and the religious Reformation brought out the value and integrity of the individual. The discoveries of new lands gave the West the sense of power over the earth and domination over men, while the Industrial Revolution gave it the sense of conquest over nature, over space and time. Finally, the American and French Revolutions gave it democratic government, with emphases on liberty and equality, which were ideals only and not in reality achieved for all men. Nevertheless, with these experiences the West began to assume supremacy over all. But was this assumption a sound one?

Arnold Toynbee in his *Study of History* has identified over 20 different civilizations in the past 5,000 years, civilizations that expanded like soap bubbles and then exploded and disappeared. So comprehensive and exhaustive a study as Toynbee's is sobering and makes us humble, as it enables us to see that the Western civilization, though not a minor one perhaps, is one of the bubbles destined to explode and disappear, too. We are enabled to see that the Western civilization, which we had rated as the supreme achievement of man, is amazingly insecure, full of inconsistencies and contradictions. And possibly even insincere.

Dr. Iwao Ayusawa, a member of Japan Yearly Meeting, is professor of industrial relations at the International Christian College in Tokyo. This article is a summary of a talk he gave to the Quaker Business Men in Philadelphia, May 23, 1956.

In the Western world there seems to be a number of besetting misconceptions which will not be openly admitted but which are tacitly accepted in formulating national or international policies. One is that all those born on the other side of a certain geographical or political boundary are devilish while those born on this side are not. Another is the assumption that the supremacy of the West can and must be maintained by the insecure methods of arms. Dependence on methods of infliction of pain, destruction, or death *en masse* is leading the West, which has invented them, to increasing fear, insecurity, and confusion. This is a tragedy of Western civilization.

In 240 B.C. in China, Shi Huan-ti, the powerful emperor who gave himself the title which meant the "First Emperor of an Everlasting Dynasty," in fear of invasion from outside, ordered the construction of the Great Wall for a thousand miles, had all the scholars arrested and buried alive, and burned all the books he could lay hands on. Despite all these precautions, however, shortly after his death, the empire collapsed, not by invasion from without but from corruption and discontent within. Continued manufacture of destructive arms, embargoes against trade, censorship, and witch hunting in the West remind us of the policies of the Emperor 25 centuries ago. Why?

There are four conditions which give rise to revolutionary ideas in any part of the world: politically—tyranny, oppression, graft, perpetration of injustice; economically—vast inequality of wealth, inequality of access to materials, inequality of opportunity; socially—discrimination of vast segments of people on this or that ground; and religiously—intolerance, Phariseism, emotionalism, dogmatism of the authoritarian church. When these conditions exist, either in the West or anywhere in the world, the people will resent it, revolt, and resort to violence. In the world of communism, too, if any of these conditions exist, that regime which allows those conditions to persist must eventually collapse.

What alternative or alternatives exist? Let us recall what the 29 nations of Africa and Asia (Buddhists, Hinduists, Mahomedans, Confucians, non-Christians mostly), nations that for the most part had acquired new status of independence in the postwar world, declared after they assembled at Bandung, Indonesia, in April 1955. Not armed resistance, not reliance on alliances seeking for security in physical forces of destruction would avail, but mutual understanding, negotiation, cooperation, and reconciliation. Let us be realistic and admit that in the nuclear era there is no other way of achieving security or peace. Let us read once

more what was said in the preamble to the charter of UNESCO: "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed."

If We Listen

THE following comment has resulted from thoughts prompted by reading "The American Way" by Horace Mather Lippincott (FRIENDS JOURNAL, July 28, 1956). He seems to be stating that God spoke to early Friends in their gathered Meetings (specifically, for business), but that Friends today are unable either to hear Him or to be guided by Him. This not only contradicts my own oft-repeated personal experience, but that of many, many other Friends, living and dead, here and abroad.

I have been at meetings of the P.T.A., Girl Scout committees, community council groups, and the like, where intelligent, high-principled people considered serious issues. I have never seen at any of these the miracle that occurs in Friendly business meetings, when all present are seeking to learn God's will rather than to press personal predilections. I have never come from them with the humbled, exultant joy and peace I bring from Friends business sessions.

I am further baffled by the comment that we are no longer a "purely religious body," but are now concerned solely with "mundane or worldly affairs." I was under the impression that Friends—indeed, all who seek to lead "religious" lives—believe that all of life is sacramental, holy. We find in the New Testament the "eight corporal acts of mercy"; Christians have always been called to be their brother's keeper, not in self-righteous judgment, nor as officious busybodies, but in honest love, giving aid and seeking to stamp out injustice and evil in all levels of life.

I cannot see that Friends are in any way denied freedom of expression or action by our seeking holy unity. I know Friends who are almost rigidly conservative and others who are extremely liberal politically. An individual Friend who feels a concern is spiritually obligated to act on it. If a concern comes before a Monthly Meeting, and not all members can feel approval, after searching discussion and true prayer, surely the work is better laid down till way opens. I cannot imagine any effective work by a Monthly Meeting in the Friendly role of minister and reconciler and pathmaker, if some of the members felt serious disapproval of their participation in the work.

Concerning this, there is a quintessential point about Friends business method which is nowhere referred to

in the article. It is just that—a *method*, a way, a learned thing. One must grow in it slowly, child and adult. When a good work is held back by a determined group—majority or minority—are not the members of the group often people who take little or no part in the spiritual life of the Meeting, who are not accustomed to seeking unity? The article says we do not run our businesses the way we run our Society's affairs. True Friends from the seventeenth century on have applied Quaker principles and methods to their whole lives, often to their financial, social, and personal disadvantage. This is a matter of record and observation.

We have been effective through the centuries in spiritual and mundane affairs only because—or perhaps I should say only *when*—we have been a God-seeking, God-centered group. Surely the spirit of truth Jesus promised us has not now deserted us! He who said he was with us all days, who would be in our midst if we gathered in his name—surely he is with us still!

Large collections of "balanced, intelligent people" have been utterly, sickeningly wrong on countless points.

I pray our Society never leaves the foot of the cross of the Eternal Christ—the cross, symbol of man's ability to be united with God since early history, symbol to Christians of God's nearness, His supreme love and willingness to hear all who cry to Him.

There are no new problems, only multiplications of the old one. The first commandments of both Testaments forbid idolatry. There are countless new idols; there is still only one God. If our God be God, He will hear us in the corporate silence and speak to us as we seek and pray, believing. He always has. If we seek, if we listen, He always will, even to the consummation of the world.

BARBARA J. HINCHCLIFFE

Books

THE QUMRAN COMMUNITY: ITS HISTORY AND SCROLLS. By CHARLES T. FRITSCH. The Macmillan Company, New York, 1956. 147 pages. \$3.25

In 1947 the first of a continuing succession of manuscript discoveries from the region of the Dead Sea excited all Christendom. Not all the scrolls found (there are at least parts of some 400 books) have yet been published; and the hope of further discovery continues bright. Professor Fritsch, of Princeton Theological Seminary, presents a scholarly and very readable report of progress. That it is a lively subject in the world of scholarship is apparent from the bibliography appended: some 200 or more books and articles that were published from 1953-1955; earlier articles are not listed, and numerous further material has come out while this book was in press. That it is an equally lively subject in public esteem is shown not only by

the books on the subject which have approached or attained the best-seller category, but by the conversations, sometimes eager, sometimes fearful, that are heard when the Dead Sea Scrolls are discussed in church parlors. Such, even in our technological age, is the excitement over some books that have lain unread for 19 centuries. The motive for this interest is clear: these writings come out of an environment close to Jesus and his followers, and must shed new light upon them.

The Qumran center where the scrolls were copied and studied, and near which they lay so long hidden is described. There the brethren, probably Essenes, had all things in common. With one baptism, twice daily renewed, they symbolized the life of repentance; dressed in white, twice daily they enjoyed their common messianic meal. Hope, love, and purity they expressed in their own quite distinctive way. Professor Fritsch carefully presents the most reasonable hypotheses now possible on the relation of the people of Qumran to John the Baptist, to Jesus of Nazareth, to the Apostle Paul, and to the embryonic church.

Though there have been some "minority reports," this at present is the best report of progress on the Dead Sea Scrolls.

MOSES BAILEY

AMERICAN POLITICS IN A REVOLUTIONARY WORLD. By CHESTER BOWLES. Harvard University Press, Cambridge, Mass. \$2.25

Chester Bowles, former ambassador of the United States to India, recently gave the Godkin Lectures at Harvard, which have now been published in the form of a small volume under the title *American Politics in a Revolutionary World*. He develops a thesis concerning American political history which may be of considerable interest to Friends. He divides our national history into three periods, the first running from Jefferson to Lincoln. This period was characterized by the struggle over states' rights versus the development of a federal government with real strength. While two parties representing the two points of view began, each with a crusading spirit, as time went on the two came much closer together until from Lincoln to Roosevelt there was new political alignment with strong emphasis on the strength and importance of a central government, but likewise the development of corporate economic responsibility in great industrial revolution. The third period came with the advent of Franklin D. Roosevelt and the dynamic sense of responsibility of the state for human welfare.

Chester Bowles feels that a fourth stage has been reached. The two parties now accept the concept of the welfare state with only slightly varying emphases. But he urges for the development today of a new political alignment, hopefully by a resurgence of new life in one of the existing parties giving new and vital direction to our international responsibilities. This he feels is the new and deeply needed consensus in American life. Whether one agrees with Chester Bowles's thesis or the particular time division of eras in our national history, his thinking is, as usual, dispassionate, but concerned, interesting, and helpful.

This commentator regrets the assumption Chester Bowles makes, as do most of our political writers, that it is still essential for the United States, in order to secure its position in the world, to maintain excessively high armaments. He does, however, leave the way open for important steps in the direction of disarmament.

CLARENCE E. PICKETT

Edith Forsythe Sharpless

EDITH F. SHARPLESS, a daughter of the revered president of Haverford College, Isaac Sharpless, died in Moylan, Pa., on Sunday, August 19, 1956, at the age of 72. A graduate of Friends Select School in Philadelphia and of Bryn Mawr College, Class of 1905, she taught for a few years in Guilford College, N. C., and in 1910 went to Japan, where her life has been spent in work of the Society of Friends.

First she served as a teacher of English in the Friends School for Girls in Tokyo. Later she lived north of the capital in a province combining urban and rural conditions. She took pains at the outset to acquaint herself with the difficult Japanese language, not only for speaking but also for reading and writing. She once told me that every word I learned would make me happier. This indeed was true.

For more than 45 years she participated in the spiritual life of modern Japan, living frugally, sympathizing wisely, inspiring students, and comforting people in trouble. She never entered into controversy, but drew persons of divergent views together by her gentle manner and inexhaustible perseverance.

After the onset of the war and the entry of the United States, she was increasingly confined to the Friends Center in Tokyo. Her diary of these months is a poignant record. She realized that the available news gave a wrong picture, but there was no way of establishing communication to correct it. Even her Japanese friends endangered themselves by associating with her. Eventually she was repatriated on the S.S. *Gripsholm* in exchange for a Japanese citizen.

A Friends World Committee publication entitled *Quakerism in Japan* and several essays including one on "The Peace Movement in Japan" are products of this time at home. In Japan in her absence and without her knowledge, an historical pamphlet on Mito written several years earlier was reprinted by the Occupation Forces, and a copy was placed in the hands of every American soldier stationed in the area.

In 1950, representing both the Friends Japan Committee and the American Friends Service Committee, she returned to her former life and work in Mito. There was added to her previous responsibility, distribution of relief supplies under the joint auspices of Church World Service, the Friends Service Committee, and Catholic War Relief Services.

In this last span she lived in a charming little Japanese house in Sakura Machi, that is, Cherry Street, Mito. Here she carried on the duties which had become habitual to her, superintendence of the Friends kindergarten, fellowship with women's groups, association with educational activities, and young people's societies, but, above all, the individual service to individual minds and souls for which she was pre-eminently

fitted. A born counselor, she instinctively followed the method currently labeled "nondirective counseling." With her there was no bustling about; her voice was as low as that of a Japanese woman. She helped by hint rather than direction; but, true to her Bryn Mawr training, she was always discriminating, and, true to her own nature, she was firm.

To the day of her retirement, May 7, 1956, the work begun in her years of greater vigor was continued with mature wisdom and under a clear sense of divine guidance. The Japanese friends, young, middle-aged, and old, clung to her, loath to give her up. How she is missed in Mito! She was endowed with a gift rarely equalled, to inspire others with her own faithfulness.

ANNA BRINTON

Friends and the "Peace" Drugs

(Continued from page 554)

sions, fears, and anxieties. And it would be heartless to condemn them out of hand for seeking help of this kind.

What can be done is to try to point out to them, as has been briefly attempted here, that no drug can possibly solve the problems that only the fully awake and aware Spirit can master.

HOWARD HAYES

Friends and Their Friends

An employment policy which does not discriminate against minority groups is the responsibility of those who hire the nation's manpower. This was the emphasis placed by Henry J. Cadbury, chairman of the American Friends Service Committee, as he announced the publication of a new pamphlet on the subject. Hiring solely on the basis of ability to do a job is advocated in the pamphlet *Merit Employment, Why and How*, issued by the A.F.S.C. Community Relations Program.

The 16-page publication is prepared as a "how-to-do-it" guide for employers starting a merit employment policy. Its suggestions are based on ten years of experience with a job opportunity program which includes countless interviews with employers. The committee currently has field staff working from offices located in Chicago, Greensboro, N. C., Baton Rouge, La., Indianapolis, and Philadelphia.

The pamphlet also discusses social activities, orientation, minority job classification, job turnover, union relations, and public reaction. Copies of the pamphlet may be obtained from the Community Relations Program, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

The Friends Spiritual Healing Fellowship is organizing an International Retreat Conference from October 19 to 21, at Elfinward, Haywards Heath, Sussex, England. Frederick J. Tritton, Sonia Syner, and Charles Hartwell will speak on the subject "The Open Door to Healing—a New Understanding of Faith." Apply before September 30 to Queenie Dawe, Friends House, Euston Road, London, N.W. 1.

A moving poem, "An Angel Screams," by Sarah Bishop appears in the April 24, 1956, number of *The Staff Reporter*, monthly news bulletin of the Wilmington, Del., public schools. The poem is based on the death of a five-year-old child, the son of migratory workers, who fell asleep between two rows of beans and was run over by a truck as it backed into the field. Dr. Bishop is school physician for the Wilmington public schools.

Surrounded by their children and grandchildren for almost a week, George A. and Emily I. Walton of Southampton, Pa., celebrated their golden wedding recently. Their daughter Jean, dean of women at Pomona College, Calif., had just returned from Tokyo, where she spent a year as a Fulbright lecturer in counseling and guidance in a Japanese university. The only absentee was a granddaughter, Christine W. Jensen, now in Berlin, Germany, as an exchange student from George School. Two of their children's families are members of Philadelphia Yearly Meeting at Abington and at Newtown, Pa. Jean is a member of Pacific Yearly Meeting at Claremont, Calif.; one, of the unaffiliated Meeting at Lake Forest, Ill.; and another, of the Presbyterian Church, Ithaca, N. Y.

George Walton was principal of George School, 1912-1948, and chairman of Friends General Conference, 1949-1955.

The Meeting for Ministry and Oversight of Syracuse Monthly Meeting, N. Y., held an all-day retreat recently at the home of one of its members. Out of a time of silent "waiting before the Lord" the question "What doth the Lord require of thee?" arose. This led to a discussion of how to achieve the depth of spiritual inwardness, the mystical awareness of reality in the meetings for worship and in personal experience which should inform the doing of justice, mercy, humility. From this came consideration of how to relate the experience of the meeting for worship to the meeting for business. It was felt that Meetings made up of vocationally diversified and geographically dispersed members have special problems in achieving a sense of community. Some of the most faithful families in the Syracuse Meeting live at distances of 40 and 50 miles. The whole day was a rich experience of fellowship and spiritual sharing, in which Friends came to know each other better in that which is eternal.

"You Shall Be My Witnesses" is the theme of the first National Convention of Christian Men to be held in Cleveland, Ohio, September 14 to 16. The conference is organized by the General Department of United Church Men (U.C.M., 257 Fourth Avenue, New York 10; N. Y.), designated by the 30 denominations or communions which constitute the National Council of the Churches of Christ in the U.S.A. The purpose of the U.C.M. is "to unite the men of the churches in giving practical expression of their allegiance to their Lord and Savior Jesus Christ." Among the speakers of the Cleveland Convention will be Billy Graham, Dr. Norman Vincent Peale, and Dr. Alan Walker of Australia.

My job at the New York Yearly Meeting at Silver Bay, N. Y., was to tell stories to the children, Quaker stories after dinner, stories for fun after lunch. The children often ask to have a story repeated. I take that for granted; but when "The Latchstring" was called for on the third evening in succession, I asked why it was such a favorite.

"We're going to dramatize it," answered two or three of the junior-age group. I suggested that it might be just as helpful if I attended their rehearsal than told the story again to the mixed group of kindergartners, primaries, and juniors.

So I saw not only the rehearsals but the finished play. "The Latchstring" is a tale of the Pennsylvania frontier, of a settlement in which there was just one Quaker family. It was their custom to keep their latchstring out as a gesture of friendliness to all comers.

There was an Indian rising. A messenger warned the family to fly or to arm itself. "Then at least pull in your latchstring for the sake of your children."

And the parents pulled in the latchstring! But they could not sleep; they felt themselves faithless to God. So they put out the latchstring again, and then slept peacefully. In the night a slight noise awakened them. The door opened, and several Indians came in, talked together for a moment, and then left quietly. In the morning, theirs was the only house left standing in the settlement.

Violet Oakley has painted this story in one of her murals at the Pennsylvania State Capitol. She shows the Indians, with the parents watching them by the firelight. And hovering above the unharmed family stands the angel of the Lord, protecting and guarding.

I suggested to the actors that they bring the angel into the play. This they did most effectively. As long as the latchstring was in, the family had no other protection. *But the instant the latchstring went out*, in came the angel, the sign of other protection, to stand over the sleepers and gently motion the Indians away.

The morning came, and the children jumped up and ran to the window. "Oh, mamma, papa, just see," they cried out. "The other houses are all gone." A dramatic climax, I thought.

ANNA L. CURTIS

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I found Howard Hayes' article on "Friends and the 'Peace' Drugs," which I read in advance of publication, very much to the point. As a psychiatrist I have prescribed them for a number of my patients. But I always caution them that they are only for the temporary alleviation of tension, and not a cure in themselves. The real need is to rearrange our lives, change our attitudes, and increase our understanding of others and ourselves so that we have genuine interior peace. This kind of peace does not need drugs for its continuance. It is easy for busy medical practitioners to write a prescription, and many times it is necessary. But attention to the person's

psychological and spiritual problems is essential, too. If the person cannot relieve his tension by his own efforts, then he needs the counsel of someone who has a more objective outlook than he can have himself. The aim should always be to get along eventually without the crutch of the drug.

Philadelphia, Pa.

ROBERT A. CLARK, M.D.

The year 1959 will mark an anniversary of the birth of Jonathan Evans, Elder of Southern District Monthly Meeting, Philadelphia. Relatives, Friends, and others who have letters, incidents, or other information concerning Jonathan Evans will confer a kindness by communicating with William Bacon Evans, who is preparing a biographical sketch of his great-grandfather.

765 College Avenue,
Haverford, Pa.

WILLIAM BACON EVANS

A recent question by George A. Walton about the reaction of my co-religionists to their children's education at George School suggests the possibility that Quakers may be interested in the reflections that outsiders may have about them.

A rereading of the annual report for 1953 of the American Friends Service Committee one day last week prompted me to set down the lines on the attached sheet. They are sent you in the belief that your readers may be interested in seeing themselves through the eyes of an outsider. I need hardly add that few annual statements are so ennobling as to inspire the decoration of their covers by readers with verse.

Quaker Aspirations

That men were heart,
And heart were will,
And will bred love
To build man's skill
For dignity—
Then love.

Philadelphia, Pa.

Quaker Achievement

To do,
And doing, sew the seed;
To hew,
And hewing, love and feed
That all may inward seek;
Reflect
The light He lit at dawn.

BENJAMIN H. DYSHEL

In reference to the opinions expressed by Horace Mather Lippincott in the issue of July 28, I should like to state that the sense of the meeting procedure is one of the advanced cornerstones of Quaker contributions to corporate decision and cannot, it seems to me, be blamed for the many unfortunate outcomes he pictures. Indeed, if this worthy procedure is allowed to have the leaven of the Spirit destroyed, it will be a great and unfortunate disaster.

Wallingford, Pa.

ELLIS W. BACON

I was most grateful for your publishing George Thomas's reaction to Horace M. Lippincott's comments on the Quaker meeting for business method. Nelson Fuson and I have had several experiences with groups of foreign students in A.F.S.C. seminars, which make us wish our way was more widely practiced than the procedure outlined in Roberts' *Rules of Order*.

Certainly the experiences we have had in "hot" questions have shown Friends ways to be faster in the long run than the vote method. You have no momentum to go on without consent.

Nashville, Tenn.

MARION D. FUSON

The article "How Shall We Wage Peace?" by Gagahvihari L. Mehta in the FRIENDS JOURNAL for August 18 is just fine as to good intentions. But I must most emphatically disagree with one assumption. I quote: "A shift of policy in Soviet Russia is evident." It just is not a shift of policy. It is a shift of tactics. A shift of method. Old tactics loose their value, or new tactics prove their greater efficiency. The Stockholm Peace Movement, the brain child of Stalin, has proved so much more efficient than armed force that the U.S.S.R. can considerably reduce certain parts of its armed forces.

It is just impossible to do anything to counter communism without learning anything about its nature. The British and French, also ourselves, are about to get what we asked for when we have persistently refused to study communism and learn its make-up. . . . Doctors well know that it is not much use thinking about a cure until they know what it is they have to deal with.

Venice, Florida

H. C. MATHESON

There are two dubious claims in H. M. L.'s "The American Way." One asserts that the Society has turned from religious and moral to material concerns, under the pressure of change. Here the charge of Elton Trueblood in "The Contemporary Peril of Quakerism" that other groups are now better fulfilling Quaker testimonies is quoted with approval.

If H. M. L. had looked through later numbers of *The Friend* for 1954, he would have found the late Howard W. Elkinton's "Communication"—a discerning refutation of "the failure" of our testimonies (November 25, 1954, pp. 166-7). And why, pray, should we not in tolerance rejoice that other groups are seeking to follow our way? Yet we must be wary of the harm of semantics or polemics that tend to arouse feeling, and divert us from thought and action.

The other, more disturbing, error, already ably discussed by your correspondents, is the cavalier dismissal of the Quaker way of conducting business. Full commitment to an inevitable extension of majority rule reveals a lack of awareness of the newer developments in social science which validate the larger meaning of Friends' experience.

The Pollards' weighty little book, *Democracy and the Quaker Method*, appeared in 1949 (Bannisdale Press, London). Morris L. Cooke had an impressive article in *Harper's* on the applicability of the Quaker way to corporation board and other business and labor deliberations. Stuart Chase in his book, *Roads to Agreement*, Harper, 1951, has a chapter presenting the technique and values of "The Quaker Meeting."

Indeed, the findings of the new psychology called "group dynamics" fully support these claims. Kurt Lewin's pioneering at M. I. T., the work of Lukert and the staff at the Michigan

Survey Center, and other experiments prove that the resolution of social conflicts, of race, class, and nation, that now bedevil us is possible only through creative minority participation and consent. Stereotyped sentiments, it seems, may be changed only by the moving experience of counseling together.

True, majority-vote decisions and action on them will still be taken in our complex industrial society. But the precious Quaker heritage of consensus is at last gaining wide recognition. As the really vital process of democracy, it may now help redeem modern man, check his drives of aggression and revenge—which may with the atomic bomb destroy him—and turn him at last from error and sin to the service of God.

Pittsburgh, Pa.

FRANCIS TYSON

I wish to add to the discussion of H. M. Lippincott's article, "The American Way" (in FRIENDS JOURNAL of July 28, 1956), in regard to Friends business methods. These remarks are based on the practical experiences of Quaker and non-Quaker business men, as reported at a conference on this subject, held at Lake Mohonk, N. Y., last September.

It was pointed out at the conference that when Roberts' *Rules of Order* are used, there may be some form of violence when the majority "puts it over" on the minority. By contrast, the agreement method implements the central idea of the Quaker peace plan, using persuasion or open-minded search by all concerned for "a more excellent way."

The article previously mentioned suggests that parliamentary procedures be used in the religious business of Friends. Our Mohonk conference took the point of view that Friends procedure, long practiced in the business of the Meeting, should be extended more widely, and has, in fact, already been applied effectively in "mundane affairs." The gist of the thinking at our conference follows:

There is an evolution going on in business. The progressive business leans more toward group decision after discussion. In the pressure of the complex industrial process, the "big boss" can no longer stand the load required in the making of decisions. He must have help. Hence the application of the Quaker method. The problem itself becomes the focus of attention rather than the decision of the "boss."

Friends might learn from others who are not Friends what they have done to develop these concepts. This trend in business is mostly without the religious aspect; *yet the right motives must be there*. Religion of the right sort removes the egoistic sense and lends itself to this method. *It appeals to something more universal than oneself*.

I speak for the members of the conference in expressing the feeling that Friends business methods may be, and should be, used more extensively, in spite of possible difficulties with size of groups or decisions needing to be made quickly. Our truest decisions will result from seeking God's desires, and are not necessarily made by counting votes.

Mohonk Lake, N. Y.

A. KEITH SMILEY, JR.

Coming Events

AUGUST

31 to September 2—Annual Labor Day Week End Retreat under the direction of Gilbert Kilpack, Pendle Hill, Wallingford, Pa.

31 to September 2—Lake Erie Association at the Friends Boarding School, Barnesville, Ohio. Theme, "The Meeting and the Religious Society of Friends."

31 to September 3—Third Annual Rocky Mountain Friends Family Camp, sponsored by Meetings in Colorado and Wyoming, at Camp Colorado, west of Sedalia, Colo. Theme, "Creative Living." Informal family activities, fellowship, serious discussions.

31 to September 3—1956 American Friends Conference on Race Relations at Wilmington College, Ohio.

SEPTEMBER

1—Nottingham Quarterly Meeting at Brick Meeting House, Calvert, Md. 10 a.m., Ministry and Counsel; 11 a.m., meeting for worship; 1:30 p.m., business meeting and conference. Claire Walker will be present.

1 to 3—Missouri Valley Conference of Friends at the Y.W.C.A. camp 9 miles northwest of Boone, Iowa. Independent Meetings and others interested. Address by Kenneth Boulding on "How Can the Quaker Message Be Spread by the Unprogrammed Meeting?"

2—Annual meeting for worship at Mill Creek Meeting House, near Korner Ketch, Del., 2:30 p.m.

2—Meeting for worship at Huntington Friends Meeting, Lattimore Township, Adams County, York Springs, R.D., Pa., 3 p.m.

8—Salem Quarterly Meeting at Mullica Hill, N. J., 10:30 a.m.

8—Haverford Quarterly Meeting at Willistown Meeting, Goshen Road, one mile west of White Horse, Pa. 1:15 p.m., meeting of clerks of Worship and Ministry; 2 p.m., meeting on Worship and Ministry; 4 p.m., special children's program for four age groups while adults attend meeting for worship followed by a business meeting; 6 p.m., supper. 7 p.m., children, 4th grade through 7th, "My Bees," Bernard C. Clausen; younger children, story time; adults and older children, discussion of two A.F.S.C. projects by Smedley Bartram, just returned from Israel, and John Kirk, just returned from El Salvador.

9—Annual Meeting of the John Woolman Association at the Meeting House, corner Main (High) and Garden Streets, Mt. Holly, N. J., 3 p.m. Speaker, Reginald Reynolds, traveler, writer, philosopher, humorist, author of *The Wisdom of John Woolman*. Tea, following the address, at the Woolman Memorial. It is hoped that Friends will avail themselves of the opportunity to visit the Memorial.

13—Haddonfield Quarterly Meeting at South Main Street, Medford, N. J., 3 p.m.

15 and 22—Fifth Annual Teacher Training School, from 10 a.m. to 3:30 p.m. at 1515 Cherry Street, Philadelphia 2, Pa. Sponsored by the Religious Education Committee of Philadelphia Yearly Meeting for First-day school teachers, future teachers, superintendents, and parents. Speaker, William Hubben; round table leaders, Helen F. Lovett, Agnes S. Pennock, Myrtle G. McCallin, Janet E. Schroeder, John E. Nicholson, J. Barnard Walton, Miriam E. Jones.

25—Chestnut Street Meeting House, West Chester, Pa., 8 p.m. Arthur and Alma James will speak on "A Fulbrighter's Experience in Pakistan."

BIRTHS

CRAUDER—On August 5, to Robert T. and Renee E. C. Crauder of Beirut, Lebanon, a daughter named ELAINE JANET CRAUDER. She is the granddaughter of Alice F. Calm and the late Walter B. Calm of Chesterfield Monthly Meeting, N. J., and of Harry R. and Mary Edna Crauder of New Castle Meeting, Indiana. Robert T. and Renee Calm Crauder are members of Chesterfield Monthly Meeting, Trenton, N. J. They have a son, Bruce Charles, two years old.

ROBERTSON—On July 16, at 10 Buccleuch Place, Edinburgh, Scotland, to Giles H. and Eleanor Clark Robertson, a son named **ROBERT BALDWIN ROBERTSON**. He is a great-grandson of the late William P. and Emma C. Bancroft of Wilmington, Del.

SEXTON—On August 21, in Baltimore, Md., to John Montgomery and Lois Forbes Sexton, a son named **ANDREW FORBES SEXTON**. His father is a member of Florida Avenue Meeting, Washington, D. C.; his mother, of Raysville Meeting, Indiana (Indiana Yearly Meeting, Five Years).

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, William Allen Longshore, Jr.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 West 8th.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

GEORGIA

ATLANTA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Georgia.

HAWAII

HONOLULU—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for worship, Sundays, 10:15 a.m., followed by adult study. Children's meetings on alternate Sundays. Clerk, Christopher Nicholson, 5002 Maunalani Circle; telephone 745893.

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone BE 7110.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

SHERWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting. Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street, Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m.

MARRIAGES

DAY-TIBBITS—On August 19, under the care of Downers Grove Meeting, Ill., **JUDITH LYN TIBBITS** and **RICHARD ALLEN DAY**.

MILLER-SHAW—On July 17, in Globe, Arizona, **ESTHER LOUISE SHAW**, daughter of Martha D. Shaw and the late Walter A. Shaw, and **ANTON MILLER**. The bride is a member of Concord Monthly Meeting, Concordville, Pa.

Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

READING—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MELrose 9983.

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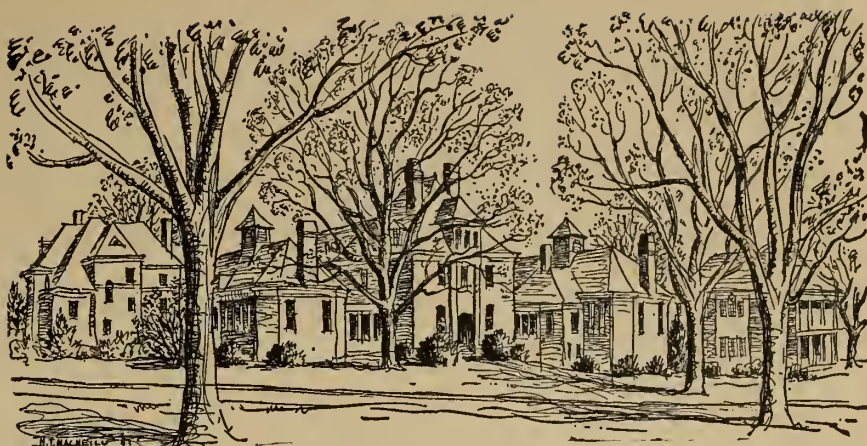
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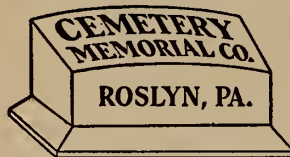
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VOLUME 2

SEPTEMBER 8, 1956

NUMBER 36

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Internationally Speaking

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*African Renaissance, Editorial Comments
Pamphlets Received*

WHEN forced, as it seems by thine environment to be utterly disquieted, return with all speed into thy self, staying in discord no longer than thou must. By constant recurrence to the harmony, thou wilt gain more command over it.

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Internationally Speaking

Suez

NATIONALISM often inspires national attitudes that conflict with the nation's real interests. Egypt's attitude toward the Suez Canal appears to be an example.

The Suez Canal Company is an international corporation, some of whose stockholders are governments. It has operated the Suez Canal since 1869 under a lease due to expire twelve years hence. With tolls at their present rate, and with some 15,000 ships passing through the Canal each year, the annual gross income is about \$100 million. Of this, Egypt has been getting about \$17 million a year in taxes. Considerable sums are spent for current dredging and maintenance; large amounts are set aside for deepening, broadening, and providing increased facilities for passing—to meet the needs of larger ships and increasing use of the Canal. The British government is the largest single stockholder, owning 44 per cent of the shares. About three fourths of the rest are owned by private French citizens. The board of directors of the company includes 16 Frenchmen, 9 Englishmen, 5 Egyptians, 1 Dutch member, and 1 American. Under the Constantinople Convention of 1888, the Canal is free and open without discrimination to ships of all countries, in war as in peace. (This information is conveniently available in the *Foreign Policy Bulletin* of August 15, 1956.)

President Nasser has said that the nationalization of the Canal by Egypt will provide \$100 million a year to finance the new dam at Aswan, for which the United States has declined to provide the money. This dam is expected to cost \$1.3 billion, the present gross income of the Canal for 13 years. It seems pretty clear that President Nasser's forecast is optimistic; if he attempts to realize it, there is some danger that the Canal's maintenance and development will suffer, with consequent reduction of future earning power. The nationalization provides some satisfaction to nationalistic feelings in Egypt, although the present circus seems likely to impair the future supply of bread.

A private or only semigovernmental company having thus come to grief in the face of an appeal to nationalist emotion, attention naturally turns to intergovernmental international administration. The proposals accepted at the recent conference in London seem to contain the nucleus of such an arrangement. Some ten years ago the Commission to Study the Organization of Peace gave some thought to the international control and management of all narrow waterways of international importance, including the Suez and Panama Canals and the Straits of the Bosphorus and the Dardanelles. American opinion then did not respond favorably to the suggestion

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Editorial Comments

African Renaissance

THE renaissance of African culture in our time appears especially impressive in modern poetry. Léopold Sédar Senghor's songs from Senegal, entitled *Tam-Tam Black*, written in French, employ a Walt Whitmanlike rhythm. The elements of primitive dancing are here: the monotony of stamping feet, a mild ecstasy, an occasional prayer, a lullaby, or love song. All this blends in with the overtones of yearning, melancholy, or pride. Other poets like Amos Tutuola or Rabemananya think of themselves as "Eurafricans" without sacrificing their native heritage of folklore and racial pride. The absence of hate and resentment gives their work a universal appeal.

It is to be hoped that American publishers may soon make available to us translations of this modern African poetry. Through it the voice of the future becomes articulate and reveals the soul of Africa even more than American spirituals, jazz, or American Negro poetry. As Senghor writes, "To prophesy the city of tomorrow that will rise from the ashes of the old one—this is the task of the poet."

Israel

Immigration to Israel has increased during the first months of 1956 as compared with 1955. Yet the number of newcomers from America and Europe has now dropped to an almost negligible rate. This year the majority of immigrants came from Morocco, where the Jews have every reason to fear for their political and economic future. The most serious problem occupying Israeli authorities is, however, the increasing numbers of Jews who want to leave Israel. The official figures (3,933 in 1955; 2,300 during the first three months of 1956) must be almost doubled to reflect the true conditions. Many Israeli leave for a "longer trip" and never return. Most of these emigrants go to the United States or Canada, some few to Germany. The reasons for this development are high taxes, a socialist trend in the government, and, of course, the danger of another war. The American boom, the amazing recovery of Germany that is now refunding some of the Jewish losses, and the modest, if not low, standard of living of many Israeli

intellectuals are additional reasons for stimulating emigration.

Israel has made a brave effort to raise her living standard. But she still suffers from a permanent economic crisis that is, in part at least, attributable to the Arabian boycott and the exorbitant Israeli military budget. Israel has to buy expensive oil from Venezuela. Those preferring the "fleshpots of Egypt" to remaining in Israel are looked upon with growing criticism. Official measures to curb the open or clandestine emigration are being contemplated. The future will show whether they can succeed in a country where every inch is part of a military frontier and where some of the North African neighbors still idolize Hitler. The tragedy of the wandering Jew seems far from being concluded.

The Italian Clergy

Italy is 99.6 per cent Catholic. In 1875, the population of Italy amounted to about 27 million, of which 152,000 were clergymen. Now the population numbers 47 million, but the ranks of clergymen are reduced to 59,000. The nobility, which once produced a considerable share of priests from its members, has almost entirely ceased to go into the priesthood.

Italy and Western Europe probably owe to these clergymen a debt of gratitude for having prevented the victory of Italian communism after the war. As is illustrated by the 6,120,700 Communist votes in the last election, the battle for the soul of the Italian people is by no means over.

The average parson, especially in southern Italy, is as poor as his parishioners. He has nothing to offer but spiritual guidance and lives year after year on the same level of extreme frugality that is the lot of his flock and the chief cause of unrest and political radicalism. Most clergymen are progressive in their social thinking and know that their Christian cause is by no means well taken care of by their Catholic political leaders in Rome. In their parish they have to resist the poor whose harassed minds somehow manage to combine Communist ideas with their inherited Catholic faith, while on the national plane they have to fight the materialism of

politicians who forget their election promises to these poor ones. The crisis is chronic and the disease deeply rooted. The outside observer cannot help wondering why the present pontifex, who is so much concerned

with matters of dogma, does not speak more forcefully to the leaders of his own nation, who illustrate so poignantly the biblical warning that the blind cannot lead the blind.

Many Members—One Body

By ALEXANDER C. PURDY

I HAVE been asked to consider with you the early Christian sense of community as the root of our endeavor to live in love and unity. I shall confine myself largely to the witness to community in the New Testament.

In the Old Testament

In the Old Testament the elect people of God, the chosen nation, is the object of salvation. The individual has his significance in relation to "my people." The holy community is bound to God and to one another by a covenant, a freely accepted and mutually binding obligation, resting not on necessity but on choice and having, accordingly, the potentiality of an ethical monotheism. The great prophets, indeed, proclaim God's faithfulness to the covenant even when man is faithless. Disobedience leading to disaster such as the exile is interpreted as the purging, refining, winnowing act of God. His purpose will be fulfilled through a remnant, "the holy seed," the Suffering Servant. The so-called individualism of a Jeremiah is actually the *interiorizing* of the covenant. "I will put my law within them, and I will write it upon their hearts, and they shall be my people" (Jeremiah 31:33). My people! This is the goal, and it is a new covenant because it will be an inward relationship. The sense of community is not lost; it is deepened.

The New Testament, however, is often supposed to emphasize the individual as over against community. A typical formulation of this view may be cited: "There are as many kinds of Christianity as there are Christians. . . . Christianity rests entirely between God and our individual selves." I can only suppose that this really means that Christianity is a *personal* thing, that no one can hold a proxy for another in the realm of authentic religion. But is it really the case that the New Testament presents a unilateral relationship of the individual to God? Let us look at some of the evidence.

Unity in Diversity

Perhaps the best known figure of unity in diversity is Paul's illustration of the human body with its many

members (I Cor. 12:12 ff., Romans 12:4 ff., and repeatedly in Colossians and Ephesians). In Corinthians Paul is concerned with the pride, rivalry, dissension, and lovelessness which ensue when individuals glory in their spiritual gifts. The community is, he asserts, the body of Christ. It is an organism, not an organization. Diversity of function is not only consonant with unity but essential to it. Only when the members are cut off from the one Life-Spirit is there disunity. The remedy is not an appraisal of the relative importance of the several spiritual gifts, but a radical understanding of the *way* in which all the *charismata* are to be exercised. "I will show you," he writes, "a more excellent way," and then follows the hymn to love in the 13th chapter.

Paul does not mean to say that the church is *like* a body; he explicitly states that the church *is* the body of Christ (I Cor. 12:12, 13). Diversity—Greek and Jew, circumcized and uncircumcized, barbarian, Scythian, slave and free man—is actually comprehended, he holds, in Christ.

The teaching of Jesus is radically personal, but it is not individualistic. The Sermon on the Mount has its setting in the intimate personal relationships of Galilean village life. Here the follower of Jesus has to deal with the village blasphemer, the judge and the jailor, the local ruffian swift to strike, the soldier who makes the peasant carry his luggage, the tax collector, the child crying to be fed, the sinner's field wet with the same rain that falls on his righteous neighbor's, the wise and the foolish housebuilders. Everything is put in terms of human relationships.

Indeed, it is just at the point of the most individualistic acts of worship that the community obligation is emphasized. "If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift" (Matthew 5:23, 24). Not only do the Lord's Prayer begin with *our* Father and continue with *our* bread and *our* debts, but the one petition which is conditional is the prayer for forgiveness—surely the most intimate personal prayer—which depends not on our repentance but upon our forgiveness of our debtors (Matthew 6:12).

God's kingdom and its coming is the theme of Jesus

Alexander C. Purdy is dean of Hartford Theological Seminary and director of the Foxhove Association, Buck Hill Falls, Pa. He delivered the above address at Friends General Conference, Cape May, N. J., on June 24, 1956.

teaching, and the kingdom means primarily the people who are obedient to God's rule. Entering into and sharing in this divine community is the hope held out to men. God's rule must indeed penetrate to the very core of each individual, but the goal is not a unilateral, saving relationship to an isolated God; it involves the multilateral relations that make up life. When God holds court, as Rauschenbusch put it, humanity crowds the courtroom (Matthew 25:31 ff.).

The Individual and the Community

The vivid, symbolic record of the outpouring of the Holy Spirit on the gathered disciples at the Day of Pentecost (Acts 2:1 ff.) is conspicuously dominated by the sense of community. They hear a sound "like the rush of a mighty wind," and "there appeared to them tongues as of fire distributed and resting on each one of them." They did not kindle the fire; the fire kindled each one of them individually. Individuals were caught up and integrated into this divine community. They were bound into a sharing fellowship, the *koinonia*. They shared in worship, in witness, and in material goods as the spontaneous expression of belonging together both spiritually and materially.

The familiar allegory of the vine and its branches in the 15th chapter of John is perhaps even more dear to Christians than Paul's figure of the body and its members. The entire sequence of thought must be kept in mind. Beginning with the mystical concept of the organic relationship of branch to vine, the individual to Christ, the writer points out that the one purpose of this life process is "that you bear much fruit." But what is to be the fruit? The fruit is love, a relation one to another. Is this love an emotion? Well, it is a command. "This I command you, that you love one another." But how can love be commanded? "As the Father has loved me; so I have loved you; abide in my love." "We love because he first loved us." What shines through the entire allegory is the inextricable involvement of the individual with the community.

As a final witness from the New Testament to the strong emphasis on community, among many which might be cited, we may call attention to the strange fate

of the word *saint*. Our use of this word to distinguish persons of conspicuous holiness, piety, and goodness is simply foreign to New Testament thought. *Saint* in the New Testament is always plural, never singular. The one exception, "Greet every saint" (Philippians 4:21), enforces the point. Paul can call the morally and spiritually immature Corinthian Christians saints. This is neither strategy, as if he were assuming they are saintly in order that they may become so, nor is it to be understood as if they were called to *become* what they obviously are not yet. They are the called ones, the saints, just as he himself is the called one, the apostle. He can confidently admonish them just because they are saints. This is the one grip he has on them. Be what you are, he is saying: "If we live by the Spirit, by the Spirit let us also walk" (Galatians 5:25). They are bound together by a common call; their task is to realize in their relationships with one another the implications of the divine calling.

Friends from the beginning have had this high doctrine of the Church. George Fox held that the Inward Light shows a man his sin and his saviour and brings him into unity with all who acknowledge and follow the Light. The unique Quaker way of worship and of doing the business of the Society depend on a basic acceptance of the possibility of group guidance. So, too, the Quaker testimonies are based on the potential response of "that of God in every man," whatever his race, color, religion, or status. We profess to believe in an underlying unity deeper than individual differences of temperament, environment, and even intellectual conviction. In every particular Meeting as well as in the Society as a whole we must be engaged in a constant experiment of seeking unity without violating any individual.

The Divine Community

The lack of any program or any impulse to formulate one as regards the social issues confronting the early Christians in the Roman Empire has long been observed. In the New Testament there is no reference to slavery as an institution, no crusade for democratizing government, for securing the rights of women, children, and the aged, for the reduction of armaments, or for a more

O my God, if one did but know the value of silent prayer, . . . everyone would be eager therein. It is a strong tower into which the enemy can never enter. . . . Children should be taught the necessity of silent prayer. . . . But alas! they are told there is a heaven and a hell, and that they must endeavor to escape the one and gain the other, but are not taught the easiest and shortest way to come at it.

Silent prayer is no other than the ladder to heaven, and the ladder to heaven is silent prayer. It is a prayer everyone is capable of, not made up of arguments, nor the work of the head, nor the fruit of study. . . .

—JEANNE DE LA MOTTE GUYON

equitable economy. Much of the New Testament is controlled by the assumption that the world was passing away and that the dissolution of all human institutions was imminent.

But these observations do not exhaust the social significance of the Gospel; they rather high light the central impact of the first Christians upon their times. They thought of themselves as "a colony of heaven" (Philippians 4:20, Moffatt), and they did approximate on earth the divine community in which there was neither Jew nor Greek, slave or free man, male or female, but one new man in Christ Jesus. Perhaps it was the realization of this fellowship among men which proved to be the contagious power of the early Christian movement outlasting Rome.

White Suburbia

IT is evident to all of us that Friends in the North have just as much obligation to try to correct racial injustices as those in other parts of the country. We are all too fond of seeing the mote in the other man's eye. We can tell the Southerners what to do quite readily. It is clear also that the main area of discrimination and segregation in the North is in suburban housing. We urge all Friends to ponder the question of whether the privileges we enjoy in our suburban homes are open to our brothers of darker color. Could my house, or one like it, be bought by a Negro family? If the answer is "No," then we have a real burden to lay before the Lord as we sit in the meeting for worship.

The Friends Suburban Housing Committee is working in the established communities in the suburbs of Philadelphia. The Committee brought its concern before Philadelphia Yearly Meeting in 1956. The plan is endorsed by the Race Relations Committee and the Social Order Committee of the Philadelphia Yearly Meeting and the Community Relations Committee of the American Friends Service Committee. The new Committee has succeeded in setting up a real estate office, Friends Suburban Housing, Inc., at 53 Cricket Avenue, Ardmore, Pa., which is prepared to transfer property in the suburbs with a view to encouraging integration.

The initial response to an offering of stock to launch this new housing service has been gratifying indeed: 143 persons have sent in \$4,265. We know that there are many more who will want to subscribe to this undertaking. Stock is available to residents of Pennsylvania; Thomas B. Harvey is treasurer. We would be particularly glad to know if you would welcome a responsible family from a minority group as a neighbor (send us a line on a postcard). Would you be interested in joining an area committee to work with us? If you know a Negro or Oriental family who wants a house in the suburbs, or if you are going to sell your house, call our office, Midway 9-9992. Here is an unusual opportunity to translate good will into effective action.

C. H. YARROW, *Chairman,*
Friends Suburban Housing Committee

Our London Letter

WHEN the Friends World Committee decided to make its center in Birmingham, it fixed on a small building in the grounds of Woodbrooke for its abode. From this place—the Ark—a mass of old books had to be cleared, some of mine among them. These reached me eventually, most of them on their way to the dustbin, but I kept back a few, friends of past years which had unexpectedly turned up again. One of these was a collection of extracts from the voluminous diary of Fanny Burney, and I thoroughly enjoyed rereading it. It brought me in touch again with Mrs. Delany, an eighteenth-century lady of no great distinction, whose name crops up frequently in the literature of that time. She must have made a strong impression on those who knew her; for amid the clamor of the cynics and the skeptics they felt the sweetness of her nature, and the depth and reality of her simple religious faith.

Mrs. Delany had been married to Patrick Delany, Dean of Down in Ireland, and a friend of Swift; but he had died in 1768, leaving her to a widowhood of 20 years, spent in England. It is recorded that she made fine flower mosaics in her later years, and this, being no great matter, suggests that what kept the memory of her green in and after that age of flux was her outstanding quality as a good Christian. When Fanny Burney came to know her, Mrs. Delany was already old, and had become a familiar of King George the Third and his Queen, giving a warm, human friendship to a royal pair who were almost stifled by court etiquette. The King in his fits of insanity babbled of his affection for her. Fanny Burney refers to her as the "most perfect of women."

* * *

Such people were leaven in the human lump then as they are still. So I was thinking as I came away from a London library where I looked up some accounts of Mrs. Delany, and then wandered down Regent Street to Piccadilly. I came to the historic church of St. James and went in. This church has been finely restored after a severe bombing in 1940, the result being, I think spectacularly effective. The Grindling Gibbons carving (protected during the war), and especially those round the altar, are a wonder; but I was there to see other carving which had been needed for the restoration. Some of this was done by David Evans, a Friend, who is a sculptor of high repute. Then an odd thing happened. As I looked round for Evans' work, my eye caught sight of a tablet in the wall, and I went to read it, as I often do. You can guess my surprise at finding it was the memorial tablet for Mrs. Delany; the last I should have

expected, for I had had no idea of where she was buried. Yet here it was, recording that she died in the 88th year of her age and describing her as of "singular ingenuity and politeness, and unaffected piety." It added that she was made illustrious in old age "by many signal marks of grace and honor from their Majesties." And there "her poor remains" have been for more than a century and a half, while "the fashionable and the eminent" of many generations have come and gone.

As I was leaving the church, I stood in one of the vestibules and looked up at the old inner wall and window high above. So enclosed was I that I might have been back in the seventeenth century, waiting for the diarist Evelyn, who was there in December 1684 to see the carvings of Gibbons, whom he had helped to prominence. But I stepped into the street, into the modern world, and to avoid any lingering sense of having been with "things dead and done with" I got on a bus to the Bank of England, where David Evans, our sculptor, is now at work carving on one of the frontages of this new and enormous fortress. The bank itself dates back nearly to the time of Fox, but it came to its present site when Mrs. Delany was a young woman. This new building is for the future, and so perhaps we may regard it as a sign of man's belief in his own sanity: that in the struggle for power and material prosperity, and for some show of happiness based on these, he will not destroy himself.

* * *

A few days after this journey the hope such thoughts induced glowed for me with clear, shining power. We have had an opportunity of seeing six of the ten stained glass windows for the new Coventry Cathedral, and they make one of the present sights of London. Each window is 70 feet high, and each is a wall translucent, suggesting some glory beyond, not yet revealed. Two are predominantly green (for young life), followed by others red, multicolored, purple (for old age), and gold, flanking the altar (for the after life). The symbolism in the glass is intricate, and one remove from the obvious, like modern painting; but the swirl and life and stab and richness of color are magnificent.

All this may seem a world away from Mrs. Delany and her burial place in the old church of St. James. But it is not altogether so, for the themes behind the symbolism of the new Coventry windows are still such as she loved to dwell on: the incarnation, the cross, the chalice of faith, the paradox of God as Mystery and as Light. And thus it seems to have been in the eighteenth century as it will be in the twenty-first; that in spite of doubts at one time and arrogance at another, man's

spirit, when it is freed, responds to the Divine in all things created. For man is still a seeker who would find God and worship Him; and whatever be the kaleidoscope of all earthly changes, he knows, deep within himself, that it is truth eternal which he serves and which ever draws him onward.

HORACE B. POINTING

Woolman Hill, Pendle Hill, and Our Future

A PROGRAM designed to meet the concern raised by Calvin Keene in "A Pendle Hill Concern" [FRIENDS JOURNAL, March 17, 1956] is already largely in effect in another geographical area of Quakerdom. In July of 1954, an experimental program was begun at Woolman Hill, in Deerfield, Mass., with college students, faculty, and A.F.S.C. staff centering on the application of Quaker testimonies, particularly in the areas of pacifism, international relations, and race relations.

By November of the same year it was apparent that this experiment had been successful, and a corporation of Friends was formed to put the program on a permanent basis. A charter was granted by the State of Massachusetts. This is Article II of the bylaws: "The purposes for which the corporation is formed are as follows: to foster, develop, and strengthen the testimonies of the Religious Society of Friends (Quakers) by securing and maintaining suitable premises for holding meetings for worship, meditation and study, for retreats, conferences, seminars, and other religious and educational activities."

After a year of operation with volunteer staff and services, it became necessary to employ a resident director, and Russell Brooks came to coordinate the program in October 1955. There have already been nearly 100 meetings, conferences, seminars, and work camps at Woolman Hill, lasting from one day to one week, and covering topics ranging from religious education to the problems of aging, Quaker business ethics to "third camp" proposals. Groups have ranged from the Boston Unitarian Association to the Episcopal Diocese of Western Massachusetts, who have held their own meetings on subjects related to Quaker testimonies.

While Pendle Hill has frequently had similar activity, it has primarily concentrated on study, publications, and A.F.S.C. training institutes.

I suppose that both Woolman Hill and Pendle Hill have come into being, at least in part, to meet the decline in numbers and strength within the American Yearly Meetings, to which Calvin Keene referred in his article. While both are needed and should be developed and supported with all the resources available to us, I hope

we will not deceive ourselves and overestimate the potential benefits. We are in more dire peril than either of these institutions will ever be able to correct. If there were a hundred like them, the revolutionary changes needed to increase our number and the strength of our testimonies would still not be met.

The reason for this is that conferences, studies, seminars, and even retreats are often mostly talk and divorced from the mortal engagement of man living a real life in a real world. They can be occasions of renewal and reinforcement and inspiration for those already convinced. They may convert a few who come seeking basic change as a result of disaster or traumatic experience, but not more than 5 per cent of adults change, form, or convert basic religious attitudes. Ninety-five per cent of us maintain and transmit the values inherited in infancy, values which were set before we ever entered school.

We need to be perfectly clear about this if our efforts and real work are to be effective. I have already cited some of the evidence for this in a previous article in the FRIENDS JOURNAL ("A Faith To Learn By," November 19, 1955), all of which indicates that we cannot expect, indeed we deceive ourselves, if we hope that Woolman Hill and Pendle Hill, our schools, colleges, and First-day schools will solve our dilemma. Only a complete rebirth and revolution in the Life and Spirit can do that. When that has been accomplished, something more will still be needed, and that is that we be fruitful and multiply. This is the heart of the matter.

Calvin Keene has been kind to us in the form in which he has presented our decline. He might have said instead that our loss is not only 3,400 members but also a decline of one third in the proportion of our membership to the total population of the United States. Now that we are down to two thirds of one per cent, let us face up to the fact that a continued trend for another 50 years may mean virtual extinction. Let us also face the fact that we will not make up for it through Woolman Hill, Pendle Hill, and friends of Friends. The only way it can possibly be done is through the transmission of our religious beliefs in our children and their children's children.

JOHN KALTENBACH

Internationally Speaking

(Continued from page 570)

to include the Panama Canal. Today many voices are raised, mostly in countries not much concerned directly with commercial navigation, to the effect that an international regime for the Suez Canal would impair Egypt's sovereignty.

In an increasingly interdependent world, it becomes increasingly questionable whether any nation has the sovereign right to insist on the freedom to obstruct the rights of other nations in such matters as necessary transport. This kind of problem tends more and more to become international.

In the long run, self-interest (even for Egypt) supports international control of Suez. In the short run, astute diplomacy will be necessary to soothe nationalistic feeling and persuade Egypt to accept what is ultimately to her advantage. This kind of diplomacy is likely to meet with severe criticism based on nationalistic emotions among those most ready to criticize this recent expression of Egyptian nationalism.

August 27, 1956

RICHARD R. WOOD

The Meeting for Business and the Rule of the Majority

REACHING a decision by the counting of noses is as American as apple pie. It is certainly an American way, and in some situations it may be the only practical one. It does not follow, however, that it is the only American or the best way of conducting a business meeting, as has recently been suggested.

I believe it may properly be said that many a business decision by boards of directors, committees, or other business groups is in reality an expression of the rule of unity, despite the fact that it may be couched in the terms of a formal vote. It is not uncommon for such groups *not* to act on the decision of the majority when the majority has prevailed by a close vote. It may well be that a decision will be made in this manner despite a sharp division, but the continued recognition of this supposed expression of the will of the majority, in essence, depends upon a fundamental acceptance of this principle by the minority and a recognition by all that the rights or views of the minority must not be run over roughshod by the majority.

In recent years popular writers have discovered the Friends manner of conducting business as one which has much wider application (although this discovery has generally been accompanied by a misconception of the search for the sense of the meeting and for unity of action as a rule of unanimity or unanimous consent). If this is any gauge, it might seem that any process of evolution is toward rather than away from this method. However that may be, I am constrained to suggest that the Friends business meeting, as I understand it in the light of experience as a former clerk, does not attempt to reach unanimous consent or complete agreement.

Since the meeting for business is basically a religious

meeting (a fact generally overlooked in comparisons with other business meetings not having the benefit of a conscious religious approach to the affairs at hand), in which the group is committed to the search of truth as God gives it the light to see the truth, it cannot be assumed that the truth is to be found in the decision of the majority, however more efficient or modern such a view might appear. I doubt if many Friends feel that there is any assurance that the greater number has any keener insight in the quest for the correct decision. Experience is frequently to the contrary.

Admittedly the procedure whereby the clerk searches for the "sense" of the meeting is not foolproof. If a finding of unity is erroneously made, the matter apparently decided will probably recur just as does any decision which is made on a mere division under majority vote if there is not general acquiescence by the minority. For this reason it is questionable whether there is in fact unnecessary delay if a decision is postponed because unity on the correct course to be followed does not exist.

But in the search for this sense of the group—for unity—there is working something far different than a statistical count. As the clerk endeavors, often repeatedly, to develop a minute which all will find acceptable, and while those of differing views are in good faith endeavoring likewise to find a common ground, the solution which follows is likely to be something quite different from that of which any of them had been thinking. It may be a genuine withdrawal by some from an extreme position, accompanied by a genuine acceptance of the view of the rest of the group. While there must be unity, there need not be unanimity, and there is in reality no power of veto by an individual.

What is essential is recognition by the group that each member is a potential contributor to its functioning and that there is in the group a potential which is greater than the sum of the individual parts, if the group is ready to seek guidance beyond itself—a potential which will not be realized if the process of development of the group decision is prematurely terminated by acceptance of a division by numbers as the best evidence of the view which is to be the expression of the group as a whole.

I feel sure that it is the recognition that life is of a piece and that the spiritual considerations which support the meeting for worship not only are applicable to the meeting for business but must be applied to it, if they have any validity at all, which gives meaning to the Society of Friends for many of us. Regardless of other things which might be changed in our Society, it is clear to me that not only is our method of conducting business based on a fundamental which cannot be aban-

doned without a fundamental change in the Society, but it is one which in the long run produces superior results from a practical point of view.

WILLIS H. SATTERTHWAITE

Pamphlets Received

Published by Friends Home Service Committee, Friends House, Euston Road, London, N.W. 1, England:

None Other Name. By A. Frank Ward. 15 pages. Ninepence.

Sacraments, A Quaker Approach. By Maurice A. Creasey. 8 pages. Fourpence.

Friends and Truth. By Richard K. Ullmann. 72 pages. Four shillings and sixpence.

The Next Fifty Years. By Maurice A. Creasey and Harold Loukes. 61 pages. One shilling and sixpence.

Published by Friends General Conference and the Representative Meeting of Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 2, Pa.:

Science and Quakerism. By Kathleen Lonsdale. 8 pages. Free on request.

The Spiritual Message of the Society of Friends. By Howard H. Brinton. 11 pages. Free on request. (This pamphlet is a reprint of an article by Howard H. Brinton in the FRIENDS JOURNAL for November 5, 1955.)

Published by the Public Affairs Press, 2162 Florida Avenue, Washington 8, D. C., in cooperation with the American Friends Service Committee:

Human Relations in International Affairs. By Seymour W. Beardsley and Alvin G. Edgell. 40 pages. \$1.00.

Published by The Hymn Society of America, 297 Fourth Avenue, New York 10, N. Y.:

The Olney Hymns. By John Henry Johansen, S.T.M. 25 pages. 35 cents. Also available are a limited number of Papers I through XX of the Papers of the Hymn Society; James Rawlings Sydnor, editor.

Published by the International Association for Liberal Christianity and Religious Freedom, 32 Riouwstraat, The Hague, Holland:

The I.A.R.F.: Its Vision and Work. A Handbook. W. Gaade N. V., Delft, Holland, 1955. 57 pages. No price listed.

Published by the Public Affairs Committee, 22 East 38th Street, New York 16, N. Y.:

This Growing World (Economic Development and the World Bank). By Robert L. Heilbroner. 28 pages. 25 cents.

Published by the Public Affairs Press, 2162 Florida Avenue, Washington 8, D. C.:

The Anatomy of Terror (Khrushchev's Revelations about Stalin's Regime). Introduction by Nathaniel Weyl. 73 pages. \$1.00.

Published by the Southern Regional Council, Atlanta, Georgia:

The Segregation Decisions. By William Faulkner, Benjamin E. Mays, Cecil Sims. Foreword by Bell I. Wiley. Papers read at a session of the 21st Annual Meeting of the Southern Historical Association, Memphis, Tenn., November 10, 1955. Pamphlet published in 1956. 29 pages. No price listed.

Published by The Upper Room, 1908 Grand Avenue, Nashville 5, Tenn.:

Symbols—Signposts of Devotion. By Ratha Doyle McGee. Illustrated by Bodo José Weber and Ernest A. Pickup. 96 pages; 170 illustrations. 50 cents; \$5.00 per dozen.

Bible Series

Published by Harper and Brothers, 49 East 33rd Street, New York 16, N. Y.:

The Gospel of John, Vol. I, Chapters 1 to 12; Vol. II, Chapters 13 to 21, and *The Epistles of John*. (13th and 14th in Harper's Annotated Bible Series) In the King James Version, with introductions and critical notes by Frederick C. Grant. 75 pages, 57 pages respectively. 95 cents each volume.

Paperback Books

Published by the New American Library, 501 Madison Avenue, New York 22, N. Y.:

The Meaning of the Dead Sea Scrolls. A Signet Key Book. By A. Powell Davies. 144 pages. 35 cents.

To be published by Doubleday and Company, Inc., Garden City, N. Y., on September 20, 1956:

The Dead Sea Scriptures. In English translation, with introduction and notes by Theodor H. Gaster. A Doubleday Anchor Original A92. 350 pages. 35 cents (also in hardcover binding, \$4.00).

Friends and Their Friends

Birmingham Young Friends, England, have shared in the responsibility for the entertainment of four young Russians. These were members of a group of eight who spent a month in Britain in the spring at the invitation of the United Nations Association. Some of the young Russians stayed in Friends' homes. In Edinburgh the whole group met with young and older Friends and heard something about Quakerism.

David S. Platt, member of Third Street Meeting, Media, Pa., will be teaching philosophy at Wilson College in Chambersburg, Pa., during the coming academic year.

The clerk of Lisburn Meeting, Northern Ireland, Steven H. Johnson, will be one of the 16 players of the Great Britain hockey team at the Olympic Games in Melbourne, Australia, in November. He says, "I learnt all my hockey at Friends School, Lisburn."

Rutherford T. Phillips has resigned from the Pennsylvania Society for the Prevention of Cruelty to Animals, which he served as secretary for 15 years, to take up his duties as executive director of the American Humane Association in Denver, Colorado. This is a federation of more than 500 organizations throughout the United States devoted to protecting children and animals.

Elton Trueblood, professor of philosophy at Earlham College and recently director of religious information for the U. S. Information Agency, has an article in *The Christian Century* for August 29 entitled "Christian Faith and Daily Work" and one on "Why I Chose a Small College" in the September *Reader's Digest*.

Bernard G. O'Shea is Democratic candidate for the United States Senate from Vermont. He is opposing the incumbent, George Aiken. Bernard and Sheila O'Shea, his wife, are members of Montreal Monthly Meeting, live in Swanton, Vt., and publish a weekly newspaper, *The Swanton Courier*, "covering Vermont's northwest corner." This is the first political venture for Bernard O'Shea, who is 35.

Friends in South Africa are selling Quaker Christmas cards (three in color; one, a line drawing), stickers, writing paper, postcards, and posters to publicize Quaker convictions on the racial situation. Further information may be obtained from Frank Harris, 191 Chelmsford Rd., Durban, South Africa, or the articles may be ordered directly from the Religious Society of Friends, P. O. Box 7205, Johannesburg, South Africa.

The "Freundschaftsheim" (Friendship House), an international peace center near Hannover, Germany, extends a warm welcome to people from every country who are interested in the cause of world peace. This center was founded in 1948 by Pastor Wilhelm Mensching, one of Germany's leading pacifists. It was established in the belief that the best form of peace training is to assemble people of various races, nations, and backgrounds for work, worship, study, and play together. Participation and support have come from people of various religious faiths; but among Americans, it has appealed particularly to Friends and people belonging to the historic peace churches. Clarence Pickett, long-time executive secretary of the American Friends Service Committee, has much to offer as the honorary chairman of the American Committee for the Freundschaftsheim.

People can go to the Friendship House under three gen-

eral arrangements, as volunteers, students, or visitors. Those coming as volunteers share in the maintenance and development work, participate in the lecture and study program, and are expected to stay a minimum of two weeks. A nominal fee of fifty cents a day is asked.

People wishing a more intensive study than the volunteers are encouraged to attend the special study courses. These students share to a lesser degree in the work program and devote more time to study and conference. A six weeks' course conducted in the English language will run from September 15 to October 31. The course, entitled "The World Today and Our Task for Peace," will be subdivided into three two-week sessions. Students may register for only one or two of these sessions but are strongly advised to take the whole course. The inclusive fee for room, board, and tuition is only \$10.50 per week. From November 2 to December 15 a course on "World Cultures" will be conducted in German, and it is felt that Americans with some knowledge of German could benefit from this course, also.

Visitors wishing to attend the Friendship House for a shorter period than two weeks are gladly accepted if accommodations are available. Please contact Helen H. Corson, secretary of the American Committee for the Freundschaftsheim, Chester Springs, Pa.

The American Group of Service Civil International (S.C.I.) is holding a work camp in Philadelphia between September 5 and 17. The volunteers are helping the Friends Neighborhood Guild in a block improvement program and may also help in the second half of the Friends Self-Help Housing program.

This will be the second international work camp organized by the International Voluntary Service, as it is called in the United States. The first was held last spring in Indianapolis in connection with the Flanner House self-help housing program.

Through the Overseas Work Camp Program of the A.F.S.C., several dozen Americans have worked in S.C.I. work camps each year since 1946. Some of these volunteers have felt that this movement, founded 35 years ago by Pierre Ceresole, might also appeal to Americans. In keeping with the S.C.I. tradition, work camps in the United States will be as international as possible, with the emphasis placed on disciplined work and informal group life as a way of working towards peace. Robert Stowell, Cabot, R.F.D., Vermont, acts as secretary. Anyone interested in attending an S.C.I. service or in getting further information should write to him.

PATRICIA D. HUNT

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

There has been a tendency lately among Friends to retire to retreats or camps for talks and discussions, away from the hurly-burly, everyday world. Personally, I do not like the word

"retreat." I prefer "advance" instead. Too much self-examination is harmful, both for individuals and for groups. We stand for something as Quakers, but we are losing our militancy in our constant craving for self-examination.

Jesus said: "Ye are the salt of the earth." He never said: "Ye are the sugar of the world," but it seems to me that many times Friends prefer to be sweet instead of salty, popular instead of unpopular.

If we have to get away periodically to find out *where* we stand, we are weak in contents, shorn of dynamism, and lacking in faith. We are living in a tough world, and more than ever our message demands spiritual vitamins. It is much more than mere philanthropy; it is both lofty idealism and love for all men. It is, in fact, applied Christianity, and Christianity was never meant to be an easy religion.

Let us by all means from now on put a little more stress on advance and a little less emphasis on retreat and retreats. Let us be in the front-line trenches of human affairs and not always in the rear examining ourselves.

Berkeley, Calif.

PETER GULDBRANSEN

"A social and economic order firmly grounded in service and love," advocated by Milton and Alexandra Zimmerman in the FRIENDS JOURNAL, August 18, 1956, in comment upon my reference of June 2 to Morris Mitchell's condemnation of the profit system, April 14, would not succeed unless it earned profit to meet the increasing need for capital equipment necessary to conduct and expand industry. All forms of cooperatives engaged in business activities aim to earn profit. The members hope to sell what they produce at better prices and to supply their needs at lower costs. Both are forms of profit. If cooperatives are not successful in these endeavors, they will perish.

Profit is not inconsistent with "service and love." To earn profit in business one must find a way of rendering better service to his fellows than others are giving. Otherwise he will not succeed. His success is likely to be greater in proportion as his motivation changes from self-interest to the welfare of society.

New York, N. Y.

HOWARD E. KERSHNER

Ever since David Berkingoff's letter on the magic of the Quaker name appeared in the FRIENDS JOURNAL for July 28, I have intended to send a like tale. Twenty years ago or thereabouts, I was meeting an English couple at the steamer for the A.F.S.C. I knew the wait would be long, and so took a copy of the *Friends Intelligencer* with me to read. The couple came off the steamer, we collected their baggage, and I secured a customs man to inspect it. Trunk keys in hand, the English pair were ready to show their baggage and answer questions. Then the customs man saw the paper in my hand. "Are you a Quaker?" he asked. "Yes," I replied. "Are these people Quakers?" "Yes." "Then I guess they're all right." And he marked every piece of baggage as "passed," and smilingly waved us off.

New York, N. Y.

ANNA L. CURTIS

W. Taylor Thom, Jr., in his article "Necessary But Not Sufficient" in the FRIENDS JOURNAL for August 11 omitted one very important cause of war, at least in this country, viz., economic. That was one cause of the Korean War.

The New York Times commented on January 22, 1954, that the Defense Department report showed "a clear trend toward concentration of war contracts . . . in the hands of big business." In four years 100 corporations with the largest assets were given nearly two thirds of all military business. Of this, General Motors received 7.2 per cent, not by competitive bid but in secret negotiation. This amounted to about \$6.6 billion. In this way our economy is "permanently" stabilized. Is it any wonder that our statesmen are not interested in discussing disarmament seriously?

In "A Mosaic of Sound" in the same issue of the FRIENDS JOURNAL we read, "Remove the mote from thy own eye." Please refer to Matthew 7:5 or Luke 6:42.

In another issue of the FRIENDS JOURNAL I read about a "God and Country" award given to Eagle Scouts. That sounds like "America first." Why not for "God and Humanity"?

Mattapoissett, Mass.

HELEN M. HILLER

I hasten to commend the nine authors of the excellent letter of protest to members of the House Un-American Activities Committee published in the FRIENDS JOURNAL for August 4, 1956. I have seldom seen a clearer, sharper presentation of the issues of religious and civil liberty, now so grossly threatened by professional patriots, who are unfortunately members of the legislative branch of the American government. The quality of language: incisive, dignified, and devastating in its vindication of human rights, as upheld by our Society, and as should be upheld by our government, merits the widest possible reading and respect.

This letter of protest could have been written by George Fox to Charles II, or by John Woolman to George III, or by John Bright to Disraeli. It cuts straight through the fuzzy verbiage of most modern collective Quaker statements, and stands out as a living vindication to our ancient testimony of plain speaking and of speaking truth fearlessly to power.

Thônex, Switzerland

ROBERT J. LEACH

A recent article by Horace Lippincott made distinctions between Friends now and early Friends. We now make distinctions between the world and the spiritual kingdom which early Friends would have considered the rankest kind of heresy, and then we proceed to excuse our shortcomings in the latter by our need to be a part of the former. It has always seemed to me that the greatest contribution early Friends made to Christianity was that they destroyed the distinctions which troubled men. They did not abolish the priesthood; they abolished the laity. They did not eschew this world for God's kingdom; they lived in this world as if it were God's kingdom.

Horace Lippincott's contention that Friends business practices were never intended for settling mundane matters completely misses the point that these practices are based on prin-

ciples which do not recognize anything as a mundane (i.e., worldly) matter. All that we do must be done with a desire for Divine guidance, done with the question foremost in mind, "How will this help God's kingdom?"

Is our religion a Sunday-morning affair, or does it have implications which extend into every area of life? We must ask this question again, but with determination to see what it means for us.

At a time when the business world is coming to recognize the value of approaching problems by seeking a consensus of opinion instead of a nose-count, we are being asked to give our method up because it is ineffectual for dealing with problems. In fact, the method of doing business we employ is a safeguard against hasty and ill-advised action while offering the maximum opportunity for people to meet together to find a common way in loving Christian fellowship. As a method of doing business it offers the ultimate in democracy, the weighing of every opinion scrupulously without undue respect for the weight of numbers; as an outgrowth of live Christianity it is a perfect medium for learning through corporate experience the will of God.

Philadelphia, Pa.

PAUL A. LACEY

Coming Events

SEPTEMBER

8—Salem Quarterly Meeting at Mullica Hill, N. J., 10:30 a.m.

8—London Grove Forum at the London Grove, Pa., Meeting House, 8 p.m. Program planned by the Penology Committee of the Philadelphia Yearly Meeting on the theme "Community Responsibility for Our New Chester County Prison."

8—Haverford Quarterly Meeting at Willistown Meeting, Goshen Road, one mile west of White Horse, Pa. 1:15 p.m., meeting of clerks of Worship and Ministry; 2 p.m., meeting on Worship and Ministry; 4 p.m., special children's program for four age groups while adults attend meeting for worship followed by a business meeting; 6 p.m., supper. 7 p.m., children, 4th grade through 7th, "My Bees," Bernard C. Clausen; younger children, story time; adults and older children, discussion of two A.F.S.C. projects by Smedley Bartram, just returned from Israel, and John Kirk, just returned from El Salvador.

9—Annual Meeting of the John Woolman Association at the Meeting House, corner Main (High) and Garden Streets, Mt. Holly, N. J., 3 p.m. Speaker, Reginald Reynolds, traveler, writer, philosopher, humorist, author of *The Wisdom of John Woolman*. Tea, following the address, at the Woolman Memorial. It is hoped that Friends will avail themselves of the opportunity to visit the Memorial.

13—Haddonfield Quarterly Meeting at South Main Street, Medford, N. J., 3 p.m.

15 and 22—Fifth Annual Teacher Training School, from 10 a.m. to 3:30 p.m. at 1515 Cherry Street, Philadelphia 2, Pa. Sponsored by the Religious Education Committee of Philadelphia Yearly Meeting for First-day school teachers, future teachers, superintendents, and parents. Speaker, William Hubben; round table leaders, Helen F. Lovett, Agnes S. Pennock, Myrtle G. McCallin, Janet E. Schroeder, John E. Nicholson, J. Barnard Walton, Miriam E. Jones.

21 to 23—Pendle Hill Reunion at Pendle Hill, Wallingford, Pa. The annual reunion begins with tea at 4 p.m. on Friday, September 21, and ends with dinner at 1 p.m. on Sunday, September 23. The total cost is \$8.

22—Third Annual Jeanes Fair to benefit Jeanes Hospital, Fox Chase, Philadelphia, on the hospital grounds, from 10 a.m., rain or shine. The Women's Auxiliary of the hospital will be assisted by

women representatives from Friends Meetings including Abington, Wrightstown, Yardley, Horsham, Plymouth, Langhorne, Green Street, and Newtown, Pa. Booths, games of skill, all kinds of kiddie rides, and refreshments.

Phil Sheridan, the Rise 'n Shine man from WCAU-TV, will entertain; the Adelphia Marionette Co. of TV and Valley Forge Music Circus fame will put on a puppet show at some time during the day; band concerts throughout the late afternoon and early evening; clothes-line art exhibit.

In addition to the usual carnival refreshments, box luncheons and tea will be available; baked ham or fried oyster supper will be served in two dining rooms at Stapeley from 4:30 p.m. (reservations, please).

22 to 23—Shrewsbury-Plainfield Half-Yearly Meeting at Manasquan, N. J., Meeting House. The business session will open under the care of Ministry and Counsel at 10:30 a.m. and reconvene at 2 p.m. At 7:30 p.m., Manasquan Friends hope to present Esther Holmes Jones, accredited observer to the United Nations for the Friends General Conference, who will illustrate her talk on the U.N.'s work in South America with color films of Columbia, Ecuador, Peru, and Bolivia. Sunday, First-day school, 10 a.m.; meeting for worship, 11:15 a.m.

25—Philadelphia Quarterly Meeting, 4 p.m., at Race Street west of 15th Street, Philadelphia.

25—Chestnut Street Meeting House, West Chester, Pa., 8 p.m. Arthur and Alma James will speak on "A Fulbrighter's Experience in Pakistan."

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 West 8th.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

BOULDER—Meeting for worship, 10 a.m. Location variable; telephone HI 2-5058 for details and local transportation.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor

of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

DOWNS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue.

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

BIRTH

ROBINSON—On August 26, to Henry S. and Rebecca Cooper Wood Robinson of Norman, Okla., a son named GEOFFREY MARTIN ROBINSON. He is a birthright member of Oklahoma City Friends Meeting.

MARRIAGE

BALL-NOEL—On August 25, at Matinecock Meeting House, N. Y., MARGARET JANET NOEL, daughter of Mr. and Mrs. Don Obert Noel of Akron, Ohio, and JOHN COLIN BALL. The bride and her family are members of Matinecock Meeting.

DEATH

SPENCER—On July 30, in St. Petersburg, Fla., MARY MARGARET KING SPENCER, wife of the late Edwin A. Spencer of Grampian, Pa., aged 80 years. In 1892 she married Edwin A. Spencer, a member of Westbranch Meeting, Grampian, Pa., and they attended that Meeting until 1934, when they moved to St. Petersburg, Fla. In 1952 Mary Spencer was baptized into the Church of Christ in St. Petersburg. She is survived by two daughters, Leona McCullough and Vera Napier of St. Petersburg, Fla.; four sons, Roy A., Grampian, Pa., Oral P., Erie, Eldon C., Driftwood, Pa., and Cyril E. Spencer, Detroit, Mich.; eight grandchildren and 15 great-grandchildren; also by a sister, Mrs. Effie Layman, St. Petersburg, Fla. She will be sadly missed. Interment took place on August 5 in the Friends Cemetery, Grampian, Pa.

ST. LOUIS—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances E. Compter, 17 Hazleton Drive, White Plains, New York.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

OREGON

EUGENE—Meeting for worship and First-day school, 11 a.m., 2274 Onyx Street.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. 4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

ADVERTISING RATES: Display advertising—15¢ per agate line or \$2.10 per column inch; 10% discount for 6—24 insertions within six months; 15% discount for 25 or more insertions within one year. Regular Meeting notices—15¢ per agate line; no discount for repeated insertions. Classified advertising—7¢ per word, with a minimum charge of \$1.00; no discount for repeated insertions. A box number will be supplied if requested, and answers received at the FRIENDS JOURNAL office will be forwarded without charge. Advertising copy may be changed without extra charge. **FRIENDS JOURNAL, 1515 Cherry Street, Philadelphia 2, Pa. RI 6-7669.**

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

WANTED

WOMAN TO ASSIST WITH CARE OF elderly woman, prepare lunches; possibly light household duties; full or part time, live in or out. Box H126, Friends Journal.

HOUSEHOLD DIRECTOR for small suburban Friends guest home. Please write for interview and state qualifications. Box F125, Friends Journal.

PART-TIME SECRETARY for the Associated Executive Committee of Friends on Indian Affairs. Apply to Lawrence E. Lindley, Chairman, 1505 Race Street, Philadelphia 2, Pa.; Rittenhouse 6-8349.

Our deadline is 9:15 a.m. Monday. Instructions regarding advertising MUST be in our hands before that time.

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*W*HEN we, by withdrawal from our fellows, in any way cut the cords of love that bind us together as men and women, we at the same time sever the arteries and veins through which the universal life flows. We then find ourselves mere bundles of strained nerves, trembling and shaking with fear and weakness, and finally dying for the lack of God's love. But omnipresent Spirit ever seeks to flow into us and to stimulate us in every faculty. We must, however, by our words and acts acknowledge this all-powerful Presence as the moving factor in our life, because each of us has inherent free will, which welcomes or rejects all, even God not being excepted.

—CHARLES FILLMORE

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The Dead Sea Scrolls, Editorial Comments

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WILLIAM HUBBEN
Editor and Manager
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JEANNE CAVIN
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RICHARD R. WOOD, Philadelphia
Africa Maurice Webb, Durban
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Books

THE FAITH THAT BUILT AMERICA. By LEE VROOMAN. Arrowhead Books, Inc., New York, 1955. 258 pages. \$3.50

The author, Lee Vrooman, was dean of the International College, Ismir, Turkey, and was a long-time advocate of "Moral Rearmament." He wrote this book to increase the awareness of Americans of the spiritual foundations of the U.S.A. It is a brief history of the founding of the American colonies, plus brief biographies of great early Americans—Washington, John Adams, Jefferson, Franklin, and, from a later period, Lincoln. About half of each chapter is given to quotations from these and other leaders, and from vital documents. The quotations are often interesting, although to this reader public professions are not always conclusive evidence of orientation.

The book is pitched for the average man. It could be of use as collateral reading for junior and senior high school classes in American colonial history.

ERNEST F. SEEGER

NONVIOLENT RESISTANCE: A NATION'S WAY TO PEACE. By CECIL E. HINSHAW. Pendle Hill Pamphlet No. 88, 1956. 48 pages. 35 cents

This is an interesting experiment. By postulating a pacifist policy put into effect by a party elected with such a policy as its platform, the author is freed to show attractively the benefits he thinks would flow from total unilateral disarmament and from defense based on nonviolent resistance.

The postulate removes as well as frees the argument from the burden of current events. No attention is paid to the problems of international organization to provide means of finding mutually satisfactory solutions of common problems and of settling disputes peacefully.

Some pacifists may continue to feel that their service lies in these areas of immediate urgency and that they are called upon to apply their pacifist philosophy in the present world and among men and women who are equally earnestly, if in different ways, striving to realize the vision of peace on earth.

RICHARD R. WOOD

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ALCOHOLICS ANONYMOUS. By various anonymous authors. Alcoholics Anonymous Publishing Company, P.O. Box 459, Grand Central Annex, New York 17, N. Y. 575 pages. Available in most top-rated book stores. \$4.50

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Editorial Comments

The Dead Sea Scrolls

THE appraisal of the Dead Sea Scrolls ranges all the way from an enthusiastic welcome to a skeptical, or at least cautious, conservatism as to their value. The former *Ex Oriente Lux* ("Light from the East") now reads for many observers *Lux ex Cavernis* ("Light from the Caves"). It will take many years to decipher and evaluate the scrolls, and perhaps some of the hastily expressed expectations concerning their revolutionary importance may yet have to be discarded as premature. We have, of course, always known of the "sacred community" of the Essenes, a monastic order of strict discipline that existed for several generations before Jesus. Our thinking has commonly associated John the Baptist's personality and message with the tradition of this community, although we are not certain about his membership in it; nor are we certain that direct influences from the Essenes have shaped his mind. The profile of the Great (or True) Teacher of this community, such as the scrolls contain, is as yet too vague and indefinite to identify him as the "pre-Christian Christ." At this moment the researchers seem inclined to attribute to him and his brotherhood only some definite influence upon the thinking and message of Jesus, without assuming that Jesus was his follower or "copy."

There is little doubt that Jesus knew about these "saints." It is likely that his praise of the "poor in spirit" refers to them. Does he refer to them, too, when he speaks of the ones impatiently wanting to bring about the Kingdom by force (Matthew 11:12)? Does he reject their excessive Sabbath observance in his saying that "The Sabbath was made for man, and not man for the Sabbath" (Mark 2:27)? There are striking similarities between the Essenes' *Discipline* and Jesus' counsel about our having to admonish each other in love and humility, the rejection of revenge, the love of the enemy, and other aspects of conduct as listed in the Sermon on the Mount.

But there are also differences. The Essene "Master" forbids his disciples to mingle with sinners, whereas Jesus associates with them and forgives them. The Essenes live in monastic security, ascetic, to be sure, but safe, whereas Jesus has "nowhere to lay his head" (Matthew 8:20). The "Sons of Zadock" stay away from

the Temple, while Jesus goes there to teach. Nevertheless, the stirring question as to these influences or relationships that undoubtedly have contributed to the forming of Jesus' mind will occupy us for years to come. He breathed the same air as the Essenes, air full of apocalyptic expectations and dynamic imagination. If any popular (and naïve) beliefs still assume a complete rupture between the Old and New Testaments, then such opinions will, we hope, now be discarded forever.

In Brief

Because of the initiative of a group of private Swiss citizens the markets of Katmandu in Nepal, India, are now supplied with dairy products for the first time in history. The Swiss have given specialized technical aid and created a dairy industry for Nepal. The same Swiss group is guiding citizens in Iraq in establishing a Pestalozzi-type village for mentally and physically deficient children.

Domenico Botta, an inmate of the Milan penitentiary in Italy, organized among his fellow prisoners a collection to contribute to the cost of an operation for a child whose parents were too poor to have it performed. One hundred prisoners gave up smoking for one month and donated the money. The ministry of justice has now pardoned Botta. He had served seven of the twenty years to which he had been sentenced because of embezzlement.

World Alliance News Letter (February 1956) states that Americans represent seven per cent of the world's population but command 40 per cent of the world's goods and services, while nearly 40 per cent of the people, those at the bottom, use only three per cent of the world's production.

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A Deepening Life of Prayer

By MARSHALL O. SUTTON

PRAYER is a relationship, a response. It does not come ready made or at the end of a series of exercises. It happens. It need not be described in high sounding terms. Each event, each condition is a creative opportunity; every contact can be an insight, a revelation. The events may be ones of suffering and despair as well as wholeness. The condition may be a longing for fulfillment as well as the presence of the living Spirit.

Nine months in a relief project abroad stripped me of much superficial prayer. If prayer is a relationship with God, it is not unlike relationships with persons. With other persons we know our worst responses, and we know true, abiding devotion.

We did not know one another when the relief work abroad began. We all entered it with enthusiasm, high ideals, and a desire to identify ourselves with suffering that we could never really know. The first of two weeks we were at our best. We were learning to be present with one another in work and worship. Then came a period of three or four weeks when physical and spiritual energy seemed spent. We were not getting enough rest. Important decisions had to be made as a group. Our worst selves came to the surface. That which was hidden was now bare. Tempers sometimes flared, and we began at last to know our whole selves. Feelings could not be subtly hidden in this situation.

Then it happened! One could almost feel the hidden lift of new Light in the midst of emptiness. This inner response born in our own darkness was the most real thing that happened to me. We all tasted it. The response to each other was more real than when we had been parading our best efforts untested in tension. Our relationship took on depth; and because we had experienced a darkness, we knew with certainty the only power that could lift to a new level, a level far more profound in meaning than the first two or three weeks of early enthusiasm. We sincerely cared for each other. Prayer and work were fused into a meaningful whole. It knew no time or place. One felt rested even though there was little time for sleep.

Is it not the same in our relationship with God? In the beginning it is easy to show our best attitudes to Him in prayer. We are not forced to our knees to ask forgiveness, and often our devotion fits our own convenience. Then unwanted tensions may come, suffering, a deep dis-

appointment; or, worse yet, everything we do may seem dull, and meaningful experiences seem empty.

Then it happens if we let it happen. Prayer takes on a realness not known before. We pray sincerely and earnestly in Meeting and in secret. What's more, we learn to know what it really means to care for those around us. We have tasted the Truth, and the meaningful journey in life begins. George Fox writes: "Stand still in that which is Pure after ye see yourselves" (Ep. 10, 1652).

Anxiety and Spiritual Security

We were fortunate to have this group experience, but I believe the same conditions exist in our everyday living. The psalmist tells us: "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there" (Psalm 139). Where we are is sometimes a state of anxiety. Anxiety is different from fear. If we have fear, it usually centers in pain, the rejection by a person or a group, the loss of something or somebody, the moment of dying. Such a fear can be faced, analyzed, possibly conquered by our own plan of response. Anxiety has no such clear-cut object. It is a state of being. It is a feeling (and we usually cannot endure it for long) that life lacks meaning. Death itself is not so much our concern as what happens after death. One senses that life is transitory. One touches his own nonbeing and asks for meaning here and now. We reach after perfection, yet at the same time sense our own imperfection.

These feelings cannot be overcome by our own efforts. We can escape them; but even if we succeed for periods of time, they have a way of returning. They seem to be part of human existence. We seek spiritual security; yet we confront deep insecurity. Many things are attempted; nothing really satisfies.

This anxiety is present in the novel *The Stranger* by Camus. His hero is a man without subjectivity. Whatever happens to him has no reality and meaning: a love which is not a real love, a trial which is not a real trial. He does not experience guilt or forgiveness, despair or courage. He never becomes a person.

Spiritual security cannot be produced intentionally and the attempt to produce it only leads to deeper anxiety. The need is so deep that it is easy to become dogmatic in upholding the secondhand answers other generations have handed down. In our desire to bring security to ourselves, we force these dogmatic answers on those around us. Possibly this is the reason many surrender the freedom of answering this anxiety by accepting doctrines that have all the answers. The other extreme is

Marshall O. Sutton is executive secretary of Baltimore Yearly Meeting and Baltimore Monthly Meeting, Stony Run.

to be a cynic and cultivate a stoic silence accepting what comes, never becoming deeply involved in anything.

Anxiety is not always present with us, but the occasions in which it is present determine our very being. We know an existence which our surface lives of activity and intellectual analysis cannot extinguish. It is here that prayer can happen. For the first time we know the hunger and thirst about which the fifth chapter of Matthew speaks. This prayer that happens is a movement in, with, and under anxiety or other states of existence. Its presence is not questioned, just as anxiety is not questioned. It is felt, an ocean of Light. Call it faith if you will. I call it prayer because a new response is present; a meaningful relationship exists. Anxiety is still there, but it has been overcome and accepted by the Source of all being, the Inner Light, the Holy Spirit. Prayer for the first time becomes vital and creative: vital because something has been overcome; creative because something new has appeared. We have a need for relatedness which activity can never satisfy. Prayer asks for the ultimate source of the power which heals.

Flash Prayers

I wish to share a practice I found in the writings of Dr. Frank Laubach, but I am sure Thomas Kelly and Brother Lawrence are speaking of the same thing: "flash prayers," the quick, brief prayers lifting self or friend before God. They need not take us away from our work of the moment; though if we can find time to sit quietly, it is better. A daily period of prayer has meaning, if it can be reinforced during the day by surrounding it with quick, brief prayers. Before meeting a friend—after giving the telephone number to the operator or dialing, after pushing a doorbell, or when you see a person waiting for you—offer a brief moment of thanksgiving. Upon entering a store or office, before speaking to the person you are to contact, breathe a prayer that the relationship may be in God's hands. In the many minutes of idle waiting—while the fountain pen is filling up, while you are waiting to speak over the telephone, while shaving, just before meals, while the light is red, the line is busy, or it's not quite time for the committee to begin—offer

prayers of intercession and petition. Eyes need not be closed or prayers memorized to ask simply that God's love surround whatever is at hand.

The deeper levels of prayer felt at appointed times for worship need these "flashes" during the day.

The Living Word

"Ye allow the deeds of your fathers"

THE word "allow" is used five times in the King James Version of the Bible. In each case it has the sense of praise, approve, or accept, the common meaning of "allow" in the sixteenth and seventeenth centuries, derived from the Latin *allaudare*, to praise. Jesus' accusation of the lawyers (Luke 11:48), ". . . ye allow the deeds of your fathers," does not imply that they had any power to permit or prohibit what their fathers did. That was history, past and done. What he said was, "You approve the deeds of your fathers." The Greek word means literally "join in thinking well of." The revised versions use the word "consent"—"you consent to the deeds of your fathers."

When the King James translators used the word "allow" in Paul's vivid description of the predicament of the sinner (Romans 7:15), "that which I do I allow not: for what I would, that do I not; but what I hate, that do I," they used it in the sense of "approve." Their rendering would be expressed today in the words, "I do not approve what I am doing." But in this case they mistranslated the Greek verb, which means "know" or "understand." What Paul said was, "I do not understand what I am doing." The Revised Standard Version translates the verse: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate."

Paul's statement in 1 Thessalonians 2:4 does not mean merely that God permitted him to be entrusted with the preaching of the gospel, but that God approved him for this mission. The Revised Standard Version uses the word "approve" in Romans 14:22 also, and the word "accept" in Acts 24:15.

LUTHER A. WEIGLE

*T*HERE is no person more distressing to live with than the one who must every moment be justifying his existence, for though he seem profoundly humble, he is in fact profoundly proud, for his thoughts are always busy with himself. He can do nothing freely and spontaneously; everything must be dissected, explained and justified. As fear is at the root of such a life, so complete love which casts out fear is the only cure. Perfect love is not a scrupulous love, for love and scrupulosity are opposites; perfect love takes no thought of self, for it knows that all belongs to God. It was for the scrupulous man that St. Augustine wrote, "Love, and do what thou wilt; whether thou hold thy peace, of love hold thy peace; whether thou cry out, of love cry out; whether thou correct, of love correct; whether thou spare, through love do thou spare; let the root of love be within, of this root can nothing spring but what is good."—GILBERT KILPACK, *Scruples*, Pendle Hill Pamphlet No. 89

Letter from India

MANY Friends in India have been giving earnest thought to Friends service here, the kinds of service that can best be offered, the kinds of service that are needed most, and those best manifesting our religious convictions.

From time to time the matter has been considered by the Friends Advisory Committee, a somewhat fluid, and I take it, thoroughly unofficial group consisting of members of Friends Centers and projects in India and Pakistan, together with other Friends resident here. I believe it is fair to say that no convincing unanimity on these matters has thus far emerged; and these comments therefore reflect only the writer's own thought, and are, at that, admittedly based on no experience of Quaker service.

In a country as definitely launched on economic and social programs as is India, it can probably be agreed that whatever is done from the outside must take account of the fact that, in the last analysis, it is easier to give than to receive. Hence there is much to be digested before any technical problem, even the distribution of emergency relief, should be approached, and India is, after all, not so desperate as to be uncritical of would-be givers.

But what deep or urgent meaning does this reflection carry? Does it mean that the matter of forming projects and programs in India can be satisfactorily settled on official or semiofficial levels, or does it mean more especially the direct commitment of individuals to a self-identification with India, asking in fact a gift of brotherhood from India and Indians? I am more and more convinced that all of us here, whether with Friends or otherwise, will have to measure up to the latter standard first; and then, if we have a gift to give, it will be most assuredly welcomed.

A second consideration, I believe, supports this view and was referred to in a minute of the Advisory Committee a year ago under the heading "Funds for Rural Projects": "In discussing the projects we brought under review the nature and structure of Friends projects in India. It was seriously questioned whether Friends principles could be truly expressed through projects of an institutional or bureaucratic structure. The world is faced with loss of creative qualities in the human personality when personal responsibility is lessened or eliminated by bureaucratic methods. Friends traditionally have a valuable contribution to make at this point, and the Friends projects should therefore place a major emphasis on the personal approach."

The shortcomings of bureaucracy are apparent in

India as elsewhere. Is coping with administrative detail the service Friends, as a Religious Society, most should seek? May we not protest against the paralyzing effects of overcentralization by working out, in small ways if need be, the short cuts to the hearts of our brothers—quite unofficially? Meetings for worship in the United States and England have in the past supported and encouraged gifted members to wander far afield. Cannot this be developed under the guidance of the Service Committees to become explicitly, as it already is implicitly, a major work of Friends today as in the past? Much is needed here, and India is hospitable; but to attach our work to either government will, no matter how much we wish it otherwise, change the witness of Friends from that of personal concerns to that of the good citizen in the democratic state. May we not as a Society stake our all in this twentieth century on the conviction that the mediation of the state is as unnecessary—and unwanted—now to us as was the mediation of priests to George Fox? I believe the world sorely needs this demonstration, and I believe Friends may yet find it put upon them to give it.

Full participation, full commitment in India by those who are called to it, will of course best carry weight when reconciliation is needed. The Prime Minister can justly feel that India's foreign policy is a tangible contribution to reconciliation at the official level. For Friends abroad, if uninvited, to take on too much at this same official level, or near it, may be as wrong as to yield too much at the administrative level. Are we as a Society and as individuals capable yet of dissociating ourselves from the world's and our own nationalisms? When we prove this dissociation by our lives, as some Friends are certainly doing, then our advice can assuredly have great value. Friends of experience who through intellectual understanding and human sympathy can guide discussion and study, who can teach by example, could help to work out a permanent retreat, or ashram, where individuals, Indians from the various Centers and projects, could meet for informal and deep thought together. There are many vital questions disturbing India that can be informed by Quaker study, and India is receptive to a thoughtful approach to them.

The inner searchings of the heart of those many Friends in India—English, American, Indian, and others—who, unlike myself, have grappled with these questions first hand, would, whether in agreement with this letter or otherwise, be of great value to Quaker meetings for worship throughout the world. Perhaps some way can yet be found to set forth in these pages the quality of their experience.

BENJAMIN POLK

Moss Rose and "The Peaceable Kingdom"

By BLISS FORBUSH

WHEN you are in London, it is worth a visit to the Victoria and Albert Museum to see the moss rose painted by William Pegg. It is called the most beautiful rose ever painted on china, "almost natural in size, lovely in color, with tender translucent petals, showing slight damage by insects to one petal, portrayed with loving exactness and skill."

William Pegg

William Pegg, son of a gardener, was born with a love of flowers. He started painting at the Old Derby China factory in 1796, and his geranium, thistle, and moss rose—almost life-size—reveal a delicate shading of color and remarkable variation of form. His masterly work brought from 35 to 50 guineas.

William Pegg became a Friend in 1800, and soon his conscience troubled him concerning his painting. Persuaded that the practice of art for purely decorative purposes was sinful, he gave up his position and for a time suffered real hardship. He entered a stocking factory, but soon wrote in his *Journal*, "I was employed in making neat silk stockings, but I felt uneasy at the kind of work, because the hose were more for show than use. I often blush'd with guilt when I reflected on it, considering that I was as much wrong in that kind of work as in painting china." Pegg was no better off when he changed to a cotton factory, as his employer discovered his artistic talents and set him to making clocks on the better grade stockings.

After an unsuccessful experience with schoolteaching, William Pegg returned to the Derby China works. By 1823 his religious scruples again so preyed on his mind that he could no longer paint. With his wife he bought a small huckster's shop in Derby. Only once after his retirement from the factory did he make use of his artistic skills; this was in the creation of a masterly painting of red herrings for his shop window by which he encouraged passersby to purchase "this toothsome delicacy." William Pegg was "driven to hard, monotonous, unremunerative, distasteful labor by his own tender conscience and stern, almost savage self-mortification." He died in poverty without the satisfaction which an artist can receive from the work of his hands, but with a clear conscience.

Edward Hicks

The artistic world is richer because Edward Hicks, a

Bliss Forbush is principal of Baltimore Friends School and author of the well-known book *Elias Hicks: Quaker Liberal*. He was formerly chairman of Friends General Conference and for many years served as secretary of Baltimore Yearly Meeting.

contemporary of William Pegg, followed a different course. Edward Hicks learned painting from working on the coaches built by his employers, the Tomlinsons of Bucks County, Pennsylvania. Later, in business for himself, Hicks painted all types of carriages—two-horse chariots, two-wheeled chairs drawn either by one or two horses, the chaise, coach, waggon, sulkey, gig, stage coach, phaeton, barouche, dearborn, dog-cart, and sleigh. He also painted floor cloths, lettered signs, tables, chests, dough troughs, weather cocks, landscape fireboards, clock faces, tavern signs, and alphabet blocks. He painted nearly one hundred "lustrous, thickly coated versions, many of them superb primitive examples, of *The Peaceable Kingdom*."

While in his shop at Newtown, Edward Hicks, like William Pegg, began to have conscientious scruples about painting. "Simple painting," as he called it, was allowable for a Quaker, but not "decorative painting." John Comly urged Edward Hicks to give up all but simple painting and become a farmer. In his *Journal*, Comly wrote of Hicks, "It appears that from the time he gave up to the heavenly vision, and joined in fellowship with Friends, he felt conviction in his mind on the subject of ornamental painting. These scruples he sometimes attended to, but not so fully as he ought to have done, though for some years past he declined to indulge what is called a native genius for such paintings, a genius and taste for imitation which if the Divine law has not prohibited, might have rivaled Peale or West—but at the indulgence of it, appeared to him, to feed a vain mind and promote superfluity, and having a testimony given him to bear in favor of Christian simplicity, he clearly saw the contradictions and inconsistency of such a calling."

For a time Hicks kept to "simple painting"; but he was no farmer, and to support his family and pay his heavy debts he found it necessary to return to more ornamental work. Comly felt that Hicks was doing wrong in thus returning to luxury painting and wrote Isaac Hicks in Westbury, Long Island, "Thou wilt wonder to think that with such impressions and such views *any consideration*, relative to this world, should induce such a man as Edward to return again with eagerness and such application as often keeps him up till near twelve o'clock at night painting pictures." To the Byberry teacher, the action was made more glaring when Hicks advertised in the Bucks County papers "to execute sign and Ornamental Painting of *all descriptions*, in the neatest and handsomest manner."

Edward told John Comly, when the latter urged him to get out of "the deep mire of painting," that he would quit painting when his debts were paid. Meanwhile, he continued his artistic work, receiving from \$3 to \$25 for a sign, \$15 to \$25 for a coach, up to \$50 for a tavern sign, \$25 for a landscape fireboard, \$25 for a chimney board, \$1 for a breakfast table, and 37½ cents for a chest. On a tavern sign he painted the coat of arms of Pennsylvania, with lions rampant on each side and banners floating over the shield; on a coach door he placed the portrait of Andrew Jackson.

After Isaac and Samuel Hicks of New York State came to Edward's rescue by consolidating his debts on a nonpaying interest basis, many carriages were painted for their Long Island relatives. A number of versions of *The Peaceable Kingdom* were painted for these relatives, either as gifts or as acknowledgment for favors received. Silas Hicks of New York City returned a check of \$100 to Edward on receiving one of these paintings. On the other hand, Hicks said he sold "one of the best paintings I ever did" to Joseph Brey of Middletown for twenty dollars.

Edward Hicks continued to belittle his work as an artist. He wrote in his *Memoirs*, "If the Christian world was in the real spirit of Christ, I do not believe there would be such a thing as a fine painter in Christendom. It appears to me to be one of those trifling, insignificant arts, which has never been of any substantial advantage to mankind." As late as 1846 he wrote, "Steadily engaged in my shop. My business, though too trifling and insignificant for a Christian to follow, affords me an honorable and I hope an honest living. Having to work with my own hands, for all the money I get, appears to me to be more in accord with primitive Christianity, than living on the work of other people's hands, especially on rent and usury."

Peace of Mind

In the end, Hicks decided that for him painting—even "ornamental painting"—was allowable. He evidently became certain in his mind after his old friend, Abraham Chapman, "a shrewd, sensible lawyer that lived with me about the time I was quitting painting," said to him, "Edward, thee has now the source of independence in thyself, in thy peculiar talent for painting. Keep to it, within the bounds of innocence and usefulness, and thee can always be comfortable." Following his unfortunate attempt at farming, and again settling in his shop at Newtown, Edward wrote, "Diligent at my trade and business, which must be right for me, as it brings peace of mind."

He still had an occasional qualm, for he wrote a few months later, "Spent in my shop. It seems a pity that

my business should be of such a character as to be of no real use to anybody but myself, being the only way I can get an honest living." Shortly afterwards he added, "Oh, how thankful I ought to be for the blessing of being relieved from debt which once broke my heart."

Conscience spoke differently to William Pegg and Edward Hicks. Abraham Chapman and John Comly, both respected Friends, gave conflicting advice; the artistic world is grateful that Edward Hicks listened to Abraham Chapman.

World Protestant Group Meets in Hungary

FOR the first time in its history the World Council of Churches has held a meeting in a country of Eastern Europe. From July 28 to August 5 the World Council's Central Committee met in a mountain resort hotel not far from Budapest in Hungary. Fellowship with Christians from the West has given strength to the pastors and lay leaders of the Eastern European countries. It is unfortunate that the representatives of the Eastern churches took so little part in the discussions. The fact that the discussions were carried on largely in the English language put the Hungarians, Czechs, Poles, and Roumanians at a distinct disadvantage; but aside from the language question, most of these churchmen seemed reluctant to give public expression to opinions about matters of controversy. There is every indication that contacts between Eastern and Western church people will increase.

The setting of the Committee meetings in Eastern Europe bore particular relationship to the theme "The Churches and the Building of a Responsible International Society." Churchmen of both East and West, rather than making pronouncements against an ideology whose main influence is felt thousands of miles away, had to recognize the differences which exist and to rise above these differences in the effort to find the Christian answer to some of the problems which trouble all mankind.

The statement of the Central Committee urges understanding of the processes of economic growth in order that "rapid social change may be guided so as to advance the interests of the people." The churches are asked to appreciate the urgency of the demands of dependent peoples for self-government and independence; to appeal to national governments and to the United Nations to negotiate an agreement "for the discontinuance, or limitation and control" of tests of nuclear weapons; and to continue insistently to press for an adequate system of disarmament. The statement recognizes that men must be ready to "abandon practices which make for war," and declares that a state of "cold war" can be ended only if all nations maintain a respect for truth under all circumstances. Freedom for travel, to meet and know other peoples through personal encounter is required for the achievement of mutual confidence and respect. In all these matters Christians and the churches have responsibility.

Significant to the preparation of this statement was the

presence of K. H. Ting, Bishop of the Anglican Church in China, who came as an observer for the Chinese Christian churches. Mrs. Ting also attended the meetings. Bishop Ting was given opportunity to report on the church in China, and he made a striking defence of its position. He expressed the dissatisfaction which Chinese Christian leaders have felt with certain positions taken by the World Council of Churches in recent years, but said that preliminary steps toward reconciliation have been taken. He described the revolution in China as a turning point in history, long overdue, which the Chinese people do not want to reverse. It is an "act of God," Bishop Ting said, "and not a judgment of God." He recognized the danger in putting the state above God, but expressed the hope that in 100 to 200 years the church might win Communists away from atheism. Chinese Christians have unity with the People's government in action if not in belief.

Bishop Ting declared that freedom of religion in China includes freedom to give religious instruction to children, freedom to work among students, and freedom to publish literature. Nothing was said to indicate how much of this kind of activity is maintained by the church. Western theology and theological writings are not useful to the Chinese Christians. In Western theology there is a notable lack of love, says Ting, because the theological thinking of the West rises from a political framework of hatred and strife. The English missionaries always hoped the Chinese would understand the game of cricket, learn to enjoy the game, and to cheer it. This the Chinese were unable to do. No more are they able to be enthusiastic about Western theology. The Chinese Christian Church is now developing independently a theology which is oriented toward Chinese life.

The Chinese Christians are grateful for the good things of the missionary movement; but good missionaries, the Bishop said, worked to make themselves dispensable. The Church in China is determined to be independent, and the dynamic "Three Self Movement" within the church has gone far toward attaining its threefold goal to be self-supporting, self-administering, and self-propagating. When this church is confident in its independence, then it will be ready to take its place in the world church movement.

In response to Bishop Ting's statement, the Central Committee adopted a resolution expressing its satisfaction that contacts with the Chinese Christian Church have again been established and suggesting that a visit of representatives of the World Council to the churches within the People's Republic of China would increase good will, understanding, and fellowship. Outside of the sessions, one sensed that a number of church leaders, particularly among the Americans, feel that the Chinese church displays arrogance and ungratefulness for missionary contribution.

Negotiations between World Council officials and leaders of the Orthodox Church in Russia point toward an early meeting between representatives of the two bodies. Such a meeting was endorsed by the Central Committee on behalf of the World Council of Churches.

The Central Committee endorsed the continuation of the

World Council's services to refugees, and called upon governments and intergovernmental agencies to bear a greater share of the operational role in resolving refugee problems. The Division of Studies reported that a Commission has been organized to study the theme "Christians and the Prevention of War in an Atomic Age—A Theological Discussion." This Commission, which includes our Friend Douglas V. Steere, will meet for the first time on September 16 to 20, 1956, at Bossey, Switzerland. A special study of "Racial and Ethnic Tensions" will be made by the Division of Ecumenical Action during the next four years. Authorization was given for preparation of detailed recommendations for integration of the World Council of Churches and the International Missionary Council. These recommendations are to be considered by the two bodies, and final action may be taken by the World Council at its Assembly in 1960.

HERBERT M. HADLEY

Apology to an Unseen Bird

By MARGARET GRANT BEIDLER

Each of us had a private plan
About those burdocks in the field.
I thought their elephantine ears
Unsightly, and too coarse to yield
To browsing lips of lambs. My aim
Was, sickle-armed, to slash them low,
Opening arcs for grass to grow.

You, too, had spied that burdock fan:
You found those spreading leaves a shield—
Green refuge from your bead-eyed fears.
Five eggs, from fox and hawk concealed,
Lay safe and warm—until I came.

Your plan held singing, winged life,
Mine wore a knife.

It's Good-by Again

At the end of the summer vacation some of you are packing bags for your son and daughter who are going back to college. It's good-by again. But it must not be a separation from the ties of love and spiritual closeness that are the marks of Christian family life.

The best way for young people to receive the spiritual nourishment and stimulation which you want them to have is to mail them a gift subscription to the FRIENDS JOURNAL. It will supplement your letters of affection as a weekly token of your close religious bond.

Write us today.

FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

"That of God"—A Moratorium?

Letter from the Past—158

OTHER elderly Friends should check my impressions, but I believe the above phrase or, more fully, "that of God in every man," has had a striking and perhaps increasing vogue, at least in parts of the Society of Friends, in recent years. If so, I wonder if such a fashion is wholesome.

I do not object to what the phrase is intended to express. It has its merits. It was, unlike many other current Quaker expressions, actually used by George Fox. In fact, it was used very frequently by him, but not so frequently as other phrases to express the same idea. Those familiar with Quaker literature would have to check my impressions again. I think he used it frequently for 25 years but later practically abandoned it.

A few contemporary occurrences in other Friends' writings have been found; it was not, however, widespread and did not continue current. In his biography of Elias Hicks, Bliss Forbush quite properly feels the need to explain it for the general reader as "a phrase used by George Fox and later Friends to suggest the universality of the Quaker message, as well as the divine element within man." The phrase is not quoted from Hicks or his contemporaries. The "later Friends" probably begin with Neave Brayshaw and other modern students of George Fox.

Edward Grubb 25 years ago indicated another asset when he wrote:

This impersonal mode of speech had advantages, especially as a disclaimer of the idea that man is in any way equivalent to God or carries within him the Divine nature in its fulness and perfection—as in the difficult question which was soon raised whether the Light of God in a man renders him infallible.

If I suggest that we, like Fox himself, after overusing the term, now initiate a partial moratorium on it, my reasons are these: (1) Its implications are partly missed by those who use it, or at least we are often not using it as Fox did. The verb "answer" which he usually prefixed to it suggests that concern for our own conduct as finding a response in other persons, whether Friends, other Christians, or non-Christians, is more in his thought than the divine element in ourselves or than any metaphysical theory about God and man. The eliciting of response through our consistent character is a striking feature of the Quaker witness, contrasted, for example, with mere verbal propaganda. A list of alternative phrases used more frequently in Fox's printed *Epistles* in the same context in both his early and his later years may be of interest. What it is that we are to

"answer" (or "reach") in others ("in all") is called also "the witness of God" or "the good [or righteous, etc.] principle," or "the light of Christ," or more simply the witness, the principle, the light, or the truth. These phrases outnumber two or three times the more colorless modern favorite "that of God." If all alternatives in the *Epistles* are included, the occurrences come to fully 60.

(2) To express the divine potentialities of man or "perfectionism" against the neo-Calvinism of our day as against the Calvinism of Fox's and Barclay's days, some fuller or clearer exposition would probably be necessary, and we commend our message better if we use a less neuter-sounding phrase like Light Within, or, as Penn preferred, "Light of Christ within," or the scriptural "Holy Spirit."

(3) Its apparent implication that the divine in man is something alien and separate from all that is human is neither good psychology nor good modern Quakerism, like Robert Barclay's rather wooden idea of a *vehiculum dei*.

(4) The phrase tends to become a mere cliché. What we need is fresh and varied and meaningful restatement of truths, including this truth. It needs spelling out in attitude and in action as well. Least of all should Friends, who shy away from creeds and fixed wording, allow themselves to fall into the repetition of phrases of their own sect. If a good Roman Catholic like Cardinal Newman could admit that there is nothing commoner than for persons to use the name of God and mean nothing particular by it, Friends may well be on the alert against similar danger in this case, lest it become a kind of shibboleth and get debased like worn-out currency.

NOW AND THEN

Friends and Their Friends

A women's group interested in exploring "Pathways of Inner Growth" will gather once a month in the parlor of the Meeting House, 2111 Florida Avenue, N.W., Washington, D. C., on Thursday mornings from 9:30 to 11:30. The first meeting will be held on Thursday, September 20, when Elined Kotschnig, Friend and practicing analyst, will give an introduction to the psychology of Carl Jung (Depth Psychology) as one pathway to inner growth. Subsequent meetings will center on study of basic books in this field.

Duplications of the complete report on the round table "What Makes the Meeting Vital," held at Cape May, N. J., June 22 to 29, are available free on request from the office of Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa. The report was compiled by Mary Sullivan Patterson and J. Harold Watson.

Friends Hospital, Frankford, Philadelphia, has received a check for \$50,000 from the Ford Foundation, half of its share of the Foundation's \$200,000,000 grant program to assist the nation's voluntary, nonprofit hospitals to improve and extend their services. Friends Hospital is America's first nonprofit institution to be devoted exclusively to the care and treatment of the mentally ill. It was founded in 1813 by members of the Religious Society of Friends.

Edward L. Webster, president of the Hospital's Board of Managers, said that in making formal application for the grant, the Board has informed the Foundation that the money would be applied toward the Hospital's current Development Program. This program includes (1) improvement of male patients' occupational therapy facilities; (2) a new wing for the Nurses Building; (3) increased out-patient services; (4) construction of new living quarters for male employees; (5) and renovation of the Main Building.

57th Street Meeting, Chicago, which celebrated its 25th anniversary in January of this year, was in 1931 a pioneer united Meeting, one of the first in the United States. Fifty-five members belonged to Illinois Yearly Meeting and 38 to Western Yearly Meeting. Of the total of 93, 67 were resident in the Chicago area and 26 were nonresident. In 1956, differences have largely disappeared. Thirty-nine are members of Illinois Yearly Meeting, and 23 of Western Yearly Meeting, while 294 are united members of both. New members are encouraged to join as united members. Three new Meetings, Madison, Milwaukee, and Downer's Grove, have followed the Meeting's lead in becoming members both of Chicago and Fox Valley Quarterly Meetings.

During its 25 years, 57th Street Meeting has given birth by fission to Preparative Meetings in Oak Park and Downer's Grove, and by request has accepted Preparative Meetings in Kansas City (Penn Valley) and Rockford. Penn Valley and Downer's Grove are now Monthly Meetings.

The Friend (London) of August 3 publishes a detailed review by Edward H. Milligan on Philadelphia Yearly Meeting's *Faith and Practice*. The author commends the fact that it appears as one volume as against the "three decker publication" of English Friends. He calls the section on "Practice and Procedure," which attempts to harmonize the two traditions, a major achievement. He suggests various points which should stimulate the thinking of English Friends and hopes that the new *Faith and Practice* will be widely read.

The A.F.S.C. is getting used to newspapers applying well-meant but non-Friendly metaphors to its work, such as "The A.F.S.C. in its war against prejudice" or "The A.F.S.C. does battle with suffering" or "The A.F.S.C. fights for equality." But a new one has been added. The Staunton, Va., *Leader* (in a 15-inch review of the *Brief Description*) exclaimed: "Honor to a vast humanitarian enterprise, dealing in human sympathy, compassion and applied practical religion—and more powder to its horn!"

Pendle Hill summer school is vividly written up by Ian Hyde in the London *Friend* of August 3. He characterizes the place as one of "serious study, and also of relaxation; of humor, endless talking, discussing, arguing—a continuous dialogue. . . ." And there is beyond this "Spiritual refreshment, rededication, finding oneself—perhaps for the first time; seeking, learning, caring for one another: this is the real aim," Ian Hyde, assistant editor of *The Friend*, writes.

Quäkerhaus in Vienna will welcome four new appointees in the fall and winter. The first ones will be Bernard G. and N. Mary Lawson from Jordans Meeting, England. Bernard Lawson, Home Organization Secretary of Friends Service Council, will thus return to the place where he began his service in 1920. He and Mary Lawson will be the secretaries of Quäkerhaus for two years. Finn and Bodil Friis will begin their service in 1957. Finn Friis, an experienced Danish diplomat, was connected with the League of Nations in Geneva for several years prior to the Second World War. In Denmark he re-entered the Danish Foreign Ministry, acted as adviser to the Danish delegation to United Nations, and was Danish representative on the Economic and Social Council and on several other international committees. He will be Quaker international affairs representative in Vienna. Bodil Friis is a member of Denmark Yearly Meeting and its former clerk.

Ernst Schwarz, a Friend living at Vienna, Austria, will soon publish a German edition of the A.F.S.C. publication *Speak Truth to Power*.

The following letter, dated June 1956, has been received from the Monteverde Friends Meeting, Monteverde, Puntarenas, Costa Rica, Central America:

To Friends Everywhere
Dear Friends:

Having found our minds and hearts of late drawn toward a feeling of closer communion with Friends everywhere, we would like to make a sojourn to each of your Meetings, worship with you, and come to know you better. This not being possible, we would like to share our lives and Meeting with you by letter.

Here in our mountain fastness we have a peculiar advantage for feeling one with all humanity. In our community are individuals from several different countries, and we have visitors from many other places. "There is neither Jew nor Greek—for ye are all one in Christ Jesus."

We find there is much to be learned from the Costa Rican people in the art of human relations. A woman with braids and bare feet has a courtesy, friendliness, dignity, and human warmth to which we are not accustomed. Children from a home of dirt floor and thatched roof have a graciousness and decorum that come from a home of Spanish refinement.

We have been especially gratified with the cooperation

and attitude of our Costa Rican neighbors who are members of the Catholic church, whose understanding hearts have made possible a closer working together of the two communities.

From our experience here we agree with Tolstoy, "You may think there are situations where love is not needed, but there are no such situations."

We have found among ourselves that perhaps we have too much busyness and not enough profound living in the consciousness of God. "Let every man . . . never forget that the divine spark is in him, and that he is free to disregard it, or to come closer to God by showing his eagerness to work with Him, and for Him."

We close with prayerful concern for friends everywhere that the Abundant Life may become universal through expanding Love.

Signed on behalf of the Meeting,

HOWARD ROCKWELL, SR., *Clerk*

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I think that it is a great mistake to confuse majorities with rightness. It is much better to follow the ancient Quaker "sense of the meeting" and take more time to arrive at an approach that meets with the approval of the group than to win by 51 of the 100 votes available. The history of the human race shows that usually the majority, stimulated by oratory and noise, can win people, but I am not sure that this always indicates that the wisest course has been adopted. It seems to me that frequently in history it has developed that a minority of one is nearer right than a majority, and that it is much better to find the middle-agreeable course than to win votes. One of the basic weaknesses of democracy comes from the ability of people to win a majority. Very often they win them for the wrong course at the wrong time. I hope that Friends will rather follow the Inner Light in seeking the right course regardless of popular acclaim. This nation, which was founded on nonconformity, is rapidly developing a conformist pattern, and I think it is fundamentally wrong. We were developed by religious, economic, and other non-conformists, and when the day arrives that we all accept the mass verdict, this nation is heading for failure. If we follow the Inner Light, we will come closer to doing what is proper and just than if we follow the mass hysteria of our times.

Yardley, Pa.

PAUL COMLY FRENCH

I have been reading with interest the letters concerning Friends ways of doing business by trying to arrive at the "sense of the meeting." I seem to be in a large minority in that I feel taking a vote is the fairer way. I have often myself disagreed in my mind in what seemed the "sense of the meeting," but have not spoken up because I thought if the majority feel a certain way about a matter, I did not wish to push my views. Perhaps a great many others kept silent for like reason. Therefore how can you tell what is the desire of the

Meeting except by voting? Of course I believe in ample discussion, but then I think a vote would come closer to the desires of the Meeting than an edict of the clerk that so and so is the wish of those present. When the clerk has given his or her pronouncement, then especially does one hesitate to disagree.

West Chester, Pa.

BERTHA SELLERS

Many of us were surprised and shocked when we read our friend Horace M. Lippincott's article, "The American Way," in the July 25 FRIENDS JOURNAL. We had supposed that the "sense of the meeting" method of reaching decisions had been proven trustworthy and that it was satisfactory to everyone.

It is indeed reassuring to read the "Letters to the Editor" which are appearing week by week, testifying to the soundness of our present practice. In the way of emphasis may I add a word which grows out of a good many years of experience as a Monthly, Quarterly, and Yearly Meeting clerk? When important matters are before the meeting, often there finally emerges what seems to be without question the real sense of the meeting, a position which is higher than that of either the majority or the minority. Sometimes a period of silent worship helps to bring about such a satisfying result.

We are very much pleased that the FRIENDS JOURNAL provides such an opportunity for concerned Friends to express their views.

Philadelphia, Pa.

D. ROBERT YARNALL

(The publication of these letters commenting on the article by Horace Mather Lippincott concludes the discussion on Friends business methods which has been carried on in these pages for several weeks.—*Editors*)

May I express my appreciation of the JOURNAL's publishing the letter of the minority group in Plymouth Meeting in the August 18 issue?

I have grave doubts as to whether our leadership is always correct in adopting the policies and aims of the NAACP, the ADA, the CIO, and other radical groups. I doubt, moreover, that anything like 100 per cent of the Friends really believe in some of the radical propaganda.

Kansas City, Missouri

CLYDE L. CLEAVER

Coming Events

SEPTEMBER

15—Annual Fair at the Friends Community Center, Westbury, N. Y., 11 a.m. to 5 p.m. Benefit of the Jericho and Westbury Meeting Building Funds. Home-cooked food, handwork, garden products, luncheon. Games for children.

15 and 22—Fifth Annual Teacher Training School, from 10 a.m. to 3:30 p.m. at 1515 Cherry Street, Philadelphia 2, Pa. Sponsored by the Religious Education Committee of Philadelphia Yearly Meeting for First-day school teachers, future teachers, superintendents, and parents. Speaker, William Hubben; round table leaders, Helen F. Lovett, Rachael Gross, Myrtle G. McCallin, Janet E. Schroeder, John E. Nicholson, J. Barnard Walton, Miriam E. Jones.

16—Baltimore Quarterly Meeting (United) at Sandy Spring, Md.

Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m. Lunch for all attending. Conference and business meeting, 2 p.m. Conference speaker, Frederick B. Tolles, Swarthmore College.

21 to 23—Pendle Hill Reunion at Pendle Hill, Wallingford, Pa. The annual reunion begins with tea at 4 p.m. on Friday, September 21, and ends with dinner at 1 p.m. on Sunday, September 23. The total cost is \$8.

22—Third Annual Jeanes Fair to benefit Jeanes Hospital, Fox Chase, Philadelphia, on the hospital grounds, from 10 a.m., rain or shine. The Women's Auxiliary of the hospital will be assisted by women representatives from Friends Meetings, including Abington, Wrightstown, Yardley, Horsham, Plymouth, Langhorne, Green Street, and Newtown, Pa. For details, see page 581 of our issue for September 8, 1956.

22 to 23—Shrewsbury-Plainfield Half-Yearly Meeting at Manasquan, N. J., Meeting House. The business session will open under the care of Ministry and Counsel at 10:30 a.m. and reconvene at 2 p.m. At 7:30 p.m., Manasquan Friends hope to present Esther Holmes Jones, accredited observer to the United Nations for the Friends General Conference, who will illustrate her talk on the U.N.'s work in South America with color films of Columbia, Ecuador, Peru, and Bolivia. Sunday, First-day school, 10 a.m.; meeting for worship, 11:15 a.m.

23—First-day Adult Forum at Old Haverford Meeting, St. Denis Lane and Eagle Road, Oakmont, Pa. Speaker, George A. Walton; subject "Quaker Faith." Time, 10:15 a.m.

23—Providence Meeting House, Oaks, Pa., meeting for worship at 3:30 p.m. (Black Rock Road, Oaks, Upper Providence Township, near Collegeville.)

23—Friends in Durham, North Carolina, will dedicate their new meeting house at 404 Alexander Ave., at 4:00 p.m. Douglas V. Steere will speak. Visiting Friends are asked to notify Donald K. Adams, 2508 Cornwallis Rd., Durham.

25—Philadelphia Quarterly Meeting, Race Street, west of 15th Street, Philadelphia. Meeting on Worship and Ministry, 2:30 p.m.; worship and business meeting, 4:00 p.m.; supper at Friends Select School, 6:30 p.m.; A.F.S.C. reports on India and the Middle East at Friends Select School, 7:30 p.m. Eleanor Eaton and Smedley Bartram will speak. Color film on work in India.

25—Chestnut Street Meeting House, West Chester, Pa., 8 p.m. Arthur and Alma James will speak on "A Fulbrighter's Experience in Pakistan."

28-30—At Farmington Friends Meeting, near Macedon, N. Y., 20 miles southeast of Rochester, Fall Institute for Parents and Teachers on "Building Quaker Testimonies into Daily Life." Leaders, Bernard C. Clausen and Olaf Hansen. Registration, 50 cents; meals Saturday and Sunday, \$3.00. Registration should be mailed by September 25 to Virginia DeLano, Macedon, N. Y., who also will give further information.

30—Richard McFeely will speak at Horsham Meeting House, Horsham, Pa., on "The Light Within." This is the first of a series of evening meetings on the subject "The Basic Beliefs of Quakerism." They will begin at 8 p.m. Question period and coffee hour afterward.

30—Frankford Meeting, Unity and Walnut Streets, Philadelphia, Conference Class, 10 a.m. Alan R. Hunt will lead on "First Amendment Problems—Speech and Religion."

OCTOBER

6—"Beliefs into Action," joint conference on "Quaker means to Quaker ends." Sessions held at Race Street meeting house, Philadelphia, from 9:30 a.m. to 7 p.m. The conference is sponsored by the A.F.S.C., F.C.N.L., and five Committees of Philadelphia Yearly Meeting (Race Relations, Social Order, Social Service, Civil Liberties, and Peace Committee). Further details from Olcott Sanders, 20 S. 12th Street, Philadelphia 7; telephone, Rittenhouse 6-9372.

BIRTHS

CORSON—On June 28, 1956, to Geoffrey Alan and Adelaide Barrett Corson of Harrisburg, Pa., a daughter named BARBARA ELIZABETH CORSON. Parents and child are members of Harrisburg United Monthly Meeting.

LAITIN—On August 28, 1956, in Belvidere, Illinois, to Donald R. and Barbara Crawford Laitin their second child, a son named JOHN CHRISTOPHER LAITIN. His father is a member of Flushing Monthly Meeting, Long Island, New York.

MENDELSON—On September 1, 1956, to Everett Irwin and Mary Maule Leeds Mendelsohn of Cambridge, Massachusetts, a son, DANIEL LEEDS MENDELSON. His mother is a member of Germantown, Pa., Monthly Meeting (Coulter Street).

PUTH—On Sunday, August 26, 1956, at the Morristown Memorial Hospital to John W. and Betsey L. Puth a son, DAVID WELLS PUTH. David is the grandson of Colin and Elizabeth Leeds Tait and the great-grandson of Caroline Leeds Warrick, all members of Burlington Monthly Meeting of Friends at Rancocas, New Jersey.

MARRIAGE

COX-FURBAY—On August 31, in White Lick meeting house at Mooresville, Indiana, ANNA CRISTINE FURBAY, daughter of James and Ethel Furbay, and LOWELL WADE COX, son of Garfield and Jeannette Cox, of Chicago, in a ceremony according to Friends, with Garfield Cox and James Furbay participating in the wedding.

DEATHS

FULTON—On August 3, at her home in Baltimore, Md., MARIA DAVIS FULTON, in her 89th year. She was a faithful member of Stony Run Meeting, Baltimore. She is survived by her husband, Charles Lee Fulton; five children, Arthur D., Charles L., and Franklin D. Fulton of Baltimore; David M. Fulton of Pontiac, Michigan, and Maria Kent Fulton Hinze of Brooklyn, New York. She had seven grandchildren and ten great-grandchildren.

MAULE—On August 22, 1956, at her home in West Chester, Pa., PHEBE D. MAULE, wife of the late Howard C. Maule, aged 97 years. She was a member of Sadsbury Monthly Meeting. She is survived by three daughters, Ada E. Maule Perrott, Lydia C. Maule, and Katherine L. M. Calvert.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 West 8th.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at

11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor

of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m.

each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNSEND 5-4036.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

SHEWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street

Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

OREGON

EUGENE—Meeting for worship and First-day school, 11 a.m., 2274 Onyx Street.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days.

Frankford, Penn and Orthodox Streets.

Frankford, Unity and Walm Streets, 11 a.m.

Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools

telephone Friends Central Bureau, Rittenhouse 6-3263.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

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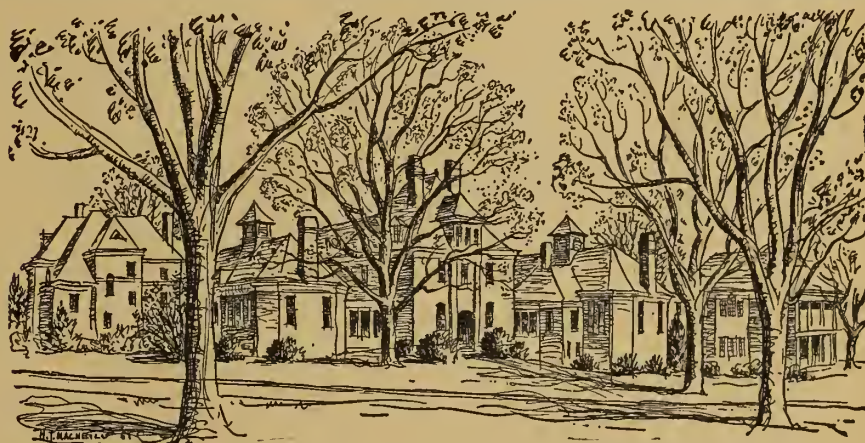
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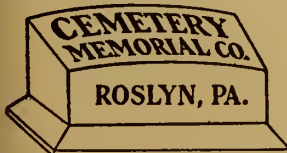
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

SEPTEMBER 22, 1956

NUMBER 3B

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Growth and Strength in the Written

Word *by Robert M. Crane*

American Friends Race Relations

Conference *by Paul A. Lacey*

Letter from Germany

. *by Lottelore Roloff*

*Lake Erie Association Friends Meet at Barnesville
Books—Letters to the Editor*

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JEANNE CAVIN
Advertisements
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CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia
Africa Maurice Webb, Durban
England Horace B. Pointing, London
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Books

THE INTERNATIONAL LESSON ANNUAL, 1956. Edited by CHARLES M. LAYMON. Abingdon Press, Nashville, Tenn. 440 pages. \$2.95

For the adult First-day school class that is still interested in studying the Bible as outlined each year by the International Council of Religious Education, this book should prove a most valuable guide. The King James version of each passage is printed beside the Revised Standard version for purposes of comparison. There is helpful commentary by recognized biblical scholars. With each lesson there are teaching suggestions for the inexperienced leader, which include the following sections: "Preparing to Teach," "Starting the Lesson," "How to Proceed," "Questions to Ask," "For Group Discussion and Action," "Closing the Session," and "Planning for Next Sunday." Visual-aid resources are also included.

The first three quarters of the year cover the Gospel of Luke from the eleventh chapter to the end, selections from Acts, 1 Peter, Hebrews, James, and Revelation. Groups which may not wish to follow the lessons exactly as outlined would find helpful material here if they are studying any of the books mentioned. The fourth quarter on "Great Passages of the Bible" might in itself appeal to many adult classes.

AMELIA W. SWAYNE

THE GIFT OF POWER. By LEWIS J. SHERRILL. The Macmillan Company, New York. 203 pages. \$3.00

This is essentially a practical book, although the author's style is at times overly pedantic.

In the preface Dr. Sherrill says his thesis is that "The Christian religion can teach men how to receive a gift of interior, spiritual power sufficient to enable them to cope with the gift of exterior, physical power which has been granted." But it is questionable whether the book succeeds in doing more than pointing out that some men of religious genius who belong to our Judaic-Christian tradition had this gift of power. The author has attempted to apply the findings of modern psychology to the teaching of religion, and herein lies the value and usefulness of his book, for he has apparently read widely and with understanding. His chapters on the use and relevancy of the Bible to our times are particularly good, as are also his comments on the predicament of modern man.

Nevertheless, one is tempted to point out that no amount of religious education will of itself bring this spiritual gift. Spiritual power is the reward of deep religious commitment, and may be directly proportional in degree. Nowhere in the book is this need for personal commitment emphasized. "Agape" is treated as the redeeming love of God for man; but it is also the way of love which brings to the dedicated soul the gifts of the spirit.

Friends will find Lewis Joseph Sherrill's book intellectually stimulating and of particular interest to all who are concerned with religious education. My only quarrel is that Dr. Sherrill does not appear to appreciate the limitations of his educational approach as a means to spiritual growth.

JOHN H. HOBART

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, SEPTEMBER 22, 1956

VOL. 2 — NO. 38

Editorial Comments

Conscientious Objectors in Germany

THE adoption of the military conscription laws this past summer in West Germany was accompanied by rather passionate debates centering around the provisions for conscientious objectors. Friends, together with Mennonites and Jehovah's Witnesses, were mentioned in the Parliament as being protected by the new law, but certain parliamentary groups want to include also non-organized, non-denominational, or so-called "private" cases of conscientious objection. For example, a Catholic objector is likely to face the situation of not receiving official support from his church, although the church may recognize the integrity of his moral scruples. Incidentally, these parliamentary debates may have been the first occasion at which the German Parliament has ever mentioned Friends.

In August, 1956, the German Yearly Meeting devoted one of its sessions to problems arising out of the newly adopted conscription laws. The widely scattered membership of the Yearly Meeting and the difficulty of arranging for committee meetings has brought it about that Friends have had to rely on the initiative of a very few individuals, especially Margarethe Lachmund, whose cooperation with English Friends, American Mennonites, and the Brethren had the purpose of educating the German public as well as influencing legislation. During the past year Margarethe Lachmund has discussed this concern in schools, women clubs, student groups, adult schools, ecumenical meetings, Protestant groups, lodges, and on TV. Friends have submitted to the government concrete suggestions concerning the treatment of C. O.'s. They request that the ultimate decision about exemption from military service should be in the hands of independent, non-military judges.

Regrettably, the conscription laws were adopted at a moment when practical details concerning the treatment of C. O.'s had not yet received the desirable consideration. No rules regulating alternative services have been passed, and it remains doubtful to what degree Friends and other pacifist groups may succeed in influencing this aspect of the legislation.

Meanwhile Friends have concentrated on promoting the employment of C. O.'s by charitable or social wel-

fare organizations. The Central Committee for C. O.'s plans to establish branches to advise young men who contemplate asking for exemption from military service.

The so-called Democratic Republic (East Germany) does not have conscription and is apparently not planning to introduce it. It relies on "volunteers" to form a combination of police and military organization. Friends living in East Germany collaborate with world peace organizations locally if and when such organizations recognize non-violence.

The hopes concerning the treatment of C. O.'s expressed in the Protestant document reviewed in these pages (*FRIENDS JOURNAL*, May 12, 1956, p. 291) have not, or not yet, been fulfilled. There may still be opportunities to win over some parliamentary leaders for promoting a liberal treatment of C. O. candidates. The public seems, broadly speaking, opposed to conscription, and a future election is expected to reflect this opposition. Much remains to be done to articulate the position of pacifist groups. German Friends are making a significant contribution in this campaign. The problem is, of course, linked up with broader political matters and the future of European peace. But the past is also in the minds of Friends. One of the documents with which Friends petitioned the present government refers to the persecutions that drove German Friends out of the country to emigrate to England and America because of the rigid enforcement of the then existing military conscription laws. The history of German Quakerism in the past three centuries illustrates the sad fact that the Society of Friends was unable to exist in a country that did not recognize conscientious objection. The future looks more hopeful in this respect.

In Brief

The United States Department of Health, Education, and Welfare recently reported all religious agencies received contributions of \$2,850,000,000 in 1954, and the Bulletin states this figure may exceed \$3 billion in 1956.

Mexico will double its 1955 contribution to the U. N. Children's Fund, by pledging \$300,000 for 1956.

Take Time to Live

By JAMES J. MARTIN

SAEMUS MacFERRAN of Belfast, Northern Ireland, recently toured this country with a team of Irish football players. When he and his boys left New York to return home, reporters pressed them for comments upon this country. Many of the Irishmen were small-town lads. New York and Boston were the first really large cities they had seen; consequently they were accustomed to a slower pace of life than they observed on their American tour. But still their comments were provocative.

"We thought," said Saemus MacFerran, "that here you do not take time to live. You move so fast in everything you do, though it be only a stroll. You do not find it so in Belfast or Dublin. Now, is there need for it?"

In particular the Irishmen were amazed at the vast flux of "multicolored vehicles" that jam our streets; they were struck by our clothing, which was bright and flashy compared to the suits and dresses worn in Ireland; they marveled at the complex maze of towers and bridges and winding marginal highways in Manhattan, all covered with swarming masses of people hurrying somewhere. But most of all they marveled at the way we try to extend day by means of artificial lights. In Times Square at late evening the men of Eire asked, "Does life not stop here at all?"

Do we take time to live? In a complex world full of meetings and committees and schedules and deadlines, do we really take time to live? Our life is certainly more than the appointments we keep, or the daily routine we follow. Yes, and it is more than the profits we make. But do we control these externals, such as appointments and daily routines, or do they become so important that they actually control *us*? Of course, we must eat and sleep, we must keep appointments, and we must make money in our business in order to live. Yet how tragic it is when we spend so much time and energy in pursuit of these externals that we never really get around to living the life they are supposed to support!

No New Problem

This is not a new problem. Two thousand years ago, long before the multicolored vehicles clogged our streets and the artificial lights brought perpetual day to Times Square, Jesus Christ told the Jews of Galilee not to worry so much about food and drink and clothing. Life is much more than eating, he said, and the body is much more than the clothing that covers it. Then he pointed to the birds soaring through the air and singing in the

trees. They don't spend all their time running about, storing up mounds of food in barns; they take time to live. The lilies of the field don't rush about, he told them, worrying about new clothes to show off to the neighbors; they live in their quiet way. Yet Solomon in all his glory was not arrayed like one of these. Does not God, asked Jesus, care much more for man—the jewel of His creation—than He does for the birds and the lilies? Will He not provide for man as He provides for them?

Do not be anxious about tomorrow, said Jesus; tomorrow will come soon enough. Take time to enjoy the life God has given. Which of you, he asked, can by worrying add ten years to your life?

A Subtle Form of Pride

There is a subtle form of pride in our rush of activities. We always say *I* have to keep this appointment; *I* have to keep this business from going on the rocks; *I* have to hurry and get these hundred-and-one things done. As if we were indispensable! It pleases us to think that the world—or at least our little portion of it—cannot go on without us. To think that other people must depend upon us is a very flattering thought.

Because of this pride it is very hard for us to take time to live, for we must first admit to ourselves that we are not as important as we should like to think. We must stop trying to build a life out of external things. We must be humble and recognize that God has created a life for us which is far better than any we could create.

God wants us to relax at times and accept what He has given us. There is the beauty of nature—the birds and the lilies and the trees; here is life, if we would only sit and contemplate it in itself instead of trying to mold it for our use. There is the beauty of life in ourselves, if we would only relax and enjoy it. We should sit back and know that God loves us and has given us a life which can be free from fear, if we will trust Him and live this life with Him. There is the beauty of life in other people, if we would sit back and see them as living creatures like ourselves and love them as fellow recipients of God's gifts.

Food and clothing and schedules and business appointments are necessary to support our life. But they are not life itself. Life itself is a gift from God, to be lived in faith and communion and cooperation with Him. God, not our daily routine, gives meaning to life.

"Seek first His kingdom and His righteousness and all these things shall be yours as well."

James J. Martin is a student at Harvard Divinity School, working toward a S.T.B. degree. He hopes eventually to teach theology in a seminary or university. In his spare time he is a free-lance writer.

Growth and Strength in the Written Word

A Brief Survey of 17th Century Quaker Literature

By ROBERT M. CRANE

CHANGE and diversity were the keynotes of seventeenth-century literature. Men were discussing new ideas in religion, politics, economics, and society and finding outlets for these ideas in print.

The seventeenth century saw the real beginning of English prose, the origin of biography, historiography, diaries, and week-to-week journalistic notations. Englishmen realized for the first time in their lives they had something to offer and lives to share with one another and the world, and proceeded to write about themselves.

With the awakening to the worth of the individual so characteristic of this century, literary expression developed in a personal and individual way. The expressions of the writers of the first half of the century were packed with the rhetorical ornament and idiom of the classics. The second half of the century saw individual expression emerge with little or no dependence on the authority of the past.

Quaker Testimonial Literature

The Society of Friends, whose rise is contemporary with the literary evolution just described, provided a climate for the literary expression of democratic piety and zeal. Almost every pillar of the Society wrote autobiographical journals and left accounts of his sufferings and imprisonments to future generations.

This testimonial literature so early attributed to Quaker writers was as much a sign of the literary times as the changes heretofore mentioned in relation to the whole of English literature. Self-perusal and written confessions and autobiographies were obviously the result of a century which stressed the emergence of the individual. In the Society of Friends, these literary forms were particularly appropriate since the conscience of the individual was an accepted authority.

The interesting thing to note at this point is that as far as religious movements are concerned in literary advancement, the Quakers were the most dependent upon their written word for growth and strength. Their doctrine of passive resistance did not permit them to react to attacks except by writing, and they gave vent to their feelings through pamphlets and books. Since the zeal of early Quaker evangelism slowly died out with the coming of organized meetings, Quakers came to depend upon

their writers and their presses for the dissemination of their doctrines and policies as well as for the clarification of the criticisms which were constantly heaped upon them.

Many of the observations made by Quakers in their writings were firsthand, and as such are very valuable in filling the gaps of history, literature, and sociological perspectives of the seventeenth century. Firsthand accounts of encounters with magistrates and the general public are recorded; conditions in jails and places of confinement in all their filth and squalor are described vividly; personal revelations of the change in outward and inward habits of Quaker converts are included in these early accounts of Quaker writers.

As Luella Wright says in her book, *The Literary Life of the Early Friends* (New York: Columbia University Press, 1932), Quaker literature has added a great deal to the whole picture of the century of change. She amplifies this view in the following passage:

The ecclesiastical chroniclers of the Friends, such as Croese, Penn, Sewel, and Besse, present a changing panorama of social conditions—of the road from Highgate to Saint Albans beset with robbers, of women preachers flogged at Cambridge, of prison ships on the Thames, and of courts of law. The personal literature—letters, confessions, and journals—vividly portrays experiences of mystic nature, men summoned by an inward Voice from the plow or shop to preach an untaught gospel and whole assemblies moved by a power which they likened to Pentecost. It shows, too, "all manner and conditions of men"—tradesmen, sailors, young children in Quaker boarding schools, justices, jailers, courtiers, and kings.

Ideas of Democracy

Early Quaker documents also contributed to the growth of the ideas of democracy in the seventeenth century. Friends cried for liberty, equality, and fraternity in all of their writings and gave vent to their emotional fervor for these ideals in their virile publications. Quaker presses were incessantly engaged in printing from 1653 to 1689. Friends continually circulated their works on freedom of speech, of the press, of belief, of worship, of their own religious convictions and experiences through every avenue of dissemination open to them. They scat-

Robert M. Crane is assistant dean of men and instructor in English at Miami University, Oxford, Ohio.

tered leaflets, sold books, and gave them away to people who they knew would react to them.

Again from Luella Wright's work some figures can be extracted which show the vast quantity of printing that came from Quaker presses before 1725. Various estimates show that before 1660 some 468 separate publications came from Quaker presses, with many of these being reprinted in issues of a thousand copies. Some estimates of the total number of printed documents before 1725 are set at two and a half million; still other estimates show the number reached was four million.

Conspicuous Characteristics and Aims

One of the conspicuous characteristics of all of these early publications was the complete absence of satire, light verse, and drama. Quakers used other literary forms but were not attracted to these three. The reasons for this can be found in the literary aims of the early Friends. Pleasing and instructing were not the sole aims of early Quaker writers. They felt the need to write the revelations of the personal experiences of conversion to Quaker ideals, and the records of the sufferings of the Society and its members.

Quaker literature was dominated by three main aims in its early beginnings, according to Luella Wright. Quakers believed they were called to write and to teach the gospel of the Inner Light, they desired to propagate what they conceived as their religious and social mission, and finally—their chief contribution to literature—they believed there was great value to themselves and to posterity in confessional literature. Confessional literature comprised a bulk of writing whose subjectivity of self-

examination has scarcely been equaled until the recordings of modern-day psychologists. Along with these aims two other characteristics are easily identified from an examination of the early documents: first, the subservience of the writer to the group consciousness and purpose, and second, the revelation of the writer as a personality actively involved in the group. These writers consciously avoided self-exaltation and made themselves the servants of the Society as a whole.

Vitality

The vitality of these early writers is another interesting feature to relate. In addition to writing great masses of new and definitive literature for the furthering of the Society, they kept abreast with critical treatises written about them and systematically analyzed and answered these documents. George Fox, in collaboration with other early writers, published over 250 separate documents and answered all the early verbal and written attacks against Quakers. Edward Burrough, educated as an Episcopal clergyman and later convinced to the way of Friends, entered a long literary debate with John Bunyan, and from these literary differences many documents were published. James Nayler wrote a great number of sermons in essay form which displayed his depth of spirituality. Nayler's sermons were expounded in beautifully simple diction which makes them very easy to read. Other writers of the day included the pugnacious Oxford graduate, Samuel Fisher, and his colleague Francis Howgill, who wrote in a different fashion, pointing the way to what he felt was the truth of the Inner Light. Also numbered among these early Quaker writers

PART of the strength of passive resistance as a national policy lies in the fact that success in dealing with an aggressor nation, as distinguished from opposition to a single individual, does not require that we convert all the members of that nation. Victory with even a small minority greatly weakens the morale and power of an enemy by creating internal division in his ranks. The greater the excesses of brutality by some, the more probability there is that some of the enemy forces will revolt.

For we may have considerable confidence that no occupation army becomes so depraved or so completely controlled as to be impervious to the power of passive resistance and love when the people of an occupied country live according to this principle. Especially would this be true when the occupation army did not come following military conflict with all the hatreds it engenders. War brutalizes men and that fact explains in considerable measure the atrocities that even good men commit and are ashamed of later. But in passive resistance we are freed from the necessity of overcoming the hatred produced by war and therefore we may properly assume a lessened tendency in the occupation army toward brutality.

*Thus, after initial hesitations, it gradually becomes psychologically difficult or impossible for many of the men in the occupation army to continue in conduct that violates a moral integrity deeper even than their respect for the orders of their superiors. Thus the tyrant loses whatever hold and leadership he had over his followers. And the time comes when psychological civil war started in the enemy by passive resistance demoralizes his aggressiveness and the machine of cruelty and madness grinds to a halt.—CECIL E. HINSHAW, *Nonviolent Resistance: A Nation's Way to Peace*, Pendle Hill Pamphlet No. 88*

were Richard Farnsworth, William Dewsbury, James Parnell, and Isaac Penington. The new leaders who followed these writers were William Penn, Thomas Ellwood, and George Whitehead.

*Barclay
and His Apology*

The most scholarly and definitive work dealing with Quaker principles was written by Robert Barclay, who joined the Friends in 1666. He was born in Scotland and was educated for the ministry. His document, *The Apology for the True Christian Divinity*, was written to present the Quaker doctrines in contrast to the theology of Rome and Geneva. This treatise remained the handbook of itinerant Friends for many years, as it had more effect than any other document in clearly defining Quaker policies. *The Apology* was first written entirely in Latin and was published in Amsterdam in 1678. It was translated into English and published in London in 1680, and passed through five editions before 1703. This work was twice printed in Latin and Dutch, once in French, twice in Spanish, and part of it was translated into Arabic. The style of Barclay's writing was clear and free from any studied attempt at felicity and lengthy phrasing. His main thesis was that religion must come from God through the human heart and cannot be based on dogmatic theology. Barclay's outline of Quaker principles was the one most frequently referred to for nearly 250 years, and has only been superseded by the comparatively recent work of W. C. Braithwaite, A. Neave Brayshaw, T. Edmund Harvey, and Rufus Jones. (Again the thought has been drawn from Luella Wright's work.)

Literary Aims

William Penn in his introduction to *The Written Gospel Labours of John Whitehead*, as Luella Wright points out, was the first Quaker writer to outline the literary aims of the Society. These aims were as follows: to write so that their own generation and those to come might benefit by their recorded experiences, to use the direct and simple approach in all work and record only that which could be thoroughly attested to as truth, and finally, to keep in mind that the reader should be able to comprehend both the inward as well as the outward manifestations of the writer's conversion to Quakerism. In this latter aim, Penn revealed the desires which prompted most Quakers to write, first, that their works would be read and, second, that these documents would be written vitally enough to move the reader.

From these past years to the present the record of Quaker literature is a fascinating and continuous one. This interest in literature and writing remains a vital part of the progress of the Society of Friends.

American Friends Race Relations Conference

THE American Friends Conference on Race Relations, held at Wilmington College from August 31 to September 3, brought together 130 Friends from all over the country to confront anew the testimony of the Society and its impact on the problem before us. It was planned so that the great bulk of work would be done in small discussion groups. The speeches were important and meaningful, but they did not change the real emphasis, which was on the individual's attitudes and opinions, the interaction of people to create new feelings and understanding about our common problems.

Probably we learned little in the way of facts that we had not known already. Often our discussions seemed to be covering familiar ground, but this hardly mattered. In our first discussion, my own group tried desperately to talk about method in order to avoid coming to grips with the problems facing us; in the final session, we closed with a period of worship which found us open, frank, and able to speak freely with one another. Each had become truly a part of a religious fellowship and a Society of *Friends*.

We felt from the start a great consciousness of failure as individuals and members of a corporate body which has been neglectful of its light in the matter of race. Ralph Rose expressed it for us when he said that Friends had early had a vision in the problem, when the conflict was over freedom for the slaves. It took a long time for the Society to face the implications of its Christian principles, but we were still a major force for abolition. We had a vision before the Civil War, but we never succeeded in matching it again after slavery had been abolished. The religious snobbery which affected and still affects us, saw our Meetings segregated or closed to Negroes.

Under the weight of this indictment, our discussion groups were irresistibly drawn to the painful self-scrutiny which is a fundamental requirement for spiritual growth. From the start we realized that this was not a problem facing only the South, nor was the rest of the Society in a position of moral eminence over southern Friends. Those southern Friends among us impressed us with the great pressures exerted on them by social, political, and religious difficulties attending their deliberations on the race question.

It is not easy to say that integration must come about when it means that white grammar school children in some areas will be outnumbered three to one by colored children. The implications of this numerical relation in terms of potential political power are even more disturbing to adults. Neither can we dismiss the claims that the great gap between the social and economic levels of the two races causes serious problems in integrated schools. It is not untrue that, where bathing facilities are unavailable or not highly regarded, children will be dirty. Neither is it untrue, though it is probably an over-emphasized bugaboo, that hygiene is a serious problem with southern and northern Negroes. Southern Friends see a moral responsibility, but they find themselves in a baffling social situation. Northern Friends are in an easier situation, but it is doubtful whether they have made much more progress toward living our testimony in race relations. While being criti-

cal of other Friends, we neglect the opportunities placed before us to change things where *we* are. We invest in government bonds, for example, while there are integrated housing developments needing financial support.

As our southern Friends confronted us with their dilemma, there grew up a great sympathy and affection for each other. As I travelled to the conference, I had myself told that I really appreciated the South's situation. I return home with new vision. Where I had thought of my attitude toward those sinned against and those sinning, I am now unable to use those terms at all. That there is a sin in segregation I know; who the sinner is I cannot say. If the spirit of the conference continues to make itself felt in me, I may accept that I am one of the sinners. This awareness of spiritual kinship with the attenders and, through them, the people they represented, seemed the general experience. It was, I believe, at the bottom of the success of the conference.

It is somewhat indicative of the hothouse environment of our deliberations that we did not know of the crisis in Tennessee taking place as we talked about integration. This reinforced a challenging point made by Clarence Pickett. As he touched briefly on events around the world demanding answers to the needs of the colored peoples, he reminded us that we think there is more time than there is. We think that matters are in our hands when they are in the hands of God and the great political events of the day.

The conference established a continuation committee to plan another conference and encourage regional experiences similar to ours. We also framed and approved a message and set of queries to be prayerfully considered by Monthly Meetings all over America. It said, in part, "We earnestly pray that we can move under a sense of urgency of world events from where we are to where God would have us be in race relations. More important than where we are is the direction in which we are going."

The conference was not always at the elevated level indicated in this report. We stumbled often; our deliberations lost the light and became garrulous; yet we proceeded under this sense of urgency and impelling need. We sincerely tried to hear the Voice of God speaking to us, and we were not disappointed.

PAUL A. LACEY

Letter from Germany

AUGUST 3 to 7 were exciting days for the good old Quaker House in Bad Pyrmont. Suitcases and boxes stood around all over the house, garden, and street; people filled the space in between, meeting old friends, exchanging greetings, trying to get to know where they were to live and eat. Bustling and noise were everywhere.

The official sessions started Friday evening. Friends heard messages from other Yearly Meetings and greetings from members unable to attend. Of Germany's 536 members, about 200 from East and West joined another 30 Friends visiting from various foreign countries. Numbers being so small, the German Yearly Meeting carried an air of intimacy and family life.

Saturday was spent with business sessions. Because German

Friends live in numerous small groups scattered over Germany, much of our work has to be done by a few individuals instead of by committees, and a large part of the responsibilities is carried by volunteer workers. For some time the organization has presented a problem. A committee of several clerks used to share the work. Now we have gone back to the traditional office of having one clerk, Gerhard Schwersensky of Berlin, who presided over most sessions, assisted by Maria Pleissner of Karl Marx Stadt, the chairman of the Representative Committee, and a committee of three Friends, Thea Schomburg of West Germany, Horst Brückner of East Germany, and Kurt Nuthman of West Berlin. The office of the Yearly Meeting in East Berlin is managed by Gerda Crodell, the executive secretary.

Among the many topics reported on was an account of the children's camp that preceded the Yearly Meeting. Twelve children aged 12 to 15 met in the Braunschweig Neighborhood Center for ten days to share in the camping experience and study the life of Jesus. In preparation for a work camp they were to have in the D.D.R. (German Democratic Republic, or East Germany), the Young Friends had spent most of the past year by studying communism. Since permission for the camp was withdrawn, they decided to have a short camping time in Braunschweig to fix up a playground for the Quaker Neighborhood Center and accept an invitation to spend some time as visitors in the D.D.R.

The business session concluded with a variety of reports on various concerns, such as the Neighborhood Center in Braunschweig, conscientious objection to war and the organization of alternative services, Horst Rothe's medical work in Kenya, Lotte Rauf's visit in Pendle Hill, etc., etc.

A social evening program, in which young and old participated, closed the second day of the gathering.

Sunday was highlighted by the big event of the German Yearly Meeting, the Richard L. Cary lecture, corresponding to the William Penn lecture in Philadelphia. It was delivered by Henriette Jordan of Wuppertal and dealt with the "Essence of the Human and Divine Encounter" (*"Vom Wesen der Begegnung"*). It was a moving testament of a woman who learned to love and forgive those who had hated her and her people during the Nazi regime. She had met a few ones who tried to atone for what was being done to her. The lecture was not a brilliant essay or a theoretical definition of the encounter's essence, but a witness that showed impressively what meeting God or one's fellow men can mean.

In one of the committee reports on Sunday, Margarethe Lachmund explained the work of the Peace Committee. The Yearly Meeting decided to send letters to the Protestant Church Congress in Frankfurt and the Catholic Congress in Cologne, asking both of them to share our concern for having nuclear armament preparations discontinued. Monday was filled by two sessions of about six study groups discussing sub-topics of the Yearly Meeting's theme, such as "Meeting God," "Meeting One's Fellow Man," "Meeting Art and Nature," "Meeting Other Races and Religions," and a few more. Tuesday morning each group presented a résumé of its work to the entire Yearly Meeting. Herbert M. Hadley, secretary of the Friends World Committee for Consultation, reported

about the work of his Committee and his trip to Hungary of which American Friends have undoubtedly read. Tuesday afternoon the Yearly Meeting closed with a period of silence. Once again a few days of rich and varied experience drew to a close.

In the evening some German and foreign Friends tried to give an introduction to Quakerism to friends and visitors to Pymont in an Open House talk and discussion.

LOTTELORE ROLOFF

Lake Erie Association Friends Meet at Barnesville

THE Friends Boarding School couched among the beautiful hills of southeastern Ohio was the host to the Lake Erie Association of Friends at its annual session held August 31 to September 2, 1956. The Association is a loosely knit group representing approximately a score of unaffiliated Friends Meetings from Ohio, Michigan, and adjacent states. It is a group that has acquired a loyalty and personality of its own, and Friends travel from near and far to participate in its fellowship. Although it disclaims any formal status, it does in some ways perform the functions of a Yearly Meeting.

This year the theme was "The Meeting and the Society of Friends." There were no addresses, and the program was purposefully a flexible one, subject to the immediate concerns of the group.

Friday evening was devoted to a two-hour discussion of the centrality of the meeting for worship in our Society's organization. There was a helpful sharing of insights on the various problems relating to the theme.

In the business meeting on Saturday morning nominations for representatives to the A.F.S.C., F.C.N.L., Young Friends, and Friends World Committee were confirmed. Financial matters and other details were arranged. Near the close of the session individual concerns were asked for, and a large number were voiced, but these were not discussed until the afternoon. The morning break was devoted to individual meditation, and this was followed by a meeting for worship.

After lunch the group resumed in plenary session to listen to plans for the 1957 Conference of Friends in the Americas and to an account of the work of the F.C.N.L. Following this there were three discussion groups which met consecutively rather than simultaneously. The first one dealt with Quaker education, and Morris Kirk, principal, was questioned closely about the work at "Olney," as the school is called. Several children from Lake Erie Meetings have attended and others are interested. Most of the reasons for maintaining Friends schools were reiterated.

The next discussion dealt with the responsibilities of the small independent Meeting to the larger Society. This brought up the question of affiliation regarding which these Meetings are quite reserved chiefly because they wish to stand for the spiritual unity of all Friends; no change is in immediate prospect. These Meetings are very faithful to the outreach represented in the work of the A.F.S.C., the F.C.N.L., the F.W.C.C., and to other concerns representing Quaker principles.

The final discussion of the afternoon dealt with the Quaker witness chiefly as it relates to peace. Charles Marland, a guest from England, spoke feelingly on this topic in which Friends have so great a responsibility.

Of the approximately 140 attenders, 56 were children ranging from the very young to the teen-age. The school gymnasium and the broad campus gave a fine outlet for youthful energy. The older ones in the group had their own conference sessions, on which they reported to the main meeting. Saturday night was reserved for social recreation for all ages. The chief activity was some lively folk dancing in the gymnasium.

Sunday morning brought the final session with its various details and then a time of individual retreat before the meeting for worship in which the Association joined with Barnesville Friends. The meeting was a significant occasion. One-half of the large brick Yearly Meeting house was quite well filled on the first floor, with probably a total of 170 present, counting a goodly portion of younger children and several babes-in-arms. Plain dress, plain hats, and plain bonnets were in evidence, and when supplication was offered the meeting rose to its feet. There were several messages which drew our aspirations into focus, and the presence of God's spirit was felt in the midst. At the close of the meeting the visitors were cordially greeted by local Friends, and after a final meal together at the school, they departed with numerous ideas to reflect upon in the weeks ahead.

MARTIN COBIN

Friends and Their Friends

Kenneth E. Boulding, professor of economics at the University of Michigan, and Homer A. Jack, minister of the Unitarian Church, Evanston, Illinois, will speak at the "Beliefs into Action" conference to be held at Race Street Meeting House, Saturday, October 6. Kenneth Boulding will speak at 10:30 a.m. on the subject, "Quaker Action—What and Why."

The afternoon session will have discussion groups under the general theme, "What Can We Do?" Group topics will include, "Meeting Problems of the Individual's Later Years," "Achieving Integrated Communities," "Reconciling Security and Disarmament in the East-West Struggle," "Reducing Hunger, Poverty and Disease," and "Revitalizing Our Liberties." A section for high school students will choose its own topic.

Homer Jack will speak at the 7 p.m. session on the subject, "Go Thou and Do." He is editor of the *Gandhi Reader* and attended the Bandung Conference. He has written extensively on Asian and African subjects. (See our notice in "Coming Events" of the September 22 issue.)

The Heritage of Community (64 pages; \$1.00; ten copies, \$7.00) has just been published by Community Service, Inc., Box 243, Yellow Springs, Ohio. Edited by Arthur E. Morgan and Griscom Morgan, it is a critique of community living based on the ways of life practiced in small communities over the world. The book includes articles by John Collier, Vilhjalmur Stefansson, H. Fielding Hall, Herbert B. Adams, D. H. Lawrence, and Don Royer.

The Times (London) and *The Manchester Guardian* quoted on September 8 a statement passed by the Meeting for Sufferings of London Yearly Meeting that asked for threats of force to be abandoned in the Suez conflict and a cooperative policy to be sought in which Egypt's political aspirations and economic needs would be generously acknowledged. The statement concluded as follows, "We believe that the abandonment of the threat of force in favor of a constructive effort to achieve trust is morally right regardless of consequences, but we must also believe that the Christian approach is the practical way to attain that friendship between our country and the Arab world which alone would secure the common interests of the nations."

R. Sturgis Ingersoll, chairman of Philadelphia's United Nations Week, 1956, has called together a working committee to make preliminary plans for the city's participation in the eleventh anniversary world-wide tribute to the United Nations. Mr. Ingersoll, partner in the firm of Ballard, Spahr, Andrews and Ingersoll, and president of the Philadelphia Museum of Art, was appointed chairman of the 1956 U.N. Week Committee by Mayor Richardson Dilworth, who serves as honorary chairman. U.N. Week opens October 21 and continues through October 27, with the slogan, "The U.N. is YOUR Business."

Leonore Keene, eldest daughter of Calvin and Elsa Keene, Washington, D. C., who graduated from Oberlin College in June, is now in the American Collegiate Institute at Izmir, Turkey, a school under the direction of the American Board for Foreign Missions of the Congregational Church. She will be teaching English for the next three years. This is the school where her mother taught before her marriage. Leonore has been assigned to her mother's old room. Like her parents, she is a member of Florida Avenue Meeting, Washington, D. C.

The Friend (London) writes in the August 24, 1956, edition as follows: "We understand that Nebraska Yearly Meeting, which is one of the Yearly Meetings in the Five Years Meeting, has suffered a split. While the Yearly Meeting will remain in the Five Years Meeting, some of the Nebraska Monthly Meetings will now form a new organization, known as the Rocky Mountain Yearly Meeting. A majority in Nebraska Yearly Meeting has desired to sever with the Five Years Meeting, and this Rocky Mountain Yearly Meeting will become a part of the Association of Evangelical Friends, which was established at a conference held in Denver, Colorado, on July 15. Represented in this Association are twelve Yearly Meetings, including Kansas and Oregon.

"*The American Friend* of July 26 says: 'Friends of the Five Years Meeting will want to extend best wishes to the new Yearly Meeting, while regretting the severance of the new body from the Five Years Meeting. There is always a tie of good will and fellowship which underflows all organization. In that spirit of love and good will we shall cherish our fellowship with this new body in the Society of Friends.'"

The 40,000-word history of 57th Street Meeting of Friends in Chicago, which Irene Koch completed in April, had been read and criticized by local Friends. It was ready for revision but was lost during the absence of the Koch family on a six-weeks' trip west during July and August. The manuscript was left in the apartment which had been dismantled for the decorators and was probably discarded in the clean-up. The author wishes to express her profound regret for this loss and her deep gratitude to Friends who responded to her appeal for material.

Fifty-seventh Street Meeting still plans to get out at least a shortened version of its history. The Meeting is 25 years old this year.

Dedication exercises for the "split level" wing which has been added to Willistown Friends Meeting, Pa., were held on Sunday, September 2, 1956. Both the architect, Fridtjof Tobiesen of Berwyn, Pa., and the builder, Samuel E. Kirk of Newtown Square, Pa., are members of the Meeting. Sarah P. Brock, the clerk, is a member of the Board of Managers of FRIENDS JOURNAL. The new structure, of field stone to match the older building, contains four classrooms and a lavatory on the lower level, an entrance hall and cloak room on the ground level, and a large social room, kitchen, and lavatory on the upper level. This is the first major addition made since the erection of the Meeting House in 1798. The dedication ceremony closed with the reading of a poem, "A Haunt of Ancient Peace," which was written by John Russell Hayes for Willistown's 100th anniversary in 1898.

Jean Fairfax, for the last six years college secretary of the New England A.F.S.C. office, will soon complete a ten-month tour of Africa. When she returns to the United States in September, she will have visited portions of West Africa, East Africa, and Central Africa as well as Egypt and Ethiopia. Jean Fairfax has been particularly interested in observing the level of economic development, governmental policies, relationships between Africans and whites, and the status of African women.

It's Good-by Again

At the end of the summer vacation some of you are packing bags for your son and daughter who are going back to college. It's good-by again. But it must not be a separation from the ties of love and spiritual closeness that are the marks of Christian family life.

The best way for young people to receive the spiritual nourishment and stimulation which you want them to have is to mail them a gift subscription to the FRIENDS JOURNAL. It will supplement your letters of affection as a weekly token of your close religious bond.

Write us today.

FRIENDS JOURNAL

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Gertrude Uhlmann, a former Pendle Hill student, is now living in Kyoto with her daughter-in-law and grandchildren while her son is in Korea. She is studying Buddhism and helping blind students at Kyoto University.

Five correspondence courses will begin at Woodbrooke in October. Three of them deal with New Testament subjects: "The Mission and Message of Jesus," "Issues in Christian Living," and "Issues in Christian Faith." An eight-month course on "Quaker History and Principles" is based on *The Quakers: Their Story and Message*, by A. Neave Brayshaw. The subject "The Christian and Politics" is studied in a six-month course giving both a general historical survey and issues of today. Outlines of each of the correspondence courses can be obtained from Woodbrooke, Birmingham 29, England.

The Quaker program at the United Nations has been widely publicized in the past year. Sixteen articles and news items in Friends publications in the United States have been devoted to it, three articles in political science journals, and seven Quaker International Affairs reports. There were numerous mentions in the *Canadian Friend* and several Monthly Meeting newsletters. A feature by Sam Marble in the June 6 *Christian Century* was called "Why We Do Not Disarm." The September *Friends World News* will be devoted entirely to a report of the program.

In the June issue of *Der Quäker* Walter Rupprecht, an industrial worker, discusses the perennial question, "Why are there so few working men in the Society of Friends?" A worker who joins the Society, he claims, is estranged to his own colleagues, suffers from an inferiority complex in his new religious group, and truly becomes "a wanderer between two worlds," until he experiences the communion of the Holy Spirit which transcends all differences.

The Swiss bi-weekly publication *Der Schweizerische Beobachter* (Basel) used for its cover illustration of the June 15, 1956, issue a colored reproduction of Edward Hicks' painting "The Ark of Noah," the original of which is owned by the Philadelphia Museum of Art. An appreciative article in the same issue introduces the reader to the life and time of Edward Hicks, calling him a "Volksmaler" and "peintre naïf," or modern "primitive." The article concludes by stating that Hicks' "compositions have a sure harmony; the colors are delicate and well chosen. . . . It is readily understandable that he is counted among the great classics of original American folk art."

"The F.F.T. [Fellowship of Friends of Truth] and the Society of Friends" is the title of an article by Marjorie Sykes in the July *Friends Quarterly*. After having shown the special contribution of each, the author states that the true purpose of the Fellowship of Friends of Truth and the Society of Friends is to "help its members grow into saints."

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Sylvester Garrett, in his letter published in the FRIENDS JOURNAL for August 25, 1956, states that [Archbishop] "Laud had a 17-year old girl named Ann Askew hanged for asking a priest what became of the Holy Ghost if mice got into the box holding communion wafers, and ate them."

Ann Askew was the mother of two children when she was burned at the stake at the age of 25 years. In one of her letters to her friends, written while she was imprisoned, she says:

"Then they had me thence unto my Lord Mayor, and he examined me as they had done before, and I answered him directly in all things as I answered the quest. Besides this, my Lord Mayor laid one thing to my charge which was never spoken of me but by them; and that was, whether a mouse eating the host received God or not. This question did I never ask, but, indeed, they asked it of me, whereunto I made them no answer, but smiled."

You will find confirmation of her age and manner of death in the *Encyclopedia Americana* and in Maria Webb's book, *The Fells of Swarthmoor Hall*, among other sources.

Ann Askew was an ancestor of Margaret Fell.

Roxbury, Massachusetts

ROBERTA HYER DEOS

In the issue of August 25 [page 540], I find a new meaning given to the names of St. Peter and St. Andrew. If *Kirkbridge Contour*, whose address I do not know, will check with St. Mark 3:17, it will be enlightened. However, as most of the early disciples were Jews and well versed in their Holy Scriptures, perhaps it was thinking of Amos and Andy.

Paoli, Pa.

J. JARDEN GUENTHER

I hasten to send my heartiest approbation of the excellent editorial by Richard R. Wood regarding the exceptional usefulness of the traditional Friends meeting for business. From my past here in Geneva it is only too clear that those Quaker policies which are national in character or specifically Anglo-Saxon in temperament have little international appeal. And it is exactly the silent adoration of our meetings for worship and the Quaker "sense of the meeting" (which transcends culture and nation), which make the greatest impression as to our usefulness as a religious Society.

Thônex, Switzerland

ROBERT J. LEACH

I read the article from John Kaltenbach on "Woolman Hill, Pendle Hill, and Our Future" (FRIENDS JOURNAL, September 8, 1956) with much interest and a considerable degree of agreement. That neither of these institutions will of itself cure the weaknesses of our Religious Society is, I believe, clear. The last sentence reads, "The only way it [the regeneration of our Society] can possibly be done is through the transmission of our religious beliefs in our children and their children's children." This suggestion seems to be not truly a solution at all just because the center of our problem is that we are so

unsure of our religious beliefs that we have *not* been able to transmit them effectively! Weakness at this very point has accounted for much of our decline during the past 50 and more years.

The primary need, I believe, is for us to be shaken entirely out of any remaining complacency we may have about being Quakers, and to begin to sense the vast need of our Society and the responsibility placed upon us as Friends in the religious and political world. When our sense of need grows great upon us, then Pendle Hill and Woolman Hill *will* have a great contribution to make in helping us seek and find direction once more for our work. And it is surely possible that through retreats and discussions at both these places and elsewhere our longing for religious vitality may lay hold upon many exposed to them.

Garrett Park, Maryland

CALVIN KEENE

Coming Events

SEPTEMBER

22—Third Annual Jeanes Fair to benefit Jeanes Hospital, Fox Chase, Philadelphia, on the hospital grounds, from 10 a.m., rain or shine. The Women's Auxiliary of the hospital will be assisted by women representatives from Friends Meetings, including Abington, Wrightstown, Yardley, Horsham, Plymouth, Langhorne, Green Street, Cheltenham, Byberry, Southampton, Makefield, and Newtown, Pa. For details, see page 581 of our issue for September 8, 1956.

22 to 23—Shrewsbury-Plainfield Half-Yearly Meeting at Manasquan, N. J., Meeting House. The business session will open under the care of Ministry and Counsel at 10:30 a.m. and reconvene at 2 p.m. At 7:30 p.m., Manasquan Friends hope to present Esther Holmes Jones, accredited observer to the United Nations for the U.N.'s work in South America with color films of Columbia, Ecuador, Peru, and Bolivia. Sunday, First-day school, 10 a.m.; meeting for worship, 11:15 a.m.

23—First-day Adult Forum at Old Haverford Meeting, St. Dennis Lane and Eagle Road, Oakmont, Pa. Speaker, George A. Walton; subject "Quaker Faith." Time, 10:15 a.m.

23—Providence Meeting House, Oaks, Pa., meeting for worship at 3:30 p.m. (Black Rock Road, Oaks, Upper Providence Township, near Collegeville.)

23—Friends in Durham, North Carolina, will dedicate their new meeting house at 404 Alexander Ave., at 4:00 p.m. Douglas V. Steere will speak. Visiting Friends are asked to notify Donald K. Adams, 2508 Cornwallis Rd., Durham.

25—Philadelphia Quarterly Meeting, Race Street, west of 15th Street, Philadelphia. Meeting on Worship and Ministry, 2:30 p.m.; worship and business meeting, 4:00 p.m.; supper at Friends Select School, 6:30 p.m.; A.F.S.C. reports on India and the Middle East at Friends Select School, 7:30 p.m. Eleanor Eaton and Smedley Bartram will speak. Color film on work in India.

25—Chestnut Street Meeting House, West Chester, Pa., 8 p.m. Arthur and Alma James will speak on "A Fulbrighter's Experience in Pakistan."

28-30—At Farmington Friends Meeting, near Macedon, N. Y., 20 miles southeast of Rochester, Fall Institute for Parents and Teachers on "Building Quaker Testimonies into Daily Life." Leaders, Bernard C. Clausen and Olaf Hansen. Registration, 50 cents; meals Saturday and Sunday, \$3.00. Registration should be mailed by September 25 to Virginia DeLano, Macedon, N. Y., who also will give further information.

30—Richard McFeely will speak at Horsham Meeting House, Horsham, Pa., on "The Light Within." This is the first of a series

of evening meetings on the subject "The Basic Beliefs of Quakerism." They will begin at 8 p.m. Question period and coffee hour afterward.

30—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m. Alan R. Hunt will lead on "First Amendment Problems—Speech and Religion."

OCTOBER

6—"Beliefs into Action," joint conference on "Quaker Means to Quaker Ends." Sessions held at Race Street meeting house, Philadelphia, from 9:30 a.m. to 7 p.m. (For details, see news item on page 609.)

6, 7—Fifth Annual Institute of the New York Committee on Indian Affairs at the Flushing Meeting House, N. Y. Theme, "Indian Education—The Means to Economic Security." Worship, reports, exhibit; lectures by Ruth Muskrat Bronson and Georgene Lovecky. Saturday, beginning at 10:30 a.m. Cost, \$2.50.

7—The next Huntington Friends meeting in Latimore Township, Adams County, York Springs, R.D., Pa., will be held on October 7, 1956, at 3:30 p.m.

7—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., Rev. S. B. Coles will tell of the Pestalozzi Children's Village, Agricultural and Industrial School, of Angola, Portuguese West Africa. All are invited.

BIRTHS

LINTON—On September 2, to Harriet Bender and David Linton of New York City a son named ERIC LINTON. The father is a member of 15th Street Meeting, New York. The grandmother of Eric is Margaret McIntosh Linton of Swarthmore, Pa.

MUSGRAVE—On August 23, to John and Elizabeth Musgrave of New Haven Monthly Meeting, Connecticut, a son named ANTHONY. He is the fifth grandchild of Mrs. John Musgrave, Pittsburgh, Pa., and Henry J. and Lydia Cadbury, Wallingford, Pa.

MARRIAGES

HAINES-STANTON—On April 3, at Elkton, Md., BETTY LOUISE STANTON, daughter of Lawrence W. and Ruth Heritage Stanton, and DAVID LEE HAINES, son of David D. and Basil L. Haines. The bride is a member of Mullica Hill Monthly Meeting, N. J., and a granddaughter of J. Omar and Mary J. Heritage of Mullica Hill, N. J.

HUBBEN-BARRETT—On September 1, at Fayetteville, Arkansas, ANN PATRICIA BARRETT, daughter of Mr. and Mrs. Paul Leroy Barrett, of Fayetteville, Ark., and KLAUS HUBBEN, son of William and Maria Hubben of Newtown, Pa. Their home is at 32 Elberon Avenue, Lansdowne, Pa.

KADYK-ERICKSON—On September 1, in Valley Meeting House, Strafford, Pa., JEAN ERICKSON, daughter of Charles John and Winona Cadwallader Erickson, and FOLKERT H. KADYK, son of the Rev. and Mrs. J. Merion Kadyk. The bride and her parents are members of Valley Monthly Meeting, Strafford, Pa.

PACKER-APPLEGATE—On September 8, at Morrisville, Pa. DOROTHY JANE APPLEGATE, daughter of Mr. and Mrs. Franklin West Applegate, of Morrisville, Pa., and DAVID HENRY PACKER, son of Jesse E. and Mary Ann Packer, of Newtown, Pa.

DEATHS

MILLER—On September 8, at her home in Spencerville, Md. MARIANA STABLER MILLER in her 90th year. She was the wife of the late Robert Hartshorne Miller and a life-long and active member of the Sandy Spring Monthly Meeting United. She also gave of herself to the work of the Women's Christian Temperance Union, the local hospital board, and the American Friends Service Committee. She is survived by her four children, Anne Miller and Eleanor Miller Webb of Montclair, N. J., Mary Moore Miller and Robert Hartshorne Miller, Jr., of Spencerville, Md., seven grand children, and one great-grandchild.

PYLE—On September 1, at the University Hospital, Baltimore, Md., T. TEMPLE PYLE, a member of Eastland Friends Meeting. He was 74 years old. He was born at New London, Pa., the son of the late Crosby and Martha Pyle. Temple Pyle is survived by his wife, the former Sarah H. Reynolds, and four brothers, Everett, Howard, Norman, Harry, and a sister, Martha. Funeral services were held at 2 p.m. on September 3, at Eastland Friends Meeting. The burial was at Eastland Friends Cemetery.

SCATTERGOOD—On August 21, at Burlington County Hospital, Mt. Holly, N. J., WILLIAM ENGLE SCATTERGOOD, JR., aged

13 years, son of William Engle and Grace Scattergood, all members of Mansfield Meeting, Columbus, N. J.

SMITH—On August 25, ADA FURNAS SMITH of Waynesville, Ohio, daughter of Seth and Rebecca Furnas. Though not a member, she attended Friends Meeting and took part in Friends activities as long as her health permitted. She is survived by a son, Glenn, a sister, Anna Hoak, and three brothers, Robert, Fred, and Roscoe. Services were held at the Friends Meeting House and burial was in Miami Cemetery at Waynesville.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 9th and Columbia. Ferner Nuhn, Clerk, 420 West 8th.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

BOULDER—Meeting for worship, 10 a.m. Location variable; telephone HI 2-5058 for details and local transportation.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper here) every first Friday. Telephone BUtnerfield 8-3066.

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11

a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

OREGON

EUGENE—Meeting for worship and First-day school, 11 a.m., 2274 Onyx Street.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

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NUMBER 39

J OY will be ours insofar as we are genuinely interested in great ideas outside ourselves. When we have once crossed the charmed circle and got outside ourselves, we shall soon realize that all true joy has an eternal and divine source and goal. We are immortal spirits, set to do certain things in time; were it not so, our lives would lack any rational justification. The joy of achievement is the recognition of a task understood and done. It is done, and fit to take its place—however lowly a place—in the eternal order.

—W. R. INGE

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Churches *by Albert Fowler*

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The Fund for the Republic and the Churches

THE fact that the Fund for the Republic, the only foundation of considerable size operating exclusively in the area of civil liberties, has chosen to work through the churches gives the lie to Karl Marx' charge that the Christian Church is the opiate of the people. It is clear from its three-year record that the Fund and the churches are the champions of the people, standing up for their rights and stimulating interest in their liberties. Nowhere in the American scene today is this more evident than in the struggle for desegregation, in the North as well as the South, the struggle which is the proving ground of our democratic way of life.

About a third of the more than \$5,000,000 already allocated by the Fund has been devoted to the field of race relations, and almost every religious organization has received assistance. All these Fund grants are made according to requests presented by the churches for specific projects, and each recipient is responsible for the administration of the money free from direction by the Fund. For educational work in race relations the Fund has backed the churches as follows:

National Council of Churches	\$40,750
Catholic Interracial Council of Chicago	\$23,000
Presbyterian Church, North	\$15,000
Presbyterian Church, South	\$15,000
Catholic Committee of the South	\$15,000
Protestant Episcopal Church	\$25,000
Disciples of Christ	\$15,000
United Church Women	\$10,000
Y.M.C.A.	\$20,000
Y.W.C.A.	\$25,000
Congregational Christian Churches	\$31,480
Methodist Church	\$25,000
Southern Baptist Convention	\$15,000
Loyola University	\$10,000

The \$176,000 granted to the American Friends Service Committee by the Fund went into education for school desegregation, studies of job opportunities, and work with the Indians of the Southwest. The Southern Regional Council, serving twelve Southern states with many churchmen on the boards of its local branches, has received \$445,000 from the Fund, and has centered its efforts on bringing white and Negro leaders together to study school problems in the light of the Supreme Court decisions. The Anti-Defamation League, educational arm of the Jewish fraternal organization B'nai B'rith, was given \$5,000 for race relations work. Religious Drawings Inc., of Waco, Texas, used a grant of \$2,000 to syndicate cartoons dealing with religion and segregation.

Backing up the work of the churches for better relations between racial groups in our democracy, the Fund for the Republic has made grants to the Philadelphia Fellowship Commission (\$2,000), the National Urban League (\$50,000), the National Association for the Advancement of Colored People (\$50,000), and the Public Education Association (\$10,000). The Fund has also set up a Commission on Race and Housing with an appropriation of \$305,000 to study the problems faced by minorities in buying, renting, and building houses.

ALBERT FOWLER

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FRIENDS JOURNAL

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Editorial Comments

The Minister in Politics

THE position of the minister as a spiritual leader in this community imposes quite naturally the duty of restraint when he feels urged to express himself on political and social issues. That is doubly true in election times. A number of clergymen have voiced their opinions on this point in response to an inquiry made by *Information Service*, the weekly publication of the National Council of Churches. While there are differences of attitudes and experiences, they agree that the minister should go into politics only in exceptional situations. Nevertheless, his conscience will urge him to take a stand on social and moral ills existing at home or in the nation. Harry E. Fosdick wants a preacher to say with the King of England, "I would have you understand that no political party has me in its pocket." In his opinion the true danger lies not in the minister's taking a courageous position—as, for example, in the race question—but in being too cautious, prudent, evasive, or even cowardly. Violent explosion is not the means to promote a just cause. Gracious persuasion will serve best. Grafton Thomas, a Congregational minister of Spring Valley, Illinois, stresses the need for supporting and encouraging morally honest officials who are constantly under temptation. The minister should foster discussions on vital issues of the day and use the pulpit occasionally to encourage his people to think of the application of Christian principles to society's problems. James H. Robinson wants a minister to leave his office when entering politics, as he once did.

Some of our national and international problems are of such urgency that the churches can no longer remain aloof from taking a position. Prudence and tact may conflict with Christian conviction and courage. The counsel that the church "should stick to religion and stay out of politics" might lead to evasive tactics when religious witness is involved. The testimonies of Friends have had repeatedly to touch this border zone of religious and human concerns that were open to political treatment. We trust that modern Friends will endeavor in our days to use the same discretion and persuasion which had distinguished the best of our spiritual forebears. The many adult forums organized by Friends

Meetings are a suitable platform for social and international discussions. The privileges of a freely exercised lay ministry imply a restraint and wisdom in the ministry that may at times need to be even more prominent among Friends than in the professional clergy.

Fair Election Campaign Practices

As the temperature of the election campaign rises, a bipartisan group does everything possible to encourage candidates and their supporters in both parties to keep the campaign clean. This group is the Fair Campaign Practices Committee (8 East 66 Street, New York 21, N. Y.), founded in 1954 with the purpose of raising the ethical standards of political campaigning. This year's chairman is Charles P. Taft, active Protestant layman. The roster of those who founded the organization and are among the present leadership contains many highly respected citizens from the world of business, journalism, and the church.

The Committee leans heavily on church groups for support and distribution of its code. The chairmen of both parties have signed it. This year the Committee is seeking signatures to its code only from candidates for national office. The duty to enforce the code rests with the voters, but the Committee gives them support by investigating abuses and reporting them to the public. Copies of the code are available from the address of the Committee quoted above.

The purposes of the Committee deserve every voter's support. We hope that the Committee may not only serve as a guardian of ethical standards by commenting critically upon trespasses, but also may express commendation to campaigning candidates and helpers for their reserved, fair, and chivalrous attitudes.

In Brief

Prison sentences need not prevent the pursuit of higher education. Extension courses are given free by Queen's University in Canada to inmates of two nearby penitentiaries. These students can come within one year of a university degree by taking the courses offered. Many of them go on to complete the work in the University on a regular basis after release from prison.

Directed Living

By CALVIN KEENE

IN the Garden of Gethsemane Jesus was most completely the Son of God, for there he made the decision to accept God's will even when it led to death. The ultimate decision had to be made. God's will for him, which he had followed earlier in lesser acts of obedience, now pointed inexorably to the surrender of his very life. As man, he was no more willing to let go of life than any other man. It was one thing to follow the will in speaking to the multitudes, healing the sick, gathering the disciples; but now the last bit of obedience and self-giving was demanded, and like any of us he hesitated. His soul was sorrowful, even unto death, he said, and he prayed to be spared.

This was the decisive point, the point of no return; and as he rose after the third period of agonized prayer, he had reached the end of the path that led to the cross. It was both the decisive point of his life and the culminating point of the way he had consciously adopted, with difficulty, at the beginning of his service to God.

As we trace back his life from Gethsemane to the baptism, we find no well-organized program for social and religious reform. It was a life, rather, of taking one step at a time, following the day-by-day guidance of God's will, a life of abandonment to God; and abandoned souls, we are told, have "no more hardness or consistency than melted metal," taking the form which God gives them.

Two Levels

Jesus' journey toward the cross found its beginning in the baptism. Its general direction was established through the temptations, which were not, we must note, temptations to break the moral law. There is no suggestion in the accounts of any inclination in Jesus' life toward stealing, murder, fornication, or envy.

Some of the Christian creeds assure us that Jesus was tempted like ourselves, yet without sin. This may well be, and we are inclined to believe that it was so, but the recorded temptations are of a very different order from that of moral temptations. They are the temptations which come to a person in whom the call of God has been heard, whose eyes have been opened to the invisible world. At this point Jesus' problem was not that of whether he should live morally or otherwise; his was the problem of how far he was willing to go in obedience to God, and which way the path of obedience was to lead him.

Temptations occur on two levels. Some people imagine they are in right relation with God if they simply refrain from breaking the moral commands. They falsely interpret religion as morality and only morality, a part of life which deals solely with human conduct. Moral righteousness is, truly, a part of the religious life but it is only a part and not the whole. True religion is always, centrally, openness to God and willing response to Him. It calls us to be at one with His will, abandoned to His direction. It was on this latter level that Jesus had to face his deep temptations.

Genuine Temptations

We see Jesus coming out of the Jordan River and entering upon a kind of spiritual retreat in the stony wastes of the Judean wilderness. During this retreat he fasted. He recognized that God's call was upon him, but the actual work to which he was called was not yet clear. The Devil in the story is a kind of beneficent Mephistopheles who brings to consciousness Jesus' work by tempting him to do the lesser.

Temptations are genuine only when the one tempted wants to do both of two things which stand in opposition to each other. As we want both to steal and not to steal, lie and not to lie, we are tempted. The fact that Jesus was tempted shows how truly human he was, and the nature of the temptations indicates the kind of person he was at the time. By the fact of his rejecting these temptations we know the sort of roles, appealing as they were to him, which he refused to accept for himself. To some extent, every concerned and dedicated person sees in these three temptations something of his own fundamental problems.

Not by Bread Alone

The tempter came and said, "Command these stones to become loaves of bread." What did this really mean to Jesus? He was hungry, of course, after his long fast. Coming from his baptism, where he had heard a voice call him "beloved son," he had entered the wilderness "filled with the Holy Spirit." He had the sense of being called to a special mission, and now at the end of his fast the time of decision had come.

Everyone who has had mountain-top experience knows how periods of inspiration are often followed by periods of let-down. A kind of physical and spiritual lassitude then inclines one toward following the less difficult courses of action. What is more natural than for Jesus to think of food for himself after the taxing experience through which he had passed?

Calvin Keene, a Friend, is Jesse Holmes Professor of Religion at Howard University and book review editor of *The Journal of Religious Thought*.

But the temptation is wider than that of simply satisfying an immediate need. It points also to a direction of the whole life. Why not use his abilities for the rewards of the physical life, symbolized by bread? The material aspects of life are both real and important. Since God made the physical and called it very good, to use and enjoy it must also be good.

How many of us have faced this temptation, whether we recognized it as such or not, and have let it conquer us? We, too, to whom the call of God has come, with our powers have gradually slipped into the pattern of living of those with whom we associate, overemphasizing physical goods. Without realizing it, we have let go of something even more important than they.

Facing this temptation, Jesus went to neither extreme. Some persons have declared that the goods of life are evil and are to be avoided, but as a Jew he knew better than that. Good they are, but they are not the only or the supreme good. So he reached his decision: man shall not live by bread alone (the physical aspects of life) but by every word that proceeds from the mouth of God.

Invulnerability

Now the temptation changes its form. Jesus will live not by bread alone but by the words that come from God, by His every demand. But is God to be trusted? Can Jesus be really certain that God will use *him* well? This is a question that every religious person will at times ask, for the life of religion is one of taking many steps in the dark. We feel guided to do an act, but will it be safe to act upon what we believe God requires of us? Is there any guarantee that right action is protected? Can we be certain that serving God will serve our own interests as well?

For Jesus this question came with special force within the framework of the thinking of his day. The Messiah as God's anointed one will be protected by God, it was thought. Even if the Messiah should risk his life, God will certainly intervene to save him. Leap off the temple pinnacle, therefore, to test out God's help! If I am who I think I am, God will certainly protect me! My special position before Him, in His service, brings with it a cloak of invulnerability.

Jesus rejects this temptation in ways that should

teach us much. He refuses to claim any special protection for himself, rejecting it in terms of another quotation, "You shall not tempt (or put to proof) the Lord thy God." To make such a test would be to try to force God's hand, and God makes bargains with no one. He calls man to serve Him, and the service He asks of us is one that holds back nothing and demands nothing.

Compromise

Now appears the final temptation. Life is not only for bread; God makes no guarantees or bargains; I shall live by the words of God and shall make no conditions or demands upon Him. But will my service be successful? If I offer everything to God, will the kind of success be achieved that will justify the sacrifices which may be demanded? But what is success? To be given power over all the nations of the world; to have the message universally accepted—this is the kind of success God's Son would want, for God's sake!

All this seems to be offered for one slight concession—compromise. Shave the truth a bit here; minimize the uncomfortable there; lower the demand to meet the human possibilities and to bring it within the area of human acceptance. Truth in its brightness is blinding to men. They will not accept it unless it is dimmed a bit. Fall down and worship Satan, the spirit of compromise!

This temptation, too, is set aside. We wonder whether Jesus did not savor this one long before he turned away, as we good people would have done. For does not God want success in His service? Would He not be pleased to have many sinners brought to Him? For His sake should we not reduce our message? How many Christians have fallen at this point! But Jesus replied to this voice in iron words, "You shall worship the Lord your God, and him only shall you serve." God's demand is without equivocation.

Service Even unto Death

The temptations had reached their full flood and now receded. The tempter, we are told, left Jesus "for a time." The fateful decision had been made, and the ministry was begun. Jesus would serve God and Him alone. The decisive step on the road to Calvary was taken.

Did Jesus know at that time what was awaiting him?

P RAYER for another is no substitute for action. It is itself action of the highest order and calls into play all our resources of mind and spirit. We are putting all we are and have at God's disposal for the sake of that other. We are, therefore, by implication, prepared to do anything for him that may be required of us.

Intercession implies that. It does not mean leaving everything to God and doing nothing; it means bringing everything to God and being ready to do whatever He may want us to do in that situation. . . .

God can and will do infinitely more than we can ask or think, for He has infinite resources, and if we do our part wholeheartedly, the healing results are often astonishing.—FREDERICK J. TRITTON

Possibly not. His decision was to regard his service of God as a living relationship and, as direction came, he would respond, without asking for guarantees and without compromise. That the final response was to be that of Gethsemane he may well not have foreseen in the wilderness. When the last opportunity to change his fate presented itself as he was about to be betrayed, he had a final great struggle. This was not acting a part or filling a preconceived role. There were to be no guarantees from God, no turning stones into bread; only service ending in death.

Does this experience speak to us also? It does, of course, even though not specifically. The life of no man, not even that of Jesus, is in detail a model for any other; yet in a general way these *are* the temptations of every concerned person. On the one hand, they are not ours specifically since we do not stand in the same relation to God as Jesus did; we are not sons in the same sense that he was. To test God's protection by leaping from temple pinnacles or to think we might conquer the whole world is not for us. Yet, on the other hand, we are all faced with the questions of how we will use the capacities which are ours, with questions of God's protection, and with questions of compromise.

Our place before God must be similar to Jesus' place in this, that we, too, are to worship and serve the Lord our God alone—to serve Him in the ways He calls upon us to serve Him, and these are ways appropriate to our conditions, abilities, situations. They are not necessarily the way of physical suffering or any other fixed way. The religious life is as varied as life and individuality are varied, and one Jesus in our religion is a necessity while a multitude is not. He had his place to fill; we have our own.

Shadows

By HELEN A. HAMMELL

The Meeting House was bare, and there was naught
Of man-made beauty to distract the sight.
The women sat to left, the men to right,
And in their silence inward beauty sought.
But, lo, before them see what God hath wrought;
Upon the window shade etched by the light,
A patterned shadow grew, of tree whose might
Was softened strength when branch had been sun-caught;
A shadow, man, cast by the one great Sun,
A promise of what yet he may become
When Light itself illumines all his way,
And shadows with reality are one.
Reflected beauty on this earth is sum
Of all man's tasks within his little day.

Letter from Pacific Yearly Meeting

AS Pacific Yearly Meeting grows in years and size, it meets more and more of the problems older Yearly Meetings have had to deal with. "Growing pains" is the way one Friend described this state of things, as we gathered in the largest number ever last August 15 to 19 at "Jones Gulch," La Honda, California, on the 10th anniversary of the Yearly Meeting and the 25th of its parent organization, the Pacific Coast Association of Friends. We added one day to our session this year, our Meeting now covering five days.

The "growing pains" we are experiencing involve the need to plan more adequately for our Young Friends and children (we put a new item in our budget for this purpose for next year); dealing with a growing number of "concerns" which come up from Meetings and individuals (how can we keep a spirit of freedom, openness, and deliberation in trying to consider more concerns than we have time for); the effort to write a *Faith and Practice* of our own (we expect to print this year an expanded and revised edition of the "Practice" part of such a Discipline, along with some elements of the "Faith" part); deepening the spirituality of our sessions (this year a concern which had come up from La Jolla Meeting for a Yearly Meeting Ministry and Oversight committee began to be felt); and—related to all these matters—the perennial problem of trying to keep in check "dat ol' devil" of Quaker procedure (if I may use such an expression), the readiness of too many Friends to speak too quickly, too often, and too long from too close to the tops of their heads (we made some sad, repentant, morning-after confessions about this sin this year, but we have yet to lick it).

But, like St. Paul, we do not despair. For one thing, we are determined to go right ahead and make our own mistakes in our own way—and perhaps in the process come up with some solutions of use to Friends generally.

I can report, too, that we manage to keep a sense of humor. During one of our more frustrating "exercises," a Friend arose to say, "I haven't yet decided what position I am going to take on this question, but I warn you, when I do, I am going to be very bitter about it!"

Numbers and Attendance

As to numbers, our secretary tells us that our membership is now 1035½ adults—above 1,000 for the first time—and 3 children, full or associate members. That "half member," the way, comes about through our counting dual membership at one-half for statistical purposes.

Among our special problems are those of distance and the fact that we are an international Yearly Meeting. How much geography can a Yearly Meeting encompass effectively? We have member Meetings in Washington, Oregon, California, Arizona, and New Mexico, and in Canada, Mexico, and Hawaii. Can we establish fellowship, as may be desired, with new groups in Montana, Utah, and Colorado?

Our *Friends Bulletin* is especially designed to aid in communication over long distances, and has proved most valuable. It is now mailing out 1,200 copies regularly, which goes

38 states and territories of the United States, to Canada (23 copies), Mexico (15 copies), and 22 countries outside North America (50 copies altogether).

To strengthen our fellowship further, we set up and financed this year a new committee of six "weighty" (or, as the original suggestion had it, "seasoned") Friends to visit and counsel with Meetings and new groups.

Altogether, almost 450 of us came by car, bus, train, ship, or plane to enjoy all or part of the five days in the magnificent forest glades of this San Francisco "Y" camp at La Honda. Some of us camped out in tents; others paid the modest cost of \$3.55 per person per day for very plain cabin accommodations and for excellent meals. As a percentage of total membership, I suspect that our attendance represents a pretty good figure for any Yearly Meeting, however compact geographically.

We had no Friends from Mexico City this year, but Friends came from all of our Arizona and New Mexico Meetings, and Canadian Friends were very well represented. We were also happy to have with us Chris Nicholson, clerk of Honolulu Meeting, who brought the Islands much closer to us as he told persuasively of the concern of Hawaiian Friends for a Friends Center in Honolulu, to meet the opportunities of this crossroads of Pacific travel, and of the significant interracial culture of Hawaii itself. We sent back with Chris greetings to our members, Robert and Lyra Dann, who are spending a year in visitation in Hawaii.

We were glad to welcome Horace Stubbs, clerk of New York Meeting, and his wife Loretta, and Stuart and Marian Innerst of Pasadena First Friends (California Yearly Meeting).

Concerns

Our discussion on education brought out that we are concerned both for the kind of schooling that Friends can provide and also for the contribution Friends can make as parents and teachers through the public schools. While there is interest in establishing a Friends secondary school on the West Coast, there is as yet no adequate Meeting support in any area, nor financial backing, for such a school.

Stimulated by a bequest of the late John Beamish, Friends in the San Jose area are actively interested in the possibility of developing a home for elderly Friends.

La Jolla Meeting has just bought property for its own meeting house.

Our social concerns this year centered on problems of minority groups. Friends from the Northwest brought us up to date on the colorful, if difficult, Doukhobor sect known as "The Sons of Freedom." Are the antisocial ways of this group a valid religious witness, or do they pass beyond the bounds of rational idealism into an area of abnormal, hysterical psychology? Is compulsory education of their children in schools apart from their parents, such as the Canadian government is now providing under the administration of a long-concerned Friend, Emmett Gulley, and which is reported to have "stopped stupid police activities," the best solution to an unfortunate situation?

It was a concern of certain English and Philadelphia

Friends which helped bring the persecuted Doukhobors from Russia to Canada in the first place. Of the 18,000 now in Canada, 16,000 are well adjusted. Serious difficulties exist only with the 2,000 Sons of Freedom, not only because of their refusal to bear arms but because of their unwillingness to make public contracts and to allow their children to go to public schools, and their resort to arson and explosives in deterring law enforcement. Friends might play an effective part in the situation only through costly, long-range efforts which, so far, they have not been willing to undertake. The Yearly Meeting agreed in the need to make clear that Emmett Gulley is now acting for the Canadian government and is no longer a representative of any Friends organization, but expressed its sympathy for and fellowship with him as an individual. In summary, Richard Broughton quoted Tolstoy, "There is no situation in which love is not needed."

Cecil Thomas of Berkeley told of the caravan of six people—three men and three women—which traveled in a *Volks-wagen* bus from San Francisco to Montgomery, Alabama, to learn as much as possible about the program of the Montgomery Improvement Association, sponsor of the bus boycott and of nonviolent efforts toward Negro equality. This caravan was itself an interracial group under the leadership of a San Francisco Negro minister.

The caravan drew much attention en route. Refusing segregated services, it was a test of and a witness to integration along the way. The group solved the lodging problem by sleeping in the bus itself, as members took turns driving. It found nonsegregated meal service pretty well into Texas, then ate together in Negro restaurants as far as the Mississippi border. From that point the group ate in picnic style along the roadside from supplies bought in grocery stores.

Cecil Thomas pointed out that many Southern white people are concerned in the M.I.A. program and urged support of it by people of good will everywhere. He quoted the Negro leader, Martin Luther King, as saying, "There is a brand new Negro in the South, with a new sense of dignity and destiny." The address of the M.I.A. is 530-C South Union St., Montgomery, Alabama. The Meeting approved a letter of support and encouragement to the Association for its methods of love and nonviolence.

The Meeting also discussed the needs and opportunities for work toward true racial equality in our Northern communities, especially in the field of housing.

Orange Grove Meeting expressed appreciation for the heartening response, morally and materially, of Friends Meetings throughout the country to its appeal for help in its legal action against the nondisloyalty declaration required for tax exemption by California law.

Imagine a whole Yearly Meeting entering with great gusto into the world of make-believe through an extemporaneous dramatization of "Little Red Riding Hood"! This is what happened during an exhilarating recreation period, Saturday evening, under the wizardly direction of Foy Van Dolsen. How Foy drew drama of Quakerly significance from "Little Red Riding Hood" I must leave to your imagination.

Many of the most important happenings of a Yearly Meet-

ing do not get into the minutes and cannot be reported in a letter. They occur as families live and eat together, as Friends talk privately with each other, perhaps well into the night, as members thresh out difficulties in committee sessions.

In her closing minute, our clerk, Ruth Schmoie, quoted from the Committee on Ministry and Oversight: "As we listen to God, we learn, in the same spirit, to listen to each other, with love, with tenderness, and with understanding."

Our clerk for next year is Catherine Bruner of Stockton, California.

FERNER NUHN

A Glance at Hungary's Churches

HERBERT M. HADLEY, general secretary of the Friends World Committee for Consultation, has attended the meeting of the Central Committee of the World Council of Churches held at Galyatető, Hungary, from July 28 to August 5. He went in response to an invitation to the FWCC to send a "fraternal delegate." (His report of this meeting was published in our issue of September 15 on p. 592.) He writes us as follows:

It is significant that no person who planned to attend the World Council meeting was denied permission of his own government or a visa by the Hungarian government.

The Protestant churches in Hungary have a total membership of approximately two and a half million. The largest is the Reformed Church with almost two million members; Lutherans number 430,000; Baptists claim 50,000; and there are small Methodist and Unitarian churches. The total is about one-fourth of Hungary's population. The Roman Catholic Church far outnumbers the Protestant. A government subsidy is given to all of these churches. In the case of the Reformed Church a 25 per cent reduction is to be made in the subsidy each five years, and by 1968 all government support is to cease. The first reduction was effected at the beginning of 1954. Religious freedom is claimed by these churches; they also "participate in the building up of the socialist state." Church services are well attended. The Hungarian government cooperated with the churches in welcoming the Central Committee members to Hungary. Currency exchange rates almost double the established rate were granted. On the final Sunday the Parliament was host at a reception and lunch for the visiting churchmen.

At the end of July there was an announcement in Parliament that 23,000 persons have been released from Hungarian prisons in recent months. There was some evidence of restlessness about domination by Russia; the requirement that all school children learn the Russian language was objectionable to those who expressed their views on this subject. While the Communist Party is the largest political party in Hungary, two others are represented in the Parliament and in the coalition cabinet. Policy of the lesser parties probably does not vary greatly from policy of the Communists.

One week of limited opportunity for observation is an inadequate basis for drawing conclusions about the state of a nation and its people. The observations reported here are, perhaps, interesting as pieces of a total picture.

Indiana Yearly Meeting

August 23 to 26, 1956

TO use a good, old Friendly phrase, Friends gathered at Indiana Yearly Meeting, held at Waynesville, Ohio, August 23 to 26, 1956, were "greatly favored." The weather smiled on us, visiting Friends from far and near were with us, and a goodly number were in attendance from the very beginning.

Representatives were united in naming Lawrence Furnas presiding clerk, Rita Rogers recording clerk, Wanda Clark reading clerk, and the Meeting approved. These clerks have served us faithfully for several years.

The Advancement Committee was one of the first to report. The coordinating chairman said there had been no meetings of the whole Committee this year but that Monthly Meetings had been active. Fall Creek invited the graduating class of the local high school to a Sunday meeting for worship, and a speaker of note addressed the class. This Meeting also sent two young people to the American Young Friends Conference. Members of Maple Grove Monthly Meeting living in Fort Wayne have helped to establish a Friends Meeting there with 20 adults and 10 children interested, and an average attendance of 15. They showed the picture slides on "Meeting the Russians" during the year, and as a result the slides were used by social science classes in the public schools for two days. Miami Monthly Meeting reported continued interest in a Meeting at Rochester, earnest effort to keep all members in touch with important things being done by other Meetings and by committees and individuals, the holding of a vacation religious school, and cooperation and intervisitation with other Meetings. Twenty-seven members of this Meeting attended the Conference at Cape May, several went to the Ohio Valley Conference held at Salem, Indiana, in April, and five young Friends attended the American Young Friends Conference. One family visited the Granville Meeting at Denison University, and these Friends were invited to come to our Yearly Meeting.

The chairman of the Peace and Service Committee reported the activity of various Meetings in providing for refugee families, in cooperating with American Friends Service projects, in sending CARE packages, and in concerns about the militarization of the minds of our youth in the public schools. Several members from different Meetings have attended conferences on race relations, conferences of the historic peace churches, and seminars on food surpluses. Our Meeting reported some of its members active in encouraging better qualified persons to run for office.

We were fortunate in having Friends closely connected with the work of our important committees to present their reports. Glenn Bartoo of the Columbus Regional Office spoke for the American Friends Service Committee, emphasizing the great need for the guidance and support of Friends in all the work. Edward Snyder, representing the Friends Committee on National Legislation, urged all of us to be more active and not let the Committee's work be a substitute for individual responsibility and action. The purpose of this Com-

mittee is to express a religious point of view on national problems, and the main issues this year were disarmament, agricultural surpluses, and capital punishment. The point was stressed that 80 per cent of foreign aid is military and not care for the hungry. Several Friends spoke for the Friends World Committee report. Burrit Hiatt mentioned the rapid changes being made by the various religions of the world and urged local Meetings to reach beyond their boundaries and out into the world. Sherman Pressler stressed this point also and spoke of the work of this Committee in bringing all Friends together. Herbert Nichols told of the plans for the All American Friends Conference to be held at Wilmington College, Wilmington, Ohio, in 1957.

Lawrence McK. Miller, Jr., general secretary, made the report for Friends General Conference, stressing the work of four important committees, Advancement, Peace and Social Order, Religious Education, and Christian Unity. Barnard Walton continues very active in advancement work, and the prospect is promising for a Yearly Meeting in Florida. The Meeting House Fund continues to be an outstanding project. Local Meetings are urged to reach out to others with our Friends belief and encourage them in our Friendly ways of worship. We were urged to study our relationship with the World Council of Churches, and to increase our representation at meetings working in the peace and social order field. The Religious Education Committee work was made very vital to us as Larry Miller helped us each evening in our song service in using the new hymnals. We also had with us Bernard Clausen, the new religious education secretary. Bernard helped with the music, too. The slides of the Cape May Conference shown by Larry Miller on Friday evening made an excellent supplement to his report.

The high point of our Yearly Meeting came in the splendid talks given by visiting Friends. Samuel Marble, president of Wilmington College, gave a clear presentation of disarmament. Charles Marland, an English Friend who was with us throughout the sessions, told of his concern to go to Russia and of his experiences on this trip. Bernard Clausen helped us to see what a wealth of opportunity there is in religious education for us and our families, and Howard Brinton on Sunday afternoon helped us to realize that Friends do have a vital message for today. Mary Patterson of Swarthmore Meeting, Pa., made an earnest plea for support of the Meeting House Fund, and Maria Schnaitman, one of our own members, presented clearly and feelingly the need of the Pestalozzi Children's Village in Switzerland.

All of these visiting Friends, including Marie Miller, a young Friend from the East, gave valuable assistance in our efforts to have our juniors feel that they were a vital part of our Yearly Meeting.

Early on Saturday young and old journeyed to Fort Ancient, one of our lovely State Parks, where Louie and Nancy Neumann helped us to provide a delicious and bountiful breakfast. We all enjoyed the food and the fellowship, and arrived home in plenty of time for the next session of our Meeting.

On Sunday afternoon, following the inspiring address of Howard Brinton, the closing minute was read. It expressed beautifully the inspiration of the Meetings, the love and harmony that had prevailed, and spoke of how each representative and each Meeting had been brought closer to others. Our earnest hope is that each of us in his daily living will carry out the teaching of the Society of Friends which has been so vividly brought to us in this Meeting.

ELIZABETH W. CHANDLER

Friends and Their Friends

Stephen Phillips of Ottsville, Pa., sailed September 8 for Germany with a group of three other men who will join a house-building project for refugee families. He is a member of Fifteenth Street Meeting of the Society of Friends in New York City.

Stephen Phillips is a member of Pax Services, the overseas program for draft-age men of the Mennonite Central Committee of Akron, Pa. Pax Service units are located in several towns in Germany, Holland, France, Austria, Greece, and on other continents. Their projects include both construction of houses for refugee families and agricultural rehabilitation.

Jim and Charlotte Vaughn, members of Woodstown Meeting, N. J., opened the Salem-Woodstown Friends Forum on September 15 by showing pictures taken during the year Jim spent in Pakistan as a member of the faculty of Peshawar University. The following week the Vaughns attended the convention of the American Chemical Society in Atlantic City, where Jim presented a paper. He is in charge of the department of chemistry at Stetson University, Deland, Fla.

Barrington Dunbar, a member of 57th Street Meeting of Friends and head resident of Newberry Avenue Social Centre in Chicago, and one of his associates, Donald Watkins, were recently guests at Villa Jones, hostel and cultural center operated by Robert, Ingeborg, and Diana May Jones in Mexico City. At the regular Tuesday afternoon "Open House" Barrington Dunbar spoke of his experiences in international relief work in France, Haiti, and Germany during and after the war. Together with Mr. Watkins he discussed the role of the social settlement in the improvement of economic, social, and ethnic as well as international relations.

Westtown School began its 157th year with a total enrollment of 452 students from 26 states, the District of Columbia, and 16 foreign countries. Most of the children from foreign countries are American born, but there are native-born children from China, France, Germany, Holland, and the Virgin Islands. The Upper School enrollment is 353 students, and Lane School has 99. Of the total enrollment of 452, 226 are boys and 226 girls. This year in the Boarding Department 54 per cent of the students are Friends or have one or both parents who are members of the Society of Friends.

Elizabeth Gray Vining, author of *Windows for the Crown Prince*, *The World in Tune*, *The Virginia Exiles*, and many other books, is writing a life of Rufus M. Jones, which will be published by the J. B. Lippincott Company, Philadelphia. The book will not be ready for publication until late in 1957 or early in 1958.

On October 7, Fall Creek Friends, Ohio, will celebrate their 150th anniversary. Services are planned in the morning, and in the evening prominent speakers will take part. The history of the Meeting dates back to the time Friends first settled in Ohio. Five years after the first Friends Meeting had been established in southern Ohio (Miami at Waynesville), Friends in the Fall Creek community were gathering to worship together. The Meeting is part of Wilmington Yearly Meeting, Five Years.

Bibles are now being placed on all of the new Super-G Constellation airplanes of Trans-World Airlines by the American Bible Society.

Lake Forest Monthly Meeting of Friends, Lake Forest, Illinois, formerly was located at the Lake Forest Day School, 145 South Green Bay Road. Until further notice it will hold all its meetings at the Deerpath School, 95 West Deerpath, Lake Forest, Illinois. The Deerpath School is located one half mile east of Route 41 (Skokie Highway).

First-day school meets at 9:30 a.m., and meeting for worship at 10 a.m. each Sunday. Friends wish to extend their welcome to all Friends and visitors.

George School began its 63rd year on Thursday, September 20, with a total enrollment of 448 students representing 25 states and the District of Columbia. Adelbert Mason, director of admissions, reported the enrollment of students from Mexico, the Dominican Republic, Venezuela, England, France, Germany, Austria, Lebanon, Hong Kong, and Japan. In the opening assembly, Richard H. McFeely, principal, welcomed Annette Rossing, the exchange student from Gertraudenschule, the affiliated school in Berlin.

Maude Muller of Providence Meeting, Pa., writes: "I arrived home August 7 after a month in the British Isles. In Ireland I spoke on the Radio Eireann on 'Art for World Friendship' and was also invited to a small affair given by the Indian Embassy in honor of Prime Minister Nehru and Madame Pandit. Madame Pandit is honorary international chairman of Art for World Friendship. While in England I spent a week in Selly Oak College near Birmingham, where the International Congress of the WILPF was held. I was an alternate delegate. To meet with so many different races and nationalities united by a common ideal was alone worth the trip. The open meeting was held in the Friends Meeting House in Birmingham, with many countries represented. The United States was represented by a Negro girl from California."

Lectures and seminars at Pendle Hill, Wallingford, Pa., for the autumn term, from the first week in October to the first week in December, have been announced. They are open to the public without charge. The lectures, at 8 p.m., include "Quakers and Psychiatry" by Robert A. Clark, M.D., on Mondays; "The Faith and Practice of the Society of Friends" by Howard H. Brinton, on Tuesdays; and "Some Problems of Modern Society" by Wilmer J. Young, on Thursdays.

The seminars include "Studies in the Philosophy of Civilization," led by Gladdys E. Muir, on Wednesdays at 4:30 p.m.; "Life and Drama in the Synoptic Gospels" by Gilbert Kilpack, on Tuesdays and Thursdays at 10 a.m.; and "Creative Writing" by Pendle Hill staff members, on Thursdays at 4:30 p.m. Advance registration and faithful attendance are expected at the seminars.

The American Friends Service Committee has appointed A. Burns Chalmers and Elizabeth Scattergood Chalmers directors of Davis House (1822 R Street, N.W., Washington, D. C.), one of the International Centers maintained by the Committee in a number of world capitals. Burns and Elizabeth Chalmers will undertake their new duties on October 1. Burns Chalmers is also secretary for education for the A.F.S.C. and will continue this work in addition to his Davis House responsibilities. With the assumption of his new duties, Burns Chalmers will transfer his office as education secretary to Davis House, where he will carry out much of his work in connection with the problems of education and Friends' concern regarding them.

Mabel Ridpath, director of Davis House since May 1952, retires on October 1. She brought to Davis House a wealth of experience which includes for the A.F.S.C. direction of the International Student Hostel in Geneva from 1930 to 1937. She was a teacher for many years at Westtown School.

Davis House grew out of the interest of Mrs. Bancroft Davis to help foreign visitors to the United States enjoy an informal, homelike atmosphere. Like all Friends International Centers, Davis House seeks to help its guests from many countries know and appreciate each other and their differing cultures. During the last four years it has been host to guests from 81 countries. Other Friends International Centers are located in Geneva, Paris, Delhi, Tokyo and, in connection with the U.N., in New York.

Burns and Elizabeth Chalmers bring to their new work a long experience with Friends. In addition to directing two A.F.S.C. work camps, in 1937 and in 1939, Burns Chalmers served in France with the A.F.S.C. in 1940-41 and 1945. In 1947 he joined the administrative staff in Philadelphia as director of foreign student work. Two years later he became director of work for college-age persons. He was made secretary for education late in 1952. Immediately before coming to the A.F.S.C. he was professor of religion and religious director at Smith College.

Burns and Elizabeth Chalmers are members of Germantown Monthly Meeting of Friends (Coulter Street), Philadelphia. Burns Chalmers was clerk of the Meeting from

1952 to 1956. He was chairman of the Civil Liberties Committee of Philadelphia Yearly Meeting in 1955-56.

Elizabeth Chalmers, a graduate of Vassar College, was for six years a member of the Board of Directors of the American Friends Service Committee. She was chairman of the Women's Problems Group of Philadelphia Yearly Meeting.

Missouri Valley Friends Conference

The Missouri Valley Friends Conference, representing 11 independent Friends Meetings from Minnesota to Oklahoma, met at the Y.W.C.A. camp near Boone, Iowa, September 1, 2, and 3. About 100 persons were present at one or more sessions, including, as visitors, Kenneth Boulding, Homer Coppock, Virginia Williams of the Friends World Committee staff, John P. Williams, clerk of Iowa Yearly Meeting (Conservative), Lindley Cook of Nebraska Yearly Meeting, Jay Newlin of Iowa Yearly Meeting (Five Years), and others. Cornell Hewson and Edgar Palmer were chosen to serve a second year as presiding clerk and recording clerk, respectively. Homer Coppock stressed the concern of the Friends World Committee that recognition of independent Meetings by that Committee be considered a temporary status, a transition to affiliation with a Yearly Meeting. Kenneth Boulding spoke with much power on the message of Friends and the contribution of Rufus Jones in the remaking of twentieth-century Quakerism.

The Conference adopted the following minute as a result of its deliberations on the question of the continuation of the Conference or affiliation with other Friends groups: "The Missouri Valley Friends Conference, having carefully considered the problems of its relationship with other Friends in this region, believes that it should continue on the present basis until prospects are favorable for a more general union of Friends in the area. It wishes to encourage individual Meetings to affiliate with Yearly Meetings as seems best to them, but hopes they will also retain interest in this Conference. We hope an All Friends Conference can be held in this region within the next few years. The Conference encourages inter-visitation among its own Meetings and with other Friends."

The Conference sessions and meetings for worship left an impression of all-embracing love and concern upon every one who attended.

EDGAR Z. PALMER

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Peter Guldbransen's letter in the issue of September 8, 1956, relative to putting "a little more stress on advance and a little less emphasis on retreat and retreats" does trouble me. If I read it aright, it indicates a misconception which possibly might be general, and which has to do with the nature and function of prayer and its relationship to activity.

Friends place importance on activity or testimony only when it is God-directed, and on worship (based on silence) as a means of securing this direction. Such phrases as "retreats or camps for talks and discussions," "too much self-examina-

tion," "examining ourselves" rather incline me to believe that the fundamental nature of worship and prayer is not understood since retreats are a concentrated form of worship. "Talks and discussions" do not belong in a retreat, and neither does "too much self-examination." I am afraid that worship is too often regarded as self-communion or self-analysis, or that our worship results in just that even though we acknowledge intellectually that worship should be God-centered. The "salt" of Friends, if it has lost its savor as Peter Guldbransen suggests, may be partly due to this confusion of worship with self-preoccupation.

Friends are urgently in need of retreats (or "advances," which does have a better sound), though not of talk and discussions. First, however, Friends need to understand the nature of such gatherings and how, if properly used, they can advance the life of the spirit to give savor and vitality to our actions. Only twice in my ten years of affiliation has a "retreat" been sponsored by Friends where I could attend, and on both occasions they revealed a disappointing lack of resemblance to the designation.

Long Beach, California

FRANCES WOODSON

Cyrus Karraker's stirring article entitled "Our Neglected Migrant Children" (FRIENDS JOURNAL, September 1, 1956, p. 555) suggests that conditions of migratory children in one's own state might be a good subject to study in our First-day schools. Those interested in helping abolish the still existing private human slavery mentioned in the *Life* article of September 3, 1956, may write to The Anti-Slavery Society, 49-50, Denison House, Vauxhall Bridge Road, London, S.W. 1, England.

Bernardsville, R.D., New Jersey

BETTY STONE

No one could have anticipated that so many of the dreams and prayers for our little Friends school would ever be answered. Our Quaker parents were searching for ways to include Negro teachers and Negro children. Some parents appeared indifferent, others supported the proposals, while a third group opposed them. Eventually, a Negro father, a lawyer, and his wife, an insurance broker, enrolled their two sons; a few carpools did a little rearranging, and after a very short time everything looked as though they had always been with us.

When we later had a panel discussion on the topic "What we expect our school to do for our children," the Negro father was one of the four speakers. Nobody could resist the strength of his personality. He expressed his happiness about the school; it taught what the children needed, and they came home full of new and exciting information. But then he abruptly changed the train of his thoughts and said: "I was given four Purple Hearts during the war, but if my sons want to become C.O.'s as a result of their having been in a Quaker school, I'll be the happiest man in the world. They are the only brave men; I saw a lot of them in the war."

Stoopville

EDNA T. CUSHMORE

Newtown, R.D. 1, Pa.

The Meeting for Worship is such a precious time that one often worries over the fact that some participants, without meaning to, spoil it. The Quaker way of worship is probably unique in the religious world. Some Friends propose changes, as if the silence of adoration were no longer acceptable and filling it with "something" would help. Some say, "Why not begin our meeting with a hymn in order to create the right atmosphere?" Music, even religious music, is to me an artificial means appealing first to our nerve centers and not to the mystical elements within us. Reading a passage of scripture is the same: a device to create something which does not yet exist. Where these devices have been tried they have generally been rejected because they bring nothing that is "in the life." I am often surprised at how lightly some good Friends take it upon themselves to speak in meeting. If we think and believe that Christ is present according to his promise, how is it possible to forget it? Our words may lift the meeting to God or throw it to the ground. Many messages are too long and diffuse. Are we sure we are not preventing someone, perhaps a new Friend, from uttering words which fill his heart almost to the point of suffocation? The silent Quaker worship does not fit everyone. Let us not try to modify it in order, so to speak, to make it more "popular."

Absecon, N. J.

HENRY VAN ETTEN

In your September 15, 1956, issue, page 592, in the last sentence of the second paragraph of "Moss Rose and 'The Peaceable Kingdom'" by Bliss Forbush, the name carried as Joseph Brey is erroneous.

Inasmuch as this error has occurred before in the publication of the book, *Edward Hicks* by Alice Ford in 1952 (index and page 93, sixth paragraph), it seems timely that the record be cleared of such error by publishing the truth of the matter through the columns of the FRIENDS JOURNAL in the hope the mistake can be somewhat rectified.

On September 23, 1844, Edward Hicks wrote a letter to my great-grandfather, Joseph Watson of Middletown, Bucks County, stating in it: "I send thee by my son one of the best paintings I ever done."

This painting of "The Peaceable Kingdom" as well as Edward Hicks' original letter to Joseph Watson are at the present writing in the possession of my own immediate family, whose surname is Brey and to whom both painting and letter have come by inheritance.

Philadelphia, Pa.

JANE WATSON TAYLOR BREY

Coming Events

SEPTEMBER

28 to 30—At Farmington Friends Meeting, near Macedon, N. Y., 20 miles southeast of Rochester, Fall Institute for Parents and Teachers on "Building Quaker Testimonies into Daily Life." Leaders, Bernard C. Clausen and Olaf Hansen. Registration, 50 cents; meals Saturday and Sunday, \$3.00.

30—Richard McFeely will speak at Horsham Meeting House, Horsham, Pa., on "The Light Within." This is the first of a series of evening meetings on the subject "The Basic Beliefs of Quakerism."

They will begin at 8 p.m. Question period and coffee hour afterward.

30—Conference Class at Frankford Meeting, Unity and Waln Streets, Philadelphia, 10 a.m. Alan R. Hunt will lead on "First Amendment Problems—Speech and Religion."

30—Joint Conference of Burlington Quarterly Meeting and Bucks Quarterly Meeting at the Burlington, N. J., Meeting House, High Street near Broad Street. Lawrence McK. Miller, Jr., general secretary of Friends General Conference, will open a discussion of "The Queries and Religious Living." Friends are invited to attend Burlington meeting for worship, 10:30 a.m.

OCTOBER

4—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Holland Hunter, associate professor of economics, Haverford College, "Economic Framework of the American Economy."

6—"Beliefs into Action," joint conference on "Quaker Means to Quaker Ends." Sessions held at Race Street Meeting House, Philadelphia, from 9:30 a.m. to 7 p.m. (For details, see news item on page 609 of the issue for September 22, 1956.)

6—Meeting of Junior High School Young Friends at Camp Onas, Rushland, Pa., 10:30 a.m. to 3 p.m., sponsored by the Religious Education Committee, Philadelphia Yearly Meeting. Worship, business, reports, fun. Cost, 50 cents.

6—Annual Autumn Fair of Buckingham Meeting and First-day School, Lahaska, Pa., 10:30 a.m. to 4 p.m., rain or shine. Games and pony rides for children. For sale: antiques to latest handcrafts, home baked goods, books, records.

6, 7—Fifth Annual Institute of the New York Committee on Indian Affairs at the Flushing Meeting House, N. Y. Theme, "Indian Education—The Means to Economic Security." Worship, reports, exhibit; lectures by Ruth Muskrat Bronson and Georgene Lovecky. Saturday, beginning at 10:30 a.m. Cost, \$2.50.

7—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., Rev. S. B. Coles will tell of the Pestalozzi Children's Village, Agricultural and Industrial School, of Angola, Portuguese West Africa. All are invited.

7—Meeting for worship at Huntington Meeting, Latimore Township, Adams County, York Springs, R. D., Pa., 3 p.m.

7—Conference Class at Frankford Meeting, Unity and Waln Streets, Philadelphia, 10 a.m. David S. Richie, secretary of the Social Order Committee, Philadelphia Yearly Meeting, will lead on "How Should I Vote?"

7—Annual Meeting of West Nottingham Meeting House, near Rising Sun, Md., 2 p.m. John Alcock will attend.

9 to 11—Madagascar Yearly Meeting at Tananarive, Madagascar.

11—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Charles L. Hepburn, Jr., candidate for Pennsylvania State Senate from Delaware County, and Hon. Clarence D. Bell, representative, Third Delaware County District, will discuss campaign issues for 1956.

14—First-day School at Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, 10 a.m.: Helen Kirk Atkinson will lead in a song service based on the new Song Books.

BIRTH

FAUST—On August 31, to Joseph and Wanda Lee Faust of Levittown, Pa., a son named DAVID NORMAN FAUST. His parents have another son, Douglass Alan, and a daughter, Barbara Ann. The parents and children are members of Falls Meeting, Fallsington, Pa.

MARRIAGES

CRONK-NEWBY—On September 2, at the Des Moines, Iowa, Friends Meeting, after the manner of Friends, MARGARET JOY NEWBY, daughter of James and Bertha Newby, and ELWOOD CRONK, son of Nathaniel and Frances Cronk of Pleasantville, N. Y. Elwood is a member of Springfield Monthly Meeting of Philadelphia Yearly Meeting, and Margaret is a member of Des Moines Monthly Meeting, Five Years.

GRITZNER-LITTLE—On August 26, in the Community Church of Warren, Arizona, **WILMA JEAN LITTLE**, daughter of Mr. and Mrs. William Little, and **CHARLES F. GRITZNER, III**, of Mesa, Arizona. Fritz is a member of the Phoenix Monthly Meeting, Arizona.

SWARTZ-OLIVER—On September 8, in the Westtown Meeting House at Westtown, Pa., **MIRIAM SATTERTHWAITE OLIVER**, daughter of Mary S. Oliver and the late Wendell F. Oliver, and **DAVID LANE SWARTZ**, son of William C. and Mary Lane Swartz of Morgantown, West Virginia.

WETHERILL-STRATTON—On September 8, at Middleton Friends Meeting, Middleton, Ohio, **ELEANOR LOUISE STRATTON**, member of Middleton Monthly Meeting, and daughter of Stanley W. and Marjorie A. Stratton of Columbiana, Ohio, and **JOHN MITCHELL WETHERILL**, member of Chester Monthly Meeting, Chester, Pa., and son of Edith M. Wetherill of Glen Mills, Pa., and the late Isaac Wetherill.

DEATHS

ALBRECHT—On August 28, at Bad Pyrmont, Germany, **HANS ALBRECHT**, at the age of 80 years. For many years he was the clerk of Germany Yearly Meeting. Several of his lectures and booklets were of real help to the growing Quaker movement on the European Continent. In recent years he became the leader of an interdenominational Adult Education Movement, which this year had its summer session at Quaker House, Bad Pyrmont, shortly before the death of Hans Albrecht. The many German and foreign Friends were happy to see Hans Albrecht actively participating in the August Germany Yearly Meeting. His ashes will be interred in the burial ground of the Bad Pyrmont Meeting House.

CARTER—On September 16, **PATIENCE R. CARTER** of Moylan, Pa., at the age of 76. The funeral was held at Third Street Meet-

ing, Media, Pa., on September 19, and burial took place at Birmingham Meeting cemetery, Pa.

LAPHAM—On August 20, **ANNA WILLETS LAPHAM**, wife of Edward M. Lapham, of "Homewood," Port Washington, Long Island, N. Y. She was a birthright member of the Society of Friends, and throughout her life was a member of and active in Manhasset, L. I., Meeting. In addition to her husband, she is survived by her sister, **Eliza K. Willets**; two sons, **Edward M. Lapham, Jr.**, and **Thomas W. Lapham**; and a daughter, **Mrs. Ann L. Frazer**.

SWAN—On September 5, **FRED A. SWAN** of Tecumseh, Michigan, aged 81 years. He was the son of J. Benjamin Swan and Hannah Sutton Swan and a member of 20th Street Meeting, New York City. His wife, **Helen Wood Swan**, preceded him in death. He is survived by a son, **Frederick Wood Swan** of Westtown, Pa.; a daughter, **Gulielma Swan Langthorne** of Detroit; a sister, **Dr. Mary H. Swan** of Tecumseh; and five grandchildren.

WHITSON—On August 31, at his home in Flushing, N. Y., **ABRAHAM UNDERHILL WHITSON**, husband of Isabel Emerson Whitson, in his 78th year. A birthright member of the Society of Friends, he was formerly a member of Westbury Meeting and had been a member of Flushing Meeting for nearly 50 years. His main concern for Flushing Monthly Meeting was that the spiritual basis of the Society of Friends be uppermost in the hearts and minds of its members. He was treasurer and a trustee of the Meeting for many years. His bubbling sense of humor and his interest in children and young people will be long remembered. The Meeting will miss him for his many services through the years.—Taken from the Minute Book of Flushing Meeting, September 9, 1956.

ALICE F. KIESSLING, Clerk,
Flushing Monthly Meeting

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. **James Dewees, Clerk**, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. **Ferner Nuhn, Clerk**, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone Evergreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

MASSACHUSETTS

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone Townsend 5-4036.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. **Richard P. Newby, Minister**, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. **Walter Longstreet, Clerk**.

SHREWSBURY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m., at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street

Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermald Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

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For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

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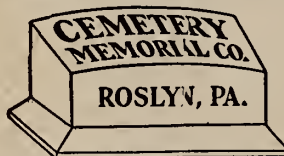
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FRIENDS JOURNAL

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*I*F we are dedicated workers for God we shall, of course, seek Him in the sorrows and sufferings of the men and women around us, but let us find Him also in the beauty, joy, laughter of the world, so that our very "doing nothing" is the absorption of benediction, is our implied thankfulness for the gift of life.

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Editorial Comments

Church Statistics

OUR statistics of church membership, Sunday school enrollments, financial contributions, and the numbers of clergymen in office continue to soar to new heights never experienced in United States history. For the first time our church membership now amounts to more than 100,000,000. Of these, 58,448,000 are Protestant, 33,396,000 are Roman Catholic, and 5,500,000 are Jewish. In addition we have 2,386,000 members of Eastern Orthodox Churches. One hundred years ago, less than 20 per cent of the nation belonged to a church. In 1940, it was 36 per cent; in 1950, 57 per cent; and this year, 60.9 per cent. Protestant churches generally count as members only those of 13 years and older, whereas Roman Catholics count all baptized persons, including infants. Of the 258 Protestant churches reporting, nine churches have over 85 per cent of the more than 58 million members on their rolls. They are the Baptists, Methodists, Presbyterians, Lutherans, Episcopalians, Congregationalists, Disciples, Churches of Christ, and Christian Unity Science. The largest group are the Baptists, with almost 19 million members.

Protestant and Catholic Thinking

The impressive statistics on church membership are hardly a cause for unmitigated elation. We have to remember that side by side with this unparalleled growth there exist moral problems of equally gigantic proportions. To name only our racial situation, juvenile delinquency, divorce, alcoholism, and crime does not suggest in any way a complete list of our troubles. The danger of fostering dual standards for Sunday and weekday conduct seems ever present at a time when it has become a social custom to belong to a church. Revivalist movements may touch the lives of individuals, but we have yet to hear of their lasting and revolutionary influence upon larger communities. While all this is likely to be too true for comfort, the dynamic growth of church membership may give Friends pause for some critical thinking about their own statistics.

Church membership of such proportions is, nevertheless, a potential of no small significance. One future source of productive encounter in basic religious con-

troversies lies in the growing strength of Catholicism, a fact which Protestants frequently look upon with undisguised apprehension. Increasing strength of statistics means growing power of theological thought and tradition. The Jesuit Gustave Weigel undertook this past summer to outline Catholic and Protestant theologies in *The American Scholar*. The gist of his thoughtful article touches upon the free inquiry characteristic of Protestantism as compared with the ultimate Catholic authority vested in an infallible papacy. He praises the continuity of Catholic dogmatic thinking as the guarantor of a unified church structure. The "fragmentation" of Protestantism into numerous churches or sects is, to him, a weakness largely resulting from changing interpretations of the Bible. Theologians like Bultmann, Tillich, and Niebuhr "have no patience with the miraculous, biblical inerrancy, the literal divinity of Jesus, his resurrection as a physical event, or a final resurrection of the flesh." Protestants, he says, think of their churches as voluntary associations, freely entered into, and "freely constructed according to the wishes of the members who compose them." Others conceive it as a holy body because of its divine mission; yet they realize that the church may also be a sinning, or erring, church. The relationship between church and state and the demands of Catholicism in this regard are well known.

Gustave Weigel's thinking moves about on a high plane of mutual regard and is a serious attempt to appreciate seemingly irreconcilable positions. This fact appears one of the more hopeful features in the present and coming debates between the two groups, a controversy that will ultimately not limit itself to church leaders but involve the growing millions of members locally and in their community relations. The time is here for all of us to prepare ourselves for this encounter. It will demand not only greater knowledge of the two positions but also an increased readiness for self-recognition, if not self-criticism. Such self-criticism is more naturally a part of the Protestant tradition. The voices of self-judgment within the Catholic Church are, nevertheless, more frequently vocal than ever. In France one can hear Catholics express the concern that "the body of the Church has grown but not its skin; there is the

danger that it may burst." And the saying of the Vienna Catholic Clemens M. Hofbauer is again being quoted, who remarked a hundred years ago that all misfortune within the church had originated in Rome.

Being on the left wing of Protestant theology, Friends have a stake in this encounter. Free inquiry and minis-

try, a personal search for truth balanced by the wisdom of the group, the corporate practice of theological tolerance, and our endeavor to recognize human limitations in finding it are a precious and living heritage cherished also by many Christians who might harbor reservations of different kinds toward the Society of Friends.

Imagination, Freedom, and the Inner Light

By H. W. HAUSCHILD

IN the little more than 400 years since the death of Martin Luther, there are three men whose lives, work, and writings have had a tremendous influence in moulding the religious, scientific, and philosophic life of Western culture.

Jacob Boehme

In November 1575, in the Silesian town of Alt Seidenberg, Jacob Boehme was born of solid German peasant stock. His formal education was the limited one natural and customary in the war-ridden Germany of that time. He grew up in the strict Lutheran tradition, but was possessed of a most keen and perceptive intellect and a discriminating, sensual nature. He early manifested dissatisfaction with the cramped opinions of his contemporaries. If one word can characterize Boehme, that word would be "imagination," for it is a word which seems to have captivated him, and he uses it over and over.

With the dawn of the seventeenth century, Jacob Boehme had an experience which he says was "the opening of the gate," and again years later he wrote, "In [that] one quarter of an hour I saw and knew more than as if I had been many years together at a university."

Shortly before his opening, Boehme had settled in the little town of Görlitz, where he set up a shoemaker shop. For 12 years Boehme lived here, and to all outward appearances he was just an ordinary shoemaker; but inwardly he was digesting his great opening. In 1612 he began work on his first book, *Aurora*, which, although it was never printed during Boehme's lifetime, seems to have been circulated in manuscript rather widely. It came shortly to the notice of the pastor of Görlitz, Dr. Gregorius Richter, who publicly termed Boehme "the Anti-Christ" and heaped upon the devout man abuses such as the period would have tolerated only from the pulpit. The town council of Görlitz forbade Boehme to write anything further. Fortunately the drive of spirit

was too strong, and he continued to write until at his death in 1624 he had written some 30 volumes.

The thought of Jacob Boehme has continued to spread in a strange and almost subterranean manner from 1612 until the present day. It was in England that he seems to have been first widely and publicly appreciated. In 1694 Boehme's writings were among the very first books to be published in the New World, having been brought to Pennsylvania by Johann Kelpius.

For Boehme, God had created man in His own image and likeness, and this meant that man, too, was a creator. Every man is a microcosm. He writes in *The Threefold Life*, "All is in man, heaven, stars, earth, elements and also the Trinity of the Godhead, nor can anything be named that is not in man. All creatures are in him both in this world, and in the angelical world. We are all, together with the Being of all Beings, only one body with many members where every member is again a whole and yet is an individual." Unless man is a creator, not just a builder, but able to create and be responsible for his creation, he is not *free*.

It was through imagination that God created the world, and it is through imagination wrongly used that man fell; it is through imagination that man creates his own world, and through imagination that the Kingdom of the Heavens is to be created jointly by God and man. This is the inner burden of Boehme's thought. Man is a denizen of time and of eternity. Eternity for Boehme is not an endless time, but a different order, where things are not perceived partially but are seen all at once, instantaneously.

George Fox

Just as Boehme's homeland during his entire lifetime had been torn and rent by unceasing war, so was the England of George Fox rent and torn by unrest and bitter struggle. Once again the man is a tender of sheep in his early formative years, and once again in his early twenties he comes under a brilliant, coercive revelation.

In his *Spiritual Reformers of the 16th and 17th Centuries* Rufus M. Jones writes, "There is at present

H. W. Hauschild, while not a Friend, is in large agreement with the views and aspirations of Friends and has benefited much from his visits to various Meetings.

no way of proving that George Fox, the chief exponent of the Quaker movement, had actually read the writings of the Teutonic philosopher or had consciously absorbed the view of the latter; but there are so many marks of influence apparent in the *Journal* that no careful student of both writers can doubt that there was some sort of influence, direct or indirect, conscious or unconscious." If the question of Boehme's influence on Fox must remain in doubt, there is much evidence that most of the intellectual and educated Friends, both during Fox's lifetime and up to the present day, are acquainted with the writings of the German mystic.

George Fox wrote little beyond his letters and his *Journal*. To be properly evaluated he must be seen as a leader, a dynamic center, of a group life which to a large extent was as formative of his own character and experience as he was influential on the group. Fox had an extraordinary devotion to the worth of the individual and to his freedom. God is dynamic energy; He is immanent in every man, and this resident energy Fox termed the "Inner Light," or "that of God, which is in every man."

This conception of the dynamic Spirit and its ruling supremacy in all phases of life stirred the English countryside. In a little less than 13 years Friends were to be found throughout England and Ireland, and thousands had emigrated to the New World. From Maine to the Carolinas Quakers were in many places the dominating influence, both religiously and politically. This, of course, was prior to the settlement of their most famous "holy experiment" through the agency of William Penn.

The influence of Boehme's imagination and Fox's Inner Light on the formation of the American way of life, as it developed in this early period, and the later influences of these two men through the founding fathers are yet an almost virgin field for research, one that has certainly never been fully appreciated. Caught between the dry bones of the rapidly crystallizing Protestant churches and the already set Catholic Church, the new ideas of Boehme found only fallow ground in Germany for many years, but they opened up new vistas and flourished mightily on the wartorn soil of England and America. George Fox throughout his life and work found that they had preceded him everywhere and had fertilized and watered the hard soil, preparing it for his labors.

Nicholas A. Berdyaev

In 1874, in Kiev, Nicholas A. Berdyaev was born. Whereas Boehme and Fox were both tenders of sheep in their youth, Berdyaev turned to the serfs and the impoverished workmen of his land. While he was still in his twenties, his concern for these downtrodden, suf-

fering folk caused him to be exiled to Siberia for two years. Sometime during these years Berdyaev had an intense and personal revelation; but of this experience he has only hinted, contenting himself with saying, "In freedom I came to Christ, and Christ made me free." In 1901, his exile over, he was permitted to leave Russia and complete his education at the University of Heidelberg. In 1904 he turned once again to Russia. During the next decade he wrote and worked. We can follow his spiritual and intellectual progress through the articles that he wrote for various periodicals during this time. The series culminated in a brilliant attack on the Orthodox Church, entitled "The Quenchers of the Spirit," which called the church to account for its subservience to the Czarist government. Berdyaev was immediately accused of treason and threatened with exile for life. Only the ensuing war with Germany prevented the carrying out of his trial and sentence.

Berdyaev was touched with a passionate love of freedom. For him the word was not so much political or religious freedom as it was freedom from evil, from suffering. Berdyaev felt intensely that the unnecessary suffering of one innocent child negated the very thought of a loving God. Like Boehme and Fox, Berdyaev sensed that the most priceless thing in the world was the human soul, or personality, as he termed it. And here he found the great error of Marx.

In 1923, living in Germany, Berdyaev published two books, *The Meaning of History* and *The New Middle Ages*. Just as in the case of Boehme's *Aurora*, these two books were eagerly received. Soon translated into some 14 European languages, they brought the name of Berdyaev and his thought into all the Western world. In *The Meaning of History* Berdyaev seizes upon Boehme's distinction between time and eternity and relates it to the modern scientific theory on relativity. Thus for him history is a record of man's experiments with his free, creative powers, coupled with "historic crises which are eruptions of eternity into time." "The mystery of man," Berdyaev writes, "is that he is not only a natural being, explicable by nature, but he is also a personality, that is, a spiritual being, bearing in himself the divine image. Hence the tragedy of man's situation in the natural world."

Freedom is the keynote of Berdyaev's thought and writing, just as imagination was for Boehme, and the Inner Light for Fox. Again and again in his writings he tried to formulate a complete and satisfying definition: "Freedom is the inner creative energy of man."

But this is not enough. For man to be free, there must be freedom in the relationship between man and

God, and between man and man. But man is also a social animal; only the madman or the genius can live alone. Community life is essential, but it must be communal. It must be a brotherhood with a common purpose and a common end, not just a collective existence.

The results of the works of Boehme and Fox are writ fair on the history of mankind. Their work is still continuing, their sweet influences yet moulding human nature and human minds. Now, since the death of Berdyaev in Paris in 1948, is it too much to hope that the torch of light held by these men may have fallen into some living human heart, and that once again the "gates may be opened" for an outpouring of Spirit to envelop and inflame the hearts of man to respond to the cosmic summons to create, not only through work, but through deeper spiritual creations, forming a new heaven and a new earth; a creation that will establish the end of time and provide a resolution of the dissonances of dualism—in short, the advent of the Kingdom?

Our London Letter

"HAVE you relatives or friends out there?" I was asked by several non-Quaker friends when I said that I had been to a summer school on Uganda. Perhaps the question was an indication that a general interest in Africa is more widespread among Friends than among members of other denominations; certainly I had seen nothing unusual in the fact that nearly 40 Friends (bringing with them about 15 children) had spent a week learning about the background and discussing the problems of "Advance in Uganda." A few of those attending had special links with Africa, but most of us, stirred perhaps by our Race Relations Committee, or the Friends Service Council, or our Quaker journals, just wanted to know more of a continent whose development seems to be increasingly important, and to see what contribution, if any, Friends could make.

We were extremely fortunate in our lecturers, who not only gave stimulating accounts of various aspects of life in Uganda—educational, economic, political, and religious—but came to extra sessions in order to answer our many and varied questions. Among them was a former Bishop of Uganda, full of humor and a great love and understanding of Africans; and a former director of education, a Friend, infectiously enthusiastic about possibilities of development and having a particularly soft spot in his heart for the bush schools at the bottom of the educational ladder. Above all, we were fortunate in having three Baganda with us. (We were quite proud of ourselves when we had mastered the fact that Buganda is an important kingdom in Uganda, inhabited by the

Baganda, who speak Luganda, and each of whom is individually a Muganda.) What was so encouraging about these three Africans was not merely their ability and intelligence—that we could take for granted—but their enthusiasm for the advance of their people, their good sense, their shrewd evaluation of Western standards, their readiness to learn as well as to teach, and especially their refreshing sense of humor.

They told us of many problems: the breakdown of tribal life with its moral and social sanctions, the danger of soil erosion and consequent loss of agricultural production, and the enormous need for education; but we felt that they were ready to tackle these problems and to welcome white cooperation. The situation was a heartening one compared with that in the Union of South Africa, where every political event seems to be a retrograde step for the African, Indian, and colored inhabitants. Western civilization was first taken to Uganda by the missionaries, and one feels that the country has been fortunate compared with other territories where the first white men were the slave traders and where Western materialism in its cruder forms came before Christian standards had made an impact.

Back at work in London, I meet the problems of the descendants of ex-slaves from the West Indies, who are flocking, at it seems to us, to seek work in Great Britain. The estimated immigration for this year was put at 20,000 by a knowledgeable person. Knowing a little first hand of the problems of white and colored families living at close quarters, I can sympathize with the difficulties in your Southern states, and I read with thankfulness from time to time of further advances in desegregation.

At the Settlement where I work we run a Free Legal Advice Centre, and one evening two West Indian women, well dressed, well spoken, and with beaming smiles came for help. Their landlord, also from the West Indies wanted to get rid of them and was claiming that they were not legal tenants. As, West Indian fashion, they had no rent book, it was his word against theirs. On another occasion two white women called. They were tenants in a house which had been bought by a West Indian, and their new landlord had filled the basement to overflowing with his compatriots who were, according to these women, noisy, dirty, and abusive. Even if this were true, they could expect no real redress.

On the other hand, one hears of homes beautifully kept by West Indians, but, while the housing shortage continues, local authorities are not able to step in and prevent gross overcrowding, which becomes a potent factor making for bad racial relations. One point which

West Indians have in their favor, if I may make a sweeping generalization, is that they seem to have sunny temperaments, and English people no less than others respond to a cheerful smile.

JOAN HEWITT

A Quaker Foundation Aids Haverford's Quaker Collection

THE work of most of our Quaker philanthropic funds goes on quietly from year to year, assisting causes both Quaker and non-Quaker without fanfare or publicity. Perhaps it is better so. But one such benefaction deserves to go into the public record, I believe, because of its general interest to Friends. That is the contribution of the Thomas H. and Mary Williams Shoemaker Fund to Quaker biography and history through the Haverford College Library.

Haverford's first gift from Thomas and Mary Shoemaker came during Mary Shoemaker's lifetime, when, through the good offices of Charles F. Jenkins and Horace M. Lippincott, she presented to the Quaker Collection the lovely pastel portraits of her great-aunt, Eliza Kirkbride Gurney, and Joseph John Gurney, by Amelia Opie. These portraits now hang in the Treasure Room.

Since Mary W. Shoemaker's death in 1953, the trustees appointed by her have administered the income of a fund established by her will and that of her late brother, Thomas H. Shoemaker. As one of their first acts, the "Distributing Trustees" decided to help in a special task which needed to be done at Haverford, sorting and arranging the large bulk of papers of Rufus M. Jones. With the aid of a grant from the Fund, Haver-

ford provided Mary Hoxie Jones, who with Elizabeth B. Jones had presented the papers to the College, with assistance in organizing them for scholarly use. Tangible results have already appeared in the form of Mary Hoxie Jones's own pamphlet biography of her father, which was published in England last year. And we may expect a fuller presentation of the life and thought of Rufus Jones, when Elizabeth Gray Vining, who is now going through his papers at Haverford in detail, prepares her own full-length study of his career.

From this special need the Shoemaker Fund turned to another, and for the past two years it has supported the work of processing a backlog of Quaker books, early broadsides, and rarer pamphlets at Haverford. Much of this accumulation had come to the library in large blocks. The Representative Meeting at Arch Street, for instance, placed nearly a thousand Friends books and pamphlets here on permanent loan in 1943. Some of them, rare and unusual, required special skill in cataloguing. All of them have proved to be more than the regular library staff could handle in addition to taking care of the normal accession of new material.

For the past two years, then, the Shoemaker Fund has made it possible for the Haverford Library to employ a special cataloguer, who has devoted all her time to processing Quaker books and pamphlets and broadsides from the seventeenth and eighteenth centuries. Books and pamphlets by Fox, Benezet, Burrough, and Penn, together with an edition of Parson Weems's famous but inaccurate *Life of Penn*, have found their proper places on the shelves. A group of rare Dutch Quaker tracts, including an unrecorded 1662 translation of the account

At last we are coming to realize that the Society of Friends is not just a little sect in England or in the Anglo-Saxon countries. It is a universal society. Our members are scattered all over the world. They belong to all races. Bantu and Swiss, Chinese and Malagasy, German and French, Syrian, Jew, and Indian, all are needed; all are helping us to a fuller understanding of what God requires of us in this generation. This world society of ours must play its part in calling the political world in which our lives are set to see its true destiny: one great family, linked together in bonds of firm necessity, marching forward in harmony towards the light of God's truth. It is not our task as a society even here to formulate in detail the steps by which this world partnership can be built. Nor is it any use preaching it as a "notion." We must know it to be true in our own lives. If we have deep, abiding friendships with men of other races, that will help us greatly. We must know that we are not first and foremost just English men and women. We must share something of John Woolman's experience, when he saw in a vision that strange mass of matter of a dull gloomy color, "and was informed that this mass was human beings in as great misery as they could be and live, and that I was mixed with them, and that henceforth I might not consider myself as a distinct or separate being." We are bound inseparately into the whole body of humanity, and we dare not go with those who break that body to pieces, whether they be war-makers, nationalists, imperialists, or those who from either side pit class against class.—

HORACE G. ALEXANDER, *The Growth of the Peace Testimony of the Society of Friends*, Second Edition, 1956, published by the Friends Peace Committee, Friends House, London.

of the Boston Quaker martyr, Marmaduke Stephenson, have also been catalogued. Approximately 200 Dutch, English, and American broadside sheets, issued both by individuals and Yearly Meetings, went through the full cataloguing process. Even the obscure "White Quakers" of the Ireland of the 1840's are here represented in eight broadsides.

From this task of putting the older and rarer printed materials into shape for easy access by students and scholars, Haverford is now turning to the Quaker manuscripts which have accumulated during the past few years, and which need sorting and cataloguing. Recently, for instance, the letters and papers of Dr. Henry Hartshorne, of the Class of 1839, came to the College through the Evans family of Awbury. Not long ago a large number of the manuscripts and papers of Joshua L. Baily (1826-1916) were deposited in the Quaker Collection by Albert L. Baily, Jr., and Joshua L. Baily, Jr. These and other gifts—a George Fox letter of 1679 from Grace Warner Waring of Germantown, for instance—now number about 8,000 manuscripts, and here again the Shoemaker Fund has expressed interest and offered assistance in making it possible for Haverford to employ a special assistant to help in cataloguing them.

These benefactions of the Shoemaker Fund to a Quaker library and to Quaker scholarship are, of course, only one of the many types of activities to which the Fund lends its support. But they illustrate what can be done on a really substantial and worth-while scale, and, in a field where support is seldom forthcoming from ordinary sources, by Friends such as Thomas and Mary Shoemaker, who followed in their lifetime a deliberate policy of saving, of spending less than their income, in order that they might accumulate capital sufficient to provide a continuing income for a fund which could be used at the discretion of their Distributing Trustees.

The Haverford Library has also received aid from other funds from time to time for Quaker work. The Book Association of Friends has for a long period been generous in assisting in the purchase of Quaker books; and the endowment which came with the William H. Jenks Collection of seventeenth-century Quaker tracts has been most useful in adding to and caring for that "heart" of the Quaker Collection. But the College and the Society of Friends owe a special debt of gratitude at this point, I believe, to the Thomas H. and Mary Williams Shoemaker Fund, and to its Trustees for the interest they have expressed during the past three years in making Quaker books and manuscripts available to students of Quakerism.

THOMAS E. DRAKE, *Curator*

Internationally Speaking

Aloofness Again

MAJOR-GENERAL J. F. C. Fuller, a vigorous and controversial writer of military history, in the recently published third volume of his *The Decisive Battles of the Western World*, states that "unquestionably April 6, 1917, was the blackest of all days in modern European history." This provocative British writer ascribes the blackness to the fact that on that day the United States for the first time entered a European war and so lost the opportunity of becoming the arbiter of the world.

The fact has to be questioned. The American Revolution was part of a general European war. The young Republic became lightly involved against France in John Adams' administration, in the wars of the French Revolution, and in Madison's administration it became more seriously involved in the same wars, in what we call the War of 1812. The United States seems to have participated in every general European war since the Declaration of Independence.

The tendency of war to spread, because of the greater range and destructiveness of weapons and the increasingly serious and far-reaching economic dislocations caused by increasingly expensive war in an increasingly interdependent world, makes it more and more difficult for a nation with wide-spreading interests to remain aloof from a general war. We seem to have reached the point at which, unless there is adequate international cooperation in preventing war and in restraining it when it threatens to start, there will perforce be general participation fighting it.

One is interested to find a policy of remaining out of war for the sake of constructive opportunities after the war, which pacifists advocated at the time, being urged 40 years after the event by an enthusiastic student of war.

Constructive Cooperation

General Fuller would be quite right were he to condemn specifically the currently popular notion that military cooperation is the most important kind of international cooperation. (At least it is the kind that Congress is least likely to criticize and most willing to make large appropriations for.) This notion disparages nations which are reluctant to join "our" alignment. This disparagement in turn leads to suspicion or hostility toward us in a very large part of the world's population. It has seriously impaired the effectiveness of United States diplomacy in Asia, where, for instance, our support of France in North Africa and Indo-China has seemed inconsistent with our claim to be the champion of freedom and development for all peoples.

Military cooperation is inadequate because it involves dividing the world into "for" and "against." The currently less popular but more important kinds of international cooperation involve, or should, cooperating with the nations with whom we disagree in order to find mutually satisfactory solutions of the disagreements.

Toward a Solution at Suez

International lawyers seem to feel that Egypt is within its rights in taking over the Suez Canal. Expropriation, with compensation and with continuing compliance with existing obligations, is an admitted right of nations. It is in Egypt's interest that the opportunity for a solution lies. The other nations want to use the Canal; Egypt wants the revenues from it. A users' association can be imagined that would simplify for the Egyptian government the problems of running the Canal so that the users can use it and pay the tolls, without impairing either Egypt's sovereignty or her sense of sovereignty. The difficulty of arriving at such an arrangement is increased by the complicating fact that the Suez issue has become involved in internal political controversy in both Great Britain and France.

September 22, 1956

RICHARD R. WOOD

After Failure

By JULIA MAY

There still remains the interior power
Strong to impose a new command
Of loving kindness; in this hour,
The holy present, must you stand.

Alone?—Ah no! Pray without ceasing
For that one Help, that precious meed
Given so free—God's love, increasing,
To find, to fill your utmost need.

Twilight

By DOROTHY B. WINN

Twilight shadows cloak the land,
Birdsong ceases, winds are still.
Daytime's fierce activities
End, and now the silence pours
Over meadow, lake, and hill.

Dusk is but a breath away;
Darkness less than half a length.
This calm interval between
Day and night is nature's time
To renew man's faith and strength.

So They Say

"A great deal of the information in modern science is completely incomprehensible to me."—Raymond Priestley, president of the British Society for the Promotion of the Sciences, quoted in *Die Zeit* (Hamburg).

"The problems of the Jews in America now are mostly of creating a better understanding and healthier relations between Jews and their non-Jewish neighbors. . . . In this educational program the part of the Jews is as important as that of the non-Jews. For good relationship is a two-way process, and the burden of action is not necessarily on the non-Jewish side."—William Zukerman in *Jewish Newsletter*.

"The Church is committed by its very nature to the establishment of a human society in which discrimination based on race and color will no longer exist."—From the "Message to the Churches" of the World Methodist Council.

"The British never shake hands. They speak to strangers only if there is a fire or a shipwreck, and even then an introduction is advisable. . . . When in Britain, never speak of your illnesses. Speak as little as possible of yourself. If short of conversation, tell some stories against yourself. They will earn you a laugh and put you and everyone else at ease."—From *Le Journal du Dimanche* (Paris), quoted in *The Manchester Guardian*.

[In Italy too many people] "expect prosperity to come from the prince (meaning the government) and from the state. They consider wealth as something already existing like a hidden treasure in a cave, or money bags in the safes of the rich that have only to be distributed, but not as something that has to be recreated year by year anew by the common efforts of all of us."—Luigi Barzini, Jr., in *Der Monat* (Berlin).

"England shall not start a war; France doesn't want a war; Germany can't start a war."—Prime Minister Bulganin, quoted in *Die Zeit* (Hamburg).

"What would happen if the 58,448,000 Protestants, 33,396,000 Roman Catholics, 5,500,000 Jews (Orthodox, Conservative, and Liberal), and 2,386,000 Eastern Orthodox all came to church on a single Saturday-Sunday? What if they all kept the Ten Commandments, to which they all subscribe? What would take place in the political and economic life of the country, if all read and followed the Hebrew prophets, which all accept?"—From the *Christian Advocate* (Methodist).

"India's revolution is as great as Russia's. It is a colossal blunder not to realize this."—Charles A. Wells in *Between the Lines*.

Friends and Their Friends

Bradford Monthly Meeting, Coatesville, Pa., has provided the rooms for the local Center for Retarded Children for three years and now has set up a special Sunday school for those retarded children whose parents would like emphasis on learning elementary reverence, songs about God, prayers, and basic lessons in obedience and respect.

James Fuller has been made a member of the Royal Society for the Promotion of Health, London, according to the *Newsletter* of Middle Connecticut Valley Meeting. He is acting head of the department of bacteriology at the University of Massachusetts, where he also directs the graduate student program in bacteriology and teaches bacterial cytology. He is doing research on a filter method of testing the sanitary quality of water.

One hundred and twenty-five delegates took part in dramatic productions and in drama interpretation during the Religious Drama Workshop at Green Lake, Wis., from August 18 to 25, sponsored by the Division of Christian Education of the National Council of Churches. The aim of the workshop was to develop skills in drama as a means of expressing Christian faith and belief.

Howard Meyers and family, according to the September *Newsletter* of Washington, D. C., Meeting, expected to leave September 14 for London, where Howard will be first secretary of the American Embassy assigned to the political section. They will be away two to four years.

Andrew Brink has an article on "Some Aspects of Our Peace Testimony" in *The Canadian Friend* for September. He and his wife, Helen Brink, began their work as resident Friends in Friends House, Toronto, on August 1, 1956. Andrew Brink is working for an advanced degree at the University of Toronto.

College Student Subscriptions

The Board of Managers of *Friends Journal* offers a special eight-month subscription to college students for three dollars. We hope that students while away from home will avail themselves of this opportunity to remain in contact with the thinking and activities of the Religious Society of Friends.

Relatives of college students may consider this offer a pleasant opportunity for a gift subscription, to start on October 1 (or later) and end by May 31 next year.

FRIENDS JOURNAL
1515 Cherry Street, Philadelphia 2, Pa.

Howard Brinton is one of 25 contributors to a new book published by Harper and Brothers entitled *This is my Faith*.

"Herman Silberman, a violinist in the Boston Symphony Orchestra," notes the September *Newsletter* of Cambridge Meeting, Mass., "is accompanying the orchestra on its European tour. It has engagements to play in Leningrad and Moscow."

Robert Davis reviews *Elias Hicks—Quaker Liberal* by Bliss Forbush in the London *Friend* of August 31, 1956. In a review of some length he points out that Elias Hicks's "interpretation of truth lacked, at times, clarity of thought and expression" and that he was "ill-equipped for theological controversy." Yet "no one can read these pages without being impressed and humbled by the Christlike quality of Elias Hicks's character, by his far-reaching influence as a preacher and his self-sacrificing devotion to the publishing of truth." As was made clear earlier by Rufus Jones and Elbert Russell, the assumption that Elias Hicks was schismatic and primarily responsible for the Separation of 1827 is "unfortunate and unfair." In conclusion, Robert Davis writes: "Readers of this book will thank God for the faithfulness and courage, and the devotion and unwearying service of one greatly beloved by a wide circle of Friends who were inspired by his ministry and friendship. The positive values in his message laid stress on the experience of the indwelling Christ and on the necessity to test all matters of truth by the light of conscience, by the reason of things, and by consistency with the precepts and example of our Lord Jesus Christ."

Representative Meeting, Philadelphia

Representative Meeting on September 21 endorsed the minute of Providence Monthly Meeting for Clarence and Lilly Pickett, who plan to start on October 5 for a six-month journey around the world visiting Quaker programs and centers. It also asked the Picketts to take a special message of affection to Japan Yearly Meeting early in November. It referred to the Committee on Arrangements a letter from Donald G. Baker about the best use of Yearly Meeting time. It encouraged Richmond P. Miller, with a group of Friends whom he has been consulting, to go forward with plans for the broadcast of a meeting for worship over WCAU at 9:30 a.m. on November 11 or December 9. This will need the prayerful interest of many Friends as well as the earnest preparation, in worship, of those actually taking part.

It was agreed to contribute \$200 toward the cost of the observance of the 100th anniversary of the building of the Race Street and Cherry Street Meeting Houses on November 24 and 25.

Ray Newton gave a brief account of the interesting conference on "The Expression of Love in the World Today," held by Brethren, Friends, and Mennonites in Indiana last

July. The Representative Meeting approved an appropriation of \$500 from the Committee on Meeting House Trusts to Millville Monthly Meeting as a contribution toward the cost of extensive repairs.

The Central Bureau Committee reported that it now has ten staff members, and that Bernard Clausen on behalf of Friends General Conference is directing the General Conference religious education work which the Central Bureau used to do for the Conference. William Eves, 3rd, is general secretary, Howard G. Taylor, Jr., and Richmond P. Miller are associate secretaries of the Central Bureau. M. Albert Linton for the committee studying the salaries of employees of the Yearly Meeting and its committees presented an interim report, indicating some 20 individuals concerned. A report is to be sent eventually to the Yearly Meeting, with recommendations.

Thomas S. Brown reported on New England Yearly Meeting, at which he and Mary Hoxie Jones represented Philadelphia Yearly Meeting in connection with the 300th anniversary of the establishment of Quakerism in New England. Ernest N. Votaw, Sarah R. Benson, and J. Theodore Peters reported on the race relations conference of Friends held at Wilmington College August 31 to September 3. Friends from 16 Yearly Meetings and from the South as well as the North were present and were impressed with the urgency of the problem and by the possibility of understanding the positions of others.

It was reported that the offer of Dr. Everett Sperry Barr for the acquisition of the Marshall Square Sanitarium by the Yearly Meeting had been withdrawn and that the meeting which was to have been held July 14 was canceled.

Representative Meeting decided that the Yearly Meeting of 1957 should be held March 21 to 27.

RICHARD R. WOOD

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I wonder whether there may not be some confusion in the use of the word "profit" in Howard Kershner's letter of September 8, 1956.

Consumer cooperatives, like other business enterprises, must operate with "an excess of returns over expenditure," that is, with a "profit" or margin. But it is in the distribution of this "profit" (in other words, who gets it) that cooperatives differ from competitive business. The experience of a New York cooperative, 1920-1937, will serve to show how this works out in practice.

Rents—competitive. Wages—among the highest minimum in the city. Interest on capital—market rate, 5 per cent-6 per cent. Profit from operations—must not exceed 6 per cent. Top executive salary—less than paid in other restaurants. Control—vested in 5,000 members (one man, one vote; exercised by unpaid board of directors). Motivation—"service not profit."

During this period this cooperative with eleven branch

restaurants operated successfully, built a cooperative apartment house, and returned \$80,000 in patronage refunds to its consumer members.

Moylan, Pa.

MARY ELLICOTT ARNOLD

I share Clyde L. Cleaver's appreciation of the JOURNAL's printing of the letter of those Friends in Plymouth Meeting who feel that the Congressional Committee has not overstepped its bounds by and during the inquiry. (See FRIENDS JOURNAL for September 15, 1956.) I appreciate this, however, only because I think that in each difference of opinion the JOURNAL should be open to both sides.

But I trust that otherwise Clyde Cleaver's statements do not represent the feeling of many Friends. If our Society is healthy, it is inconceivable that the ideas of the leaders ("outstanding Friends" might be a more fitting designation) would direct the attitudes of the Society. Moreover, I know of no Friends organization which "adopts the policies" of the NAACP or "subscribes wholesale to aims or policies" of ADA or CIO. The aim of the NAACP (not necessarily its methods) are those expressed in many Queries of Friends. And I am not aware of any propaganda, radical or otherwise, in which Friends organizations engage.

Neshanic Station, N. J.

VICTOR PASCHKIS

I note in the FRIENDS JOURNAL of September 22 a reference to the split within Nebraska Yearly Meeting in which *The Friend* (London) is quoted as saying, "This Rocky Mountain Yearly Meeting will become a part of the Association of Evangelical Friends . . ." and "Represented in this Association are 12 Yearly Meetings, including Kansas and Oregon."

It is true that Nebraska Yearly Meeting is dividing with a new and independent Rocky Mountain Yearly Meeting of Friends being set up by Nebraska Yearly Meeting. It remains to be seen how many Meetings will join the Rocky Mountain Yearly Meeting and how many will remain with Nebraska Yearly Meeting.

The correction that I would like to make in your statement is that the new Yearly Meeting will not be a member of the Association of Evangelical Friends, since that Association, formed in Denver, Colorado, July 15, will not admit membership by bodies, but by individuals only. This means that the A.E.F. includes individuals from Friends Yearly Meetings, but not the Yearly Meetings themselves or local Meetings. The A.E.F. could be joined by individual Friends anywhere. The time could come, of course, when they will receive membership of bodies such as the local Meetings or Yearly Meetings, but they do not do so at the present time.

I might add that this final division of Nebraska Yearly Meeting is to take place, by present plans, at their Yearly Meeting in June 1957, when the wishes of the several Meetings will be known.

Richmond, Indiana

ERROL T. ELLIOTT,
General Secretary of the
Five Years Meeting

Coming Events

OCTOBER

6—"Beliefs into Action," joint conference on "Quaker Means to Quaker Ends." Sessions held at Race Street Meeting House, Philadelphia, from 9:30 a.m. to 7 p.m. (For details, see news item on page 609 of the issue for September 22, 1956.)

6—Meeting of Junior High School Young Friends at Camp Onas, Rushland, Pa., 10:30 a.m. to 3 p.m., sponsored by the Religious Education Committee, Philadelphia Yearly Meeting. Worship, business, reports, fun. Cost, 50 cents.

6—Annual Autumn Fair of Buckingham Meeting and First-day School, Lahaska, Pa., 10:30 a.m. to 4 p.m., rain or shine. Games and pony rides for children. For sale: antiques to latest handcrafts, home baked goods, books, records.

6—Fritchley General Meeting at Fritchley, near Derby, England.

6, 7—Fifth Annual Institute of the New York Committee on Indian Affairs at the Flushing Meeting House, N. Y. Theme, "Indian Education—The Means to Economic Security." Worship, reports, exhibit; lectures by Ruth Muskrat Bronson and Georgene Lovecky. Saturday, beginning at 10:30 a.m. Cost, \$2.50.

7—Conference Class at Frankford Meeting, Unity and Waln Streets, Philadelphia, 10 a.m. David S. Richie, secretary of the Social Order Committee, Philadelphia Yearly Meeting, will lead on "How Should I Vote?"

7—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: M. Annie Archer, "Approach to the Topic 'Quakerism in Action Today' and Plans for the Year."

7—Annual Meeting of West Nottingham Meeting House, near Rising Sun, Md., 2 p.m. John Alcock will attend.

7—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., Rev. S. B. Coles will tell of the Pestalozzi Children's Village, Agricultural and Industrial School, of Angola, Portuguese West Africa. All are invited.

7—Meeting for worship at Huntington Meeting, Latimore Township, Adams County, York Springs, R. D., Pa., 3 p.m.

7—Community Meeting at Gwynedd Meeting House, Pa., 7:30 p.m.: Dr. Homer A. Jack, author, minister, and traveler, "The Revolution in Race Relations."

7—Merion Friends Community Forum at the Merion Friends School, 1615 Montgomery Avenue, Merion, Pa., 8 p.m.: Annalee Stewart, national legislative secretary of the Women's International League for Peace and Freedom, "A Lobbyist Looks at Politics." This is the first in a series of community forums at the Merion Friends School.

9 to 11—Madagascar Yearly Meeting at Tananarive, Madagascar.

11—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Charles L. Hepburn, Jr., candidate for Pennsylvania State Senate from Delaware County, and Hon. Clarence D. Bell, representative, Third Delaware County District, will discuss campaign issues for 1956.

13—London Grove Forum at the London Grove Meeting House, Pa., 8 p.m., will present the Quaker play "Master John" by Rosalie Regen. Discussion following. All cordially invited.

14—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m., on "Quakerism in Action Today": Florence L. Kite, "Among German Friends."

14—First-day School at Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, 10 a.m.: Helen Kirk Atkinson will lead in a song service based on the new Song Books.

15—Lecture at the Meeting House, 221 East 15th Street, New York City, 8:15 p.m.: Joseph B. Shane, "Friends Education, Our Principles, Our Future." Dessert-coffee period at 7:30 p.m. The lecture is sponsored by Brooklyn Friends School, Friends Seminary, and New York Monthly Meeting.

18—Lecture at the Meeting House, 144 East 20th Street, New York City, sponsored by the New York Friends Center, 8:15 p.m.: John S. Badeau, president of the Near East Foundation, "Basic Issues in the Suez Controversy."

18—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: William Simkin, "Arbitration of Labor Disputes."

20—Milton and Margaret Wagner will give an illustrated talk on their stay in Japan at Oxford Meeting, Pa., 8 p.m.

20—Western Quarterly Meeting at London Grove, Pa., 10 a.m. and 1:30 p.m. Meeting on Worship and Ministry, 9 a.m. Earle Edwards, associate executive secretary of the American Friends Service Committee, will give an illustrated talk on his summer spent as director of a work camp in Mexico. Lunch will be served.

Notice: Meetings for worship are being held at Old Chichester Meeting House, Meeting House Road, Boothwyn, Pa., October 7 through November 4, at 3 p.m.

BIRTHS

CHAPPELL—On September 22, to Richard W. and Patricia Emmott Chappell of Wilmington, Del., a son named RICHARD W. CHAPPELL, JR. The mother is a member of Providence Monthly Meeting, Media, Pa. His maternal grandparents are Walter G. and Miriam S. Emmott of Media, Pa.

KRAMME—On June 29, to Paul and Dorothy Kramme, a son named ALAN DAVID KRAMME. His mother and grandmother, Elsie C. Peele, are members of Woodstown Monthly Meeting, N. J.

OWEN—On June 2, to Lawrence and Julia Owen, a daughter named MARCIA JEANNE OWEN. Her father and grandmother, Elizabeth B. Owen, are members of Woodstown Monthly Meeting, N. J.

PETTIT—On July 23, to William and Gaynell Pettit, a daughter named JOANNE PETTIT. Parents and grandparents, Frank and Frances Pettit, are all members of Woodstown Monthly Meeting, N. J.

WAY—On August 2, to David and Dorothy Way, a son named ROBERT GAWTHROP WAY. His father and grandparents, Herbert and Edith Way, are members of Woodstown Monthly Meeting, N. J.

MARRIAGES

BORTON-FOOKS—On September 7, at Hockessin, Del., SARAH CATHARINE FOOKS, daughter of Thomas and Georgia Fooks of Georgetown, Del., and SAMUEL LIPPINCOTT BORTON, JR., son of Samuel L. and Sarah E. F. Borton of Audubon, Pa. The groom and his parents are members of Norristown Meeting, Pa.

HILL-MOON—On August 11, in Woodstown, N. J., ELLEN F. MOON, daughter of Howard H. and Dorothy Crawford Moon of Lansing, Mich., and ALFRED W. HILL, son of Mr. and Mrs. Alfred E. Hill of Woodbury, N. J. The bride and her parents are members of Falls Monthly Meeting, Fallsington, Pa.

WHITCRAFT-TURNER—On September 29, at the Second Congregational Church, Greenwich, Conn., MARY CHANDLEE TURNER, daughter of Mr. and Mrs. Henry Chandlee Turner, Jr., and JOHN ANDREW WHITCRAFT, JR., son of Mr. and Mrs. John Andrew Whitcraft of Haverford, Pa. They will make their home at the Ashley Apartments, Newtown Square, Pa.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange

Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA
WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA
GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS
CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

IOWA
DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

KENTUCKY
LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone BE 7110.

LOUISIANA
NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS
CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.
WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA
MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI
KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

NEW JERSEY
DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.
MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

NEW MEXICO
SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK
ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street. Telephone Albany 3-6242.
BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.
Manhattan—United Meeting for worship October–April: 221 East 15th Street May–September: 144 East 20th Street
Brooklyn—110 Schermerhorn Street
Flushing—137-16 Northern Boulevard
Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO
CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

TOLEDO—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA
HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race Street west of Fifteenth Street.
Chestnut Hill, 100 East Mermaid Lane.

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For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TEXAS
HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

OCTOBER 13, 1956

NUMBER 41

IN THIS ISSUE

***F**ORASMUCH as it had been better not to begin a good work than to think of desisting from that which has been begun, it behooves you, my beloved sons, to fulfil the good work which by the help of our Lord you have undertaken. Let not therefore the toil of the journey, nor the tongues of evil-speaking men, deter you; but with all possible earnestness and zeal perform that which, by God's direction, you have undertaken, being assured that much labor is followed by an eternal reward.*

—BEDE

The Modern Woman in the Contemporary Community

. *by Josephine M. Benton*

Friends and the Museum Attitude

. *by Howard Hayes*

Letter from Turkey . *by William L. Nute, Jr.*

Illinois Yearly Meeting

. *by Phoebe C. Anderson
and Richard Diesing*

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FRIENDS JOURNAL



Published weekly at 1515 Cherry Street, Philadelphia 2,
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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

Elegy for a Liberal Christian Scholar
(P.S.M.)

By SAM BRADLEY

The grave that grafts to my goodbye the days
That knew your goodness—so small a plot
To bear so fair an image!—this green-cut cannot
Heal into wholeness without incisive praise
And diamond-dazed welcome, never enough said
to newcome man.

When your staff was bread,
We talked mid too-familiar treasures, and from dark
Dredged up the curious jewels that flaw-deep wore
Some legendary correspondence to the maze of man.
Gold stones like apples, the youth-fruitful suns,
Blue stones that pale at reflection's rim, that span
An hour's delineated universe. Crimsons that bore
Brilliance to tragic burning at heart's core:
Love realized not enough. In maze of man
Stones forest-green, overshadow of path that runs
Down, down from awe. And pleasant to the touch.
Freely you taught, you gave, determined every seeker
Possess enough, and that enough be beauty overmuch!

O teacher trembling to God's shaping hand!

Brighten—*Ecce homo!*—in the fires of God
Where no ash is, no loss! In your hands any chance
sunlight

Declared its glory. And earth's stones spoke light.
And all your days defended truth. At your command
Was rank on rank of knowledge, which you used
Not for glitter of parade, but that no man be abused.
You loved the right to search, to magnify your land.
Respectful of poverty, you would not endure
The arrogance of what was false or the old lie
That man is formed for losses, that man will die
A body of many deaths. Power, fumbling and unsure,
Like adolescent strength, you measured and made firm
By life, for sake of life. And weary of a term
You rest. And I cannot begrudge your rest,
Nor think that wisdom's less. I only test
My lesser skill. A champion rests; humbly men stand by

Newcome to what's immortal, you wake, it seems to
me,

To image here outlasted, but not outlived:
Features fair, just, true. How can it be
That heaven should want better, or bestow
On what was never falsely human more of immortality
God wants it so? Then it must be, must be.

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, OCTOBER 13, 1956

VOL. 2—No. 41

Editorial Comments

Helping the Nations to Help Themselves

THE International Bank for Reconstruction and Development (World Bank) has just published its 11th annual report. During its business year ending June 30, it lent \$396 million to various nations and had a net income of \$29.2 million. The Bank started in 1946, and its total loans amount now to \$2,720 million lent to 42 countries. Seventy per cent of this year's loans went to the development of electric power and transportation, the balance to industry, agriculture, and cultural purposes. The largest loan yet made for a single project was \$80 million for an electric power plant in Nyasaland. Since the Bank considers transportation and especially road maintenance in underdeveloped countries important, \$127 million were loaned to Colombia, Guatemala, Haiti, Honduras, Panama, and Peru for such purposes. The largest loan ever made for industry, \$75 million, and also the largest to an Asian country went to the Tata Iron and Steel Company in India.

The World Bank watches the progress made by the Bank's borrowers in developing projects financed by earlier loans. Several transportation projects were completed in Africa. Irrigation projects in Thailand are nearing completion. The first natural gas pipe line in West Pakistan came into operation. Iraq was able to erect a barrage across the Tigris River in time to prevent an expected seasonal flood in the spring of 1956 and also repaid the Bank's 1955 loan in advance of the date due. There are more such progress reports.

The World Bank (1818 H Street, N.W., Washington 25, D. C.) maintains an extensive advisory service to member nations. It exerts a favorable influence on co-ordinated, long-range planning. It also sponsors an Economic Development Institute, to which the Ford and Rockefeller Foundations give support.

Over the years the Bank's reports have hardly ever spoken of peace and how to bring it about. Yet its purposes and achievements contribute directly and indirectly to creating the foundations for peace through improving the living conditions of hundreds of millions of people.

President of the Bank is Eugene R. Black.

Peaceful Uses of Atomic Energy

Almost three years ago, our President addressed a

plenary meeting of the United Nations on the subject of the peaceful uses of atomic energy. This event marked the start of a systematic search for ways and means to make the employment of atomic energy world-wide in industry, medicine, and scientific research. In 1955 the first conference for the peaceful use of atomic energy was held in Geneva, with 1,400 delegates from 73 nations and approximately the same number of observers from the world of science and industry. Last fall, a U.N. agency for peaceful uses of atomic energy was founded that has made plans for a second international conference. A 15-member international committee of scientists is exploring the effects of atomic radiation upon human health and safety.

These are promising beginnings, motivated by the anxieties as well as the hopes of the world community. Ralph Bunche, Under-Secretary at the U.N., expresses the hope that these international efforts will be a decisive step toward securing peace. The all-nation conference held this month at U.N. headquarters considered the establishment of a permanent agency to "accelerate and enlarge the contribution of atomic energy to the peace, health, and prosperity of the world." We hope to report soon about the concrete plans that have been under discussion at this meeting.

In Brief

Meridian Books has announced a new paper cover book series designed to "enhance and encourage the notable interest in Protestant thought and expression." Included in the first six books in the series are "The Mind of the Maker" by Dorothy Sayers, "The Religious Situation" by Paul Tillich, "Christian Mysticism" by W. R. Inge, and "An Interpretation of Christian Ethics" by Reinhold Niebuhr.

Valparaiso University, Ind., has announced it will build the "largest campus chapel" in the U. S., a million-dollar ten-story structure. The university is operated by the Lutheran Church-Missouri Synod with a student enrollment of 2,200. Ground will be broken late this year. Funds were raised through the denomination's nationwide "Building for Christ" drive last year.

The Modern Woman in the Contemporary Community

By JOSEPHINE M. BENTON

IN an old Philadelphia Friends Meeting House a group of women meet together four times each year. They sit together for an hour or two, listening most of the time to an address and spending always a brief time in silent worship. They adjourn to a social room for the sandwiches they have brought along and hot tea and coffee.

For 37 years the members of the Women's Problems Group have felt it worth while to journey to Philadelphia to spend a half day together. They come to have their spirits lifted, their minds quickened, their inertia prodded. But mainly they come to be warmed and strengthened by the fellowship they find one with another.

It was so from the very beginning, when the membership committee was authorized to send a personal invitation to all the women of Arch Street Yearly Meeting, "so that no one would feel that she had not an opportunity to join." Two years later personal friends from the Race Street Yearly Meeting were asked to become members of the group.

A Unique Organization

Members know they can invite any neighbor, friend, or new acquaintance. Here are women of all ages. Mothers can bring their young children and leave them in the care of a secretary in the nearby office of the Social Order Committee; grandmothers are here who have belonged to this organization since its first meeting in 1919; retired doctors and business women come when their days are free; Unitarians, Presbyterians, Jewish refugees, all are just as welcome as Quakers. Nor is economic condition or color of skin any criterion of acceptance.

The group is a unique organization. The brief business meetings are conducted in the most informal manner. Instead of taking a vote, the Friends traditional way of "gathering the sense of the meeting" is used. "Any right

Last spring the Women's Problems Group of Philadelphia Yearly Meeting received a letter from Finch College in New York City, saying that the college was giving a unique course entitled "The Modern Woman in the Contemporary Community." Finch College wanted to know about the history, purposes, and methods through which the Women's Problems Group expected to achieve its goal, together with a bibliography of material published under its auspices.

Josephine M. Benton was asked to prepare this report, which has here been somewhat shortened. In her work she found it enlightening to read through the old minutes and discover the vision and pioneering activities of Quaker women in Philadelphia from 1919 on. In the preparation of the manuscript Josephine Benton was assisted by Sarah W. H. Houghton.

and satisfactory decision depends upon the full understanding and agreement of the persons present; therefore business is transacted by united decision rather than majority vote."

A half-hour Executive meeting is held before the opening meeting. And one whole day each spring the 18 or 20 members of the Executive Committee assemble to plan the program for the next year. There is a constant inflow of new blood, with fresh ideas and interest in current problems. A method of rotating leadership enables many of the members to have a turn in shaping the program.

Interests, Problems, and Concerns

What current problems should Quakers or any religious women carry on their minds and hearts? Naturally, these change through the years.

In 1929 to 1931 an intensive study of birth control was made. The need to explore that subject seems to have spent itself in those two years. Other themes reappeared from time to time with an almost noticeable rhythm. The training of children is a perennial favorite. One of the lecturers the first year began her address by quoting Cabot, "Men can afford to be specialists, but women have got to be universalists." Emily Bailey Speer went on to say, "If we rely on God and learn our lessons in efficiency, God will never give us more than we can do. We must take the horrid things like dishwashing and scrubbing and dignify them. We must take the things that hinder us, that keep us from reading or music or art, and just love them." In 1921 Dorothy Canfield Fisher took as her title, "Aren't You Glad You Aren't Your Grandmother?" On through the years authorities such as Sidonie Gruenberg and Sophia Lyon Fahs have kept the members heartened or informed, or happy both, on the up-to-the-minute phase of child psychology. "Too little authority expects too little obedience; too much authority expects too much obedience," stated Helen Thompson Wooley in 1925. By 1955, Elfrida Vipont Foulds was saying that if one extreme must be chosen, she felt too much authority was less harmful than too little.

Discussions on how to handle children and servants have arisen again and again through the years. Under the subject of "Reconstruction in the Home," Christine Frederick said in 1919, "Let us face the dread servant problem. It has been too much a 'mistress problem,' an autocratic attitude demanding that Mary Jane should sit in the kitchen until 9 p.m. in case the bell should

ring. Why not let her have an eight-hour day and depart, leaving us free from the worry as to whether she is happy or lonely, or wants a book, or whether we should teach her to knit? . . ." Years later, in 1938, Mildred Young got to the core of the matter when she spoke on "Functional Poverty," saying that "the incipient capacity to realize human unity and unlimited common and mutual responsibility is a tender plant and needs favorable conditions in which to grow. It finds them in intimate association with need. Hardly anyone will set a lavish table if her own neighbor is cooking beans and cornbread meal after meal. Hardly anyone will hang expensive drapery at her window if her own neighbors and their children are shivering under thin covers and crowding together into one bed for warmth as the winter grows keener."

Parallel with these early interests was a desire to be useful in the community. An Emergency Service Bureau was set up, offering a "field of self-denying service to both younger and older women as well as an outlet for altruistic effort. Twelve members from Haverford, Pa., volunteered almost immediately for such services, for which, however, there was not enough demand. The committee, at any rate, became discouraged, and Emergency Service Bureau work was turned over to the Overseers of the local Meetings after a six-month trial period. In 1946, Friends, along with 20 other organizations, were active in establishing the Philadelphia Council on Volunteers, a Community Chest agency.

Interest in the community has led to consideration of women's political responsibility. There has also been a continuing interest in Quaker women's traditional concern for prisons and the offenders. Early in 1923, Dr. Kirschwey, a former warden of Sing Sing, spoke to the Group on "Penal Reform." Nearly a year later a minute states that "the secretary of the Pennsylvania Society on Penal Affairs, Miss Sanville, wishes to speak to the general meeting in order to keep the subject alive by informing the members of what has been done and what has been planned." Twenty years later the theme of the year was "Reaching Out in Service," the first talk of the year being given by Helen Bryan, who told of her experiences "Inside" a Federal prison and of the need for service among the imprisoned. A vital rebirth of interest

in this subject was kindled by Dr. Miriam Van Waters' invitation to the Group to visit the Massachusetts Reformatory for Women at Framingham, where she was superintendent. Following the three-day visit there of three of the members, a program of Friendly visiting began at the Girls' Reformatory at Trenton, N. J., and at the Women's Division of Broadmeadows Farm of Delaware County, Pa. About 20 members are now participating.

The pressure of time has always been a concern. In 1923, President Park of Bryn Mawr and Louise A. Dickey of Oxford spoke on "How We Should Use Our Time." About 1937, Thomas Kelly was saying that "as we grow at home in the life that is available in deep places, we shall gradually learn to bring its resources with us into the conduct of life so entirely that it is no longer a question of time to retire into the silence but a question of all the time carrying that silence and its incalculable power within our active selves." In 1948, Paula Elkish gave a talk on "Pressure of Time—An Inner Problem." Six years later, time was so prized that an all-day retreat was held for the first time, with Julia Lee Rubel giving the meditation on "Toward a Less Divided Life."

A Balance

Through the years balance has been maintained in the intellectual, spiritual, and social interests of the members. In 1949-50, the year's theme was "Growth toward Wholeness," approached through the four realms of mind, body, service, and spirit. At other periods the balance was maintained over a greater span of time. In 1922, the subject "How Pennsylvania Protects Her Children Who Work" was presented. In 1947 Rose Pesota gave insight into the problems of laboring people and their need of unions. Flanner House and Indianapolis Work Camps became a reality when Cleo Blackburn spoke in 1944.

Dora Willson, a trained counselor and a teacher at Pendle Hill, spoke three or more times to the Women's Problems Group, always reminding the members of their need to understand themselves, to be original, to be flexible, open, and growing persons. On several occasions the large meetings have been divided according to interests. In small groups discussion was not only easier

*I HAVE no sympathy with the belief that art is the restricted province of those who paint, sculpt, make music and verse. I hope we will come to an understanding that the material used is only incidental, that there is an artist in every man; and that to him the possibility of development and of expression and the happiness of creation is as much a right and as much a duty to himself, as to any of those who work in the especially ticketed ways.—ROBERT HENRI, *The Art Spirit**

but more genuine. In the sharing of ideas Dora Willson said that she looked back upon a particular all-day experiment of the Group as one of the most carefree and happy of her life. That day the members adventured with happy abandon into new fields of the creative arts. There were groups scattered throughout the big, old building. Some painted and modeled for the first time in their adult lives; some read aloud together *The Little Plays of Saint Francis*; some, basking in the precious quiet, wrote poetry; some sat in the stillness of the meeting house, reading, meditating, or praying.

Many of the lectures and papers read have seemed to deserve a wider reading. Some have been printed in *Friends periodicals*. One year's series that answered *Friends Queries* was published as a pamphlet, as were the meditations given at the all-day retreat. One winter's series on "Relationships—to the Self, the Home, the Community, and the World" came out as *Pendle Hill publications*, and some papers have been mimeographed for distribution.

Expenses are met by nominal dues, one dollar in past years, two now, with a few members giving more than the minimum. Amazingly enough, outstanding national women come, willing to speak before the Group for the modest honorarium offered. Often the most helpful speakers have been members of the Group.

In the 34 years of working and thinking and praying together in the Women's Problems Group, bridges have been built between Orthodox and Hicksite Friends. Such understanding and affection helped to prepare a highway for the union of the two bodies of Philadelphia Friends into one Yearly Meeting in the spring of 1955.

Here in the ancient meeting houses of Philadelphia, houses hallowed by the multitudinous aspirations to God and the loving outreach to one another of all worshipers, a spiritual atmosphere has been quickened and is now an inheritance to be laid hold of today.

College Student Subscriptions

The Board of Managers of Friends Journal offers a special eight-month subscription to college students for three dollars. We hope that students while away from home will avail themselves of this opportunity to remain in contact with the thinking and activities of the Religious Society of Friends.

Relatives of college students may consider this offer a pleasant opportunity for a gift subscription, to start on October 1 (or later) and end by May 31 next year.

FRIENDS JOURNAL

1515 Cherry Street, Philadelphia 2, Pa.

Adoration

By ANTOINETTE ADAM

Deep in the heart of swirling mystery,
Ever the Center—Thou.
Hidden to all unhallowed eyes,
The secret shrouded from the wise
Heaven's visitor in stranger's guise;
Cell's nucleus, fruit's seed, flower's heart art Thou,
The hush-wrapped silence deep within the storm,
Life radiating outward in great rhythms
From the unchanging Center—Thou.
Oh, when I fail to touch my neighbor near me,
I break the rhythm of th' Eternal Now.

Friends and the Museum Attitude

THE word "quaint" may well prove to be the death of the Society of Friends. When one hears the phrase "this quaint old meeting house," one cannot help wondering whether he is among the living or the dead. Not that the dead are at all unpleasant to be with; quite the contrary.

Nothing is more pleasant than dreaming over the past, looking through glass at time-darkened old documents, drifting effortlessly from one early generation to the next, or conjuring up the ancient benches filled from wall to wall with Quaker bonnets and broad-brimmed hats. The old days of long, long ago are almost endless meadow where one may graze at ease for hours on end. Truly, here is a "bit of eternity" in tangible form.

This I would call the "museum attitude." One cannot help drifting into it while sitting in a large but very poorly filled old meeting house on a calm and peaceful Sunday morning. It is inevitable that the empty benches should produce speculations of this sort. The shrinkage from what Friends once were is all too obvious. Ghosts seldom appear in a place already occupied by the living.

One meditates on the sweat and sweetness of those early days and those sturdy Friends who collected the money and then built in their timeless way these placid old meeting houses. It is quite true that one sees nothing like it today. Something has gone out of life, and only the thinnest, ghostly trace remains to show that it was there.

We know, of course, that the revival of quaint costume and quaint speech would never bring it back. There is something irreversible in life that forever forbids an actual reawakening of the past. Those who attempt it only disappear; or, to put it more exactly, they voluntarily give up this life and attempt to recreate themselves as living members of the past. Such persons

do very well as "museum guards." They serve a useful purpose. It is always pleasant to meet them and to listen to stories from the past delivered by a living mouth. They keep up a certain valuable continuity of life. They open the backward view that we all need.

But is this museum attitude enough? If this old root is so rich, what sort of new shoots is it giving forth? After a person has drifted and dreamed for a pleasant Sunday over these antiquities and has felt the ghosts upon the ancient benches, what does he see that is fresh and green and of the present time? Are there some buds and branches and fresh green sprouts?

The museum attitude is deadly only insofar as the individual allows it to be so. If a Friend puts his Quakerism back into the time of the spinning wheel, the hand churn, and the quaint dress, he should not be surprised if his children look elsewhere for a living faith. They may fail to recognize "the Eternal Now" which Thomas R. Kelly wrote of with unforgettable freshness. They may see no "continuing revelation"; the tangible remains may completely obscure the living Spirit.

Can Friends resist or reverse this trend? Powerful forces are at work to make the Society into an American museum piece, a mere exhibit in that much loved general collection known as "Early American." For example, a Hollywood movie has been made, in which Friends may well turn out to be all quaintness of costume and queer speech; sensitive, of course, to long forgotten issues; simple, loving, devoted, but hardly of this world.

Can Friends carry this burden? It will be all too easy to accept this painless and even pleasant and honorable death. To be embalmed in this respectable manner will require no effort at all.

Will Friends accept this fate? Will the green shoots wither and die upon the old root? Do we really possess a continuing revelation? Or should we quietly go behind glass along with our yellowed old documents? The time is short.

Something of what I think should be the attitude of Friends toward their past is embodied in the following quotation from Goethe. If the reader will think "Friends history" where Goethe says "memory," the point should be clear.

I admit no memory in your sense of the word, which is only a clumsy way of expressing it. Whatever we come on that is great, beautiful, significant, cannot be recollected. It must from the first be evolved from within us, be made and become a part of us, developed into a new and better self, and so, continuously created in us, live and operate as part of us. There is no past that we can bring back to us by the longing for it; there is only an eternally

new *now* that builds and creates itself out of the elements of the past as the past withdraws. The true desire to bring the past back to us must always be productive and create something new and something better.

HOWARD HAYES

Letter from Turkey

MY father would be startled to discover that for the past year he has been listed on your masthead as correspondent in Turkey; but since your real correspondent has during that time furnished you no copy, I have been content to let him take the blame. At least he has been *in* Turkey, while I have only been there in spirit until two weeks ago, when we landed in Istanbul. I have been glad to note that you have been ably furnished with news of Turkey by Stanley Cherim, my fellow worker under the American Board of Commissioners for Foreign Missions, whom I look forward to meeting soon.

Tomorrow we go on to Ankara and a first glimpse of the new work before us. For me it is another example of the amphibious pattern I seem so often to follow—an American at home in Turkey, a Friend in a Congregational mission board, a physician with all sorts of non-medical interests (mostly amateurish), and now as a missionary loaned indefinitely to a Turkish government institution. As a jack-of-all-trades (not quite all) I hope to make up for being master of none by helping to link together the various groups and ideas I jointly represent. Thus in the months and years to come I hope to write to you about American and Turkish medicine, about the aims of a mission board and of a Turkish university (and their achievements, too), and about Christian and Muslim outlooks upon life as seen at desk and bedside in a burgeoning young country.

The Child Health Institute is a 165-bed hospital being opened this fall as a branch of the medical school of Ankara University. Its creator and head is Dr. Ihsan Dogramaci, a brilliant pediatrician in whom idealistic patriotism is united with rare gifts as a diplomatist and organizer. If I make him sound a bit of a prodigy, that is just what his many friends in American as well as Turkish medical centers know him to be.

The program of the institution embraces not only the care of sick children but pediatric research, extension work among underprivileged groups, and the training of physicians, nurses, and social workers. These are attractive to the mission board as areas of cooperation with a Turkish enterprise, as distinct from operation on our own. When I was in charge of our clinic at Adana, for example, I could help only the few sick people that I could see myself, and was doing nothing to train other

professionals and influence their attitude toward their work. More and more as the underdeveloped countries are losing that qualifying prefix, they need from us not only the direct exercise of the professions but help in training their own professionals. Our government, in fact, has sometimes taken away the lead from our missionary projects in meeting these changed conditions, though the time is not yet in sight when there will be no need here for institutions directly owned and operated by the mission board. Meanwhile our board was happy to receive an invitation to join the Rockefeller Foundation, the Turkish Red Crescent (analogous to the Red Cross), UNICEF, and the World Health Organization in cooperating with the Turkish authorities on so strategic a project.

And now I want to use this opportunity to thank you for the two-part article recently contributed by Douglas V. Steere. It is packed away in some suitcase (the amount of baggage our small family seems to need is a sad reminder how far we can get from traditional Quaker simplicity), so I cannot get it out to verify the exact title; but the gist of it is packed even deeper in my spiritual baggage, and I hope it stays there. Dealing with our attitude toward other religions and rejecting with courteous firmness the alternatives of annihilation, coexistence, and syncretism, he hits upon the happy term "inter-radiation" for the path he would pursue. Arnold Toynbee's lectures a year ago at Andover-Newton Theological School led, with his characteristic winsomeness and scholarship, toward a similar view. How hard it is for us Christians to give up our long tradition of believing we have a monopoly on the Light, and learn to receive as well as try to give! Yet this is what we must achieve with gladness, both for the sake of those whom we would help and for our own sake as growing Christians.

To Douglas Steere I am indebted also for another pricking challenge. Speaking at Cambridge Friends more than a year ago, he told a story, I think of Horace Alexander, about how he would be accosted after a speech by people eager to know what they could do for India, and how sometimes he would take these people aback by asking how they would reply if an Indian inquired what he, the Indian, could do for *them*. I am uncomfortably aware that I am still fumbling for my own answer to this question, and I suspect I will hardly begin to do my job until I have found one. Perhaps that, too, is something I may be able to write about in future letters.

Meanwhile, here I sit at my typewriter, watching brusque ferries and deep-curved freight barges on the Bosphorus, while almost at my elbow out the window is the looming fortress built half a millennium ago by Mohammed the Conqueror when he laid siege to the

city. I cannot get over the wonder of commuting daily to work, as though from Scarsdale or Germantown, through such a wealth of natural beauty and historic memories. That is the privilege of my host, Robert Avery, head of the mission's publication department and, like myself, a Quaker in the Congregational fold.

Last evening we went across the road with our cameras in the hope of getting a dramatic picture of the castle under its yellow floodlights, but they were not turned on. A very good job of repair and restoration is being done on the masonry, and a few watchmen spend the night there. Massive as a cliff the grim towers rose in the moonlight, and at an angle of the connecting walls two or three men lounged about a campfire. By the dim light one need not notice that they wore no turbans and carried no scimitars. We exchanged a few friendly words and left them to their vigil, so romantically reminiscent of the days when the crescent was the terror and not the ally of the Christian West.

WILLIAM L. NUTE, JR.

Illinois Yearly Meeting

August 16 to 19, 1956

AS Friends gathered at Quaker Lane, near McNabb, Illinois, for the 1956 sessions of Illinois Yearly Meeting, they were made immediately aware of a revitalized concern for the segregated individual in American society. This has come about largely through the Chicago Regional Office of the American Friends Service Committee, as that city has become the high pressure point for two such groups in their emergence into modern society.

For the Negro, Chicago is the first major city on the main line north, and Negroes are pouring in at the rate of 3,000 per month, thus taxing to the utmost the absorptive powers of an already crowded city. The resultant overcrowding forces newcomers to live at a subsistence level, or very little above, particularly for the majority who come ill-prepared to meet urban competition as they find it (George Bent).

This is also true of the American Indian, now being resettled with scanty government guidance in the country's larger urban centers. Concern was brought to Friends for the smaller personal needs of these people and an intelligent understanding of the deeper needs, as yet unmet in new surroundings (John Willard). Surely as we were reminded in the memorial to Carroll Binder of 57th Street, read at these sessions, "Freedom to know is the right of every man." It is up to us as Friends to make available what knowledge we have for those who are so new and strange that they are not aware of sources of such knowledge, or are so frightened as to be unable to tap what sources they do know exist. Particular attention was called to the need for thoughtful consideration before attempting to superimpose elements of a culture for which these people are not yet ready (Clay Treadway).

A heightened sensitivity is necessary to this process. As a model Friends could do little better than follow in the spirit of Reinhold Piepenburg of Madison, from whose memorial, also read at these sessions, we quote: "He cheerfully assisted those who needed help. . . . He was sympathetic to the weak and less fortunate. He was a character of the type that comes from a deep and abiding faith—a faith in people, a faith in life, and a faith in God." Others mentioned in prayerful memory were Kieth Reeder of St. Louis, Harry Wireman of Clear Creek, and Nora Fawcett and Mary Poulson Vesty of 57th Street.

Pervading the entire Meeting was a keen sense of spiritual inadequacy, a yearning for deepened springs of thought and action. Toward this end certain means were discussed and explored. These were the establishment of a retreat center, or at least of the custom of holding retreats within the sphere of Illinois Yearly Meeting, and the writing of a Discipline specifically for this Yearly Meeting (round tables).

Two of the speakers also called attention to the fact that we don't really live up to our Quaker way of life, don't put into action, social or political, the way of life that early Friends practiced (Samuel Levering). The other speaker charged that in being Friends we have, like most people today, failed to recognize the other aspect of our religion, the Quaker side, the side that calls us to stand with fear and trembling before the presence of the living God (Kenneth Boulding).

There was evident a certain sense of the need to explore the tradition of Friends in the light of what it can do to strengthen the new, fast growing meetings which are the growing tip of the Society of Friends (Mary Sullivan Patterson).

At the close of Yearly Meeting we were reminded of the bonds of the Spirit which hold Friends close, now and always, as we remember these lines from George Fox's *Journal* in America referring to the Yearly Meeting: "And when it was ended, it was difficult for Friends to part. The light and Power of the Lord was among them; and they spent two days in taking leave of one another."

PHOEBE C. ANDERSON
RICHARD DIESING

For the World's Children

WHEN Congress passed the Mutual Security Act, it included a contribution of ten million dollars for UNICEF. This sum represents an increase of three per cent over our 1956 contribution.

News of the World's Children, published by the United Nations, New York, recounts some of the work done by UNICEF. India has a daily birth rate of 40,000 children. It would take India almost 200 years to train midwives for the minimum care of these babies and their mothers. UNICEF assists in a nursing program of the government. Ethiopia has only one physician per 150,000 population. UNICEF is aiding Ethiopia through maternal and child centers, feeding programs, and the combating of leprosy and malaria.

Most of Morocco's 3½ million children suffer from trachoma. The government matches UNICEF aid better than

2 to 1, and by the end of 1956 UNICEF aid programs will have treated 29,300 children for trachoma alone.

Malaria kills 2,500,000 persons per year, most of them children. The disease debilitates 100 times that number. The economic loss is estimated at one billion dollars. Through UNICEF and the World Health Organization, malaria programs are now on the way to achieve complete eradication of the disease.

UNICEF supplied in 1955 regular milk rations to 3 million children and mothers and to an additional 2,700,000 through emergency programs. The UNICEF Milk Conservation Division has found a product which can be kept at least 18 months without refrigeration. Sterilized milk solves the problem of milk spoilage in hot climates.

Friends and Their Friends

We call the attention of our readers to the announcement on page 654, which deals with the special subscription rate for college students.

Eighty-seven governments are represented at the conference now being held at United Nations headquarters in New York to establish a new international agency to develop the peaceful uses of atomic energy. In addition to the 76 member nations of the U.N., there are representatives of three countries whose applications for membership were recently approved by the Security Council: Morocco, Tunisia, and the Sudan. Switzerland, Japan, Vatican City, Monaco, and San Marino are taking part in a major conference at U.N. headquarters for the first time. The People's Republic of China is not represented.

A world atoms-for-peace agency was first proposed to the U.N. by President Eisenhower in 1953. At one time it seemed likely that the Communist countries might remain outside the agency, but the Soviet Union has recently played an active part in planning the U.N.'s work in developing the peaceful uses of atomic energy. A model of the first Russian nuclear power station is on display at U.N. headquarters. It is hoped that the statute of the organization will be ready for signature by U.N. Day (October 24), and there are reports that President Eisenhower will participate in the proceedings.

Meanwhile there are growing demands for international action to discontinue the testing of nuclear weapons. Krishna Menon of India quoted Quaker opinion on this matter when he spoke before the U.N. Disarmament Commission and Trusteeship Council a few weeks ago. The matter will arise again at the U.N. General Assembly which opens in November.

Clarence and Lilly Pickett in their six-month travel mission around the world are being accompanied by Sumner and Lela Mills of Western Yearly Meeting. Sumner Mills is presiding clerk of the Five Years Meeting. They will visit various Friends programs and centers. During the latter part of the trip the Mills will visit Jordan and Africa, and the Picketts will visit London.

New York Yearly Meeting has appointed a committee to commemorate the 300th anniversary in 1957 of the signing of the Flushing Remonstrance, and Flushing Meeting, N. Y., has appointed a local committee, as has the Bowne House Society. Nationally a commemorative stamp is being considered. New York State plans the dedication of a bronze plaque at Bowne House. Flushing Meeting is also considering holding a series of forums on "What Freedom Means in 1957."

Both flood-stricken West Pakistan and drought-suffering East Pakistan are being aided by Church World Service on an emergency basis. The multid denominational relief arm of the National Council of Churches has arranged to rush major food shipments to West Pakistan, including eight million pounds of U. S. surplus wheat. A cash grant of \$5,000 will enable relief workers to help provide clothing and housing to flood sufferers. To meet famine conditions in East Pakistan resulting from the drought, C.W.S. is shipping two million pounds of rice. In the past four months the agency has shipped more than \$2 million worth of food, clothing, and vitamins for emergency help to famine victims.

Alex Lee, a member of Greenwich Meeting, N. J., addressed the Society of New Jersey Artists at its first meeting of the year, held at the Old Stone Schoolhouse, Greenwich, N. J. A former president of the Society, Alex Lee talked on various water color techniques and gave a water color demonstration. He recently won the Hirsliberger Award at the Baltimore Museum of Fine Arts, and examples of his work were included in the recent Regional Water Color Exhibit at the Art Alliance in Philadelphia. His work in the designing of scenery for the musical "One for the Heart" by Charles and Frances Wright, produced by the Clef and Curtain, caused considerable favorable comment in the press. He is a member of the Washington and Baltimore Water Color Clubs and of the New Jersey Water Color Society.

Robert and Ann Diamond of Cambridge Meeting, England, were due to arrive in New York on October 9 by the *Queen Elizabeth*. Robert Diamond is the second son of Howard and Elizabeth Diamond, who were in the United States last fall attending the Five Years Meeting and the Friends World Committee for Consultation. Robert Diamond is undertaking postgraduate research work in physics at Pennsylvania State University. Ann Diamond is a graduate of Oxford University in chemistry. They hope to be in touch with Friends in Pennsylvania.

A First-day school program about the work of UNICEF, in which children of all ages can participate, has been arranged by Esther Holmes Jones. It takes about 20 minutes and will be appropriate for a U.N. program, leading up to participation by the children in "Trick or Treat" at Halloween time. Materials are available from the Religious Education Committee, Friends General Conference, Bernard Clausen, secretary, 1515 Cherry Street, Philadelphia 2, Pa.

The Four Winds Blowing, a collection of lyric poems by Susan Dorothea Keeney, has been published by Allen, Lane and Scott (66 pages; \$2.50). Dorothea Keeney is a member of Valley Meeting, Pa. Her previous collection of poems, *The Circle of the Sun* (published in 1950; second edition, 1951), has been out of print for some time. A review of *The Four Winds Blowing* will soon appear in these pages.

Richard M. Nixon, Vice President of the United States, was greeted at Philadelphia airport on October 3 by a company of Friends who welcomed him and his wife Patricia. Among those Friends who were present were Philip T. Sharples, W. R. K. Mitchell, William J. Clothier, William Bacon Evans, George Emlen, Henry Patterson, W. Thatcher Longstreth, H. Mather Lippincott, Jr., and Horace Mather Lippincott.

The Quaker Business Problems Group, Philadelphia, has planned a series of eight monthly discussion meetings this winter on the theme "Friends and the Industrial Order." The goals of industry and the means of achieving these goals will be discussed from the Quaker point of view. Each topic will be introduced by a member of the younger generation of Quaker business men at a two-hour supper meeting. It will be discussed further at a one-hour luncheon session the next day. Timothy P. Haworth, industrial relations manager of the Philadelphia Plant of the International Resistance Corporation, will lead the first discussion, on "How Can Our Industrial Order Contribute Further to the Realization of Human Values?" The meeting will take place on October 17, 6 p.m. at the Central Y.M.C.A., 1431 Arch Street (Room 205), Philadelphia. All Quakers in business or farming are invited. For further information write or telephone David S. Richie, Friends Social Order Committee, 1515 Cherry Street, Philadelphia (RI 6-8656).

A Young Friends Conference was held August 31 through September 2 at Farmington, N. Y. About 30 were in attendance. The theme of the conference was "What Do Quakers Believe?" On Friday night Wilbur Kamp gave us an introduction to the theme, which was followed by smaller discussion groups. Papers with questions concerning Quaker beliefs printed on them were given out. We were asked to check questions in which we were most interested. After the discussion groups we moved outside and had a campfire and singing.

Saturday opened with a meeting for worship, after which George Badgley gave his opinions on the questions we had checked on Friday night. The afternoon was free. Many of us played softball. About 4 p.m. we met in the main part of the church for a business meeting. Sandra Fraser of Collins, N. Y., was our clerk. After supper the conference met for another worship period. Following it Faith Hastings told us what her personal beliefs were. Later we went on a hayride which all of us enjoyed.

On Sunday morning we finished our discussion, and each group reported to the whole conference. Wilbur Kamp was

the speaker at the Sunday meeting for worship. The conference adjourned after lunch.

ANN SIRRINE, *Recording Clerk*

Shrewsbury, N. J., October 26 to 28

Feeling a need for closer fellowship, young Friends from New York and Philadelphia expect to spend the week end of October 26 to 28 together. Friends of the Shrewsbury Monthly Meeting, located approximately half way between the two metropolitan areas, have offered to act as hosts.

Plans call for arrival on Friday evening if possible. After a very brief session of orientation, young Friends will be assigned to hosts and hostesses for the night. Saturday will be a work day, with plenty of opportunity for cleaning, chopping, painting, and a variety of other tasks on the meeting house property. Bring warm, old clothes. The evening will feature a cookout, followed by square dancing for the energetic.

It is hoped that someone will be present on Sunday morning to lead a discussion on the United Nations and its relationship and meaning to young people. Following worship and dinner at the meeting house, a panel of young Friends will speak on a subject related to Quakerism. There will be ample opportunity for discussion.

It is hoped that Monthly Meetings will see this as a definite part of their First-day school program, that participation in a week end such as this should not be just an isolated event in the life of young Friends.

All high school and college age young Friends who wish to attend are welcome. New York young Friends are asked to make advance reservations with Edmund Goerke, Monmouth Hills, Highlands, New Jersey. Philadelphia young Friends can register with the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.

ELWOOD CRONK

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I would like to speak to the concern expressed by Benjamin Polk concerning Friends work in India.

I have long felt that the International Student Seminars held in India have been one of the most useful parts of recent Friends work in India. During my 2½ years in India with the A.F.S.C., I had the privilege of attending two seminars and each time was impressed with the frank discussions and resulting unity of understanding which typified the seminars.

Indian leaders at all levels have demonstrated both willingness and eagerness to participate in the leadership of such seminars. They evidently feel, as I do, that such seminars provide a unique atmosphere for education on the topic under discussion and inspiration to transform this education into practice.

Friends in India enjoy a unique opportunity in these seminars and other such work, as suggested by Benjamin Polk. Not only are Friends accepted in India for their demonstrated deep, thoughtful, and impartial concern for both

national and international problems, but Friends method of worship and basic concern for the individual are well adapted for dealing with the cross cultural situations involved in such work. Worship based on silence is an especially valuable asset for work in India.

I hope it will be possible for Friends not only to continue but substantially to expand the program of International Student Seminars in India and to follow other suggestions made by Benjamin Polk. Friends already own, by the way, a large house and grounds in Parchmari, a beautiful spot for an Indian Pendle Hill.

Ithaca, N. Y.

JOHN FOSTER

The article "Our Neglected Migrant Children" by Cyrus Karraker in your issue of September 1, 1956, gives a wrong impression of the current situation, and this needs to be corrected. It completely ignores the sustained efforts of the Pennsylvania Department of Labor and Industry of the Pennsylvania Council of Churches, and of the National Council of Churches to correct many of the evils which have developed.

Cyrus Karraker calls for action. "The most obvious help [needed] is to the children in the camps in recreation, clothing, and diet." That is precisely what is now being done by the Councils of Churches and by A.F.S.C. in summer work camps in recent years. Cyrus Karraker calls for "pitiless publicity to unsanitary housing and to child neglect in camps." The State Department of Labor and Industry has closed more than one camp for failure to carry out its regulations in these respects, and the Department has brought about many changes in other camps where living conditions were substandard. It is not entirely true that the communities where there are "commercial farms" are ignorant of the situations in the camps. The Pennsylvania Council of Churches, through the local churches, secures the cooperation of local committees and of county committees. I sat in on a meeting in Harrisburg where four business men from Potter County (a northern tier county) presented to a large group the problems, the successes, and the failures of their efforts to be of service, especially to migrant children. Many other counties have similar committees.

There are unsolved problems, of course, and we all should be alert to diagnose and be resourceful in correcting evils. But I am convinced that the Pennsylvania Citizens' Committee on Migrant Labor will accomplish much more by cooperation with other agencies already at work than by ignoring the devoted service of those agencies. And I wish to add that the Pennsylvania Council of Churches seeks, much in the persuasive manner of John Woolman, to secure willing cooperation rather than in the manner of crusaders to "demand" and "insist."

Westtown, Pa.

CHARLES W. PALMER

Cyrus Karraker's article on "Our Neglected Migrant Children" in the FRIENDS JOURNAL for September 1 must have made many readers wish to do something about this deplorable situation. Perhaps everyone does not know about the pioneering work of the National Sharecroppers Fund, Inc. (112 East 19th Street, New York 3, N. Y.) in the field of

migrant labor as well as sharecropping. This organization would be glad to send literature about its work to anyone interested.

Wynnewood, Pa.

HELENE C. WILSON

I was surprised and somewhat disappointed at the report on the Wilmington Race Relations Conference which appeared in the September 22 issue of the *FRIENDS JOURNAL* over my name. I am sure that many readers of it felt as strongly as I a troubled reaction to it.

I regret that editorial exigencies required curtailment of the article. It was my fault that the report was over long, but it was a shock to me that the cutting inadvertently made fundamental changes in some of the emphases of the original article.

In at least two places the changes and additions altered my sentences to say something I did not want to say at all. The report was intended to be a personal expression of experience. The planning of the conference made that the only reasonable kind of report. Deletions of statements to this effect gave my report a pretense at an objectivity it could not claim. It seems to me that, in this kind of situation, a reporter can provide a balance to his work by admitting the subjectivity of what he says and allowing his thoughts then to be accepted or rejected as his readers wish.

I am particularly reluctant to have this report remain as it stands in the thinking of all the other attenders at the conference, who may have come away with a very different idea of the important emphases of the conference. It seemed to me to be more honest to say, "This is what happened to *me* at the conference," realizing all the while that most people would probably not be especially interested in me at all.

I was flattered to be asked to write the report for the *JOURNAL*, and I do not wish to inflict my pride of authorship on the editors, who are, I know from past experience, conscientious and painfully scrupulous in their work.

Philadelphia, Pa.

PAUL A. LACEY

Coming Events

OCTOBER

13—London Grove Forum at the London Grove Meeting House, Pa., 8 p.m., will present the Quaker play "Master John" by Rosalie Regen. Discussion following. All cordially invited.

13 to 17—Regular Triennial Meeting of the United Society of Friends Women at Wilmington, Ohio. Between 400 and 500 are expected to attend.

Second National Gathering of Quaker Men at Camp Miami, Germantown, Ohio. About 200 are expected from 11 Yearly Meetings.

14—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m., on "Quakerism in Action Today": Florence L. Kite, "Among German Friends."

14—First-day School at Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, 10 a.m.: Helen Kirk Atkinson will lead in a song service based on the new Song Books.

14—Address at Rancocas Meeting, N. J., 3 p.m. Charles Marland, a member of Kingston Monthly Meeting, England, will speak on the Twelfth Query, which has to do with human brotherhood and

peace. A "free-lance Quaker missionary," he will tell of his experiences in his work for peace for many years prior to 1914 and since 1945, including his experiences in Russia and Cyprus. Refreshments.

14—Race Street Forum at the Race Street Meeting House, Philadelphia, 7:15 p.m.: Anna and Howard Brinton, authors, travelers, former directors of Pendle Hill, who recently spent several years in the Orient, "Religious Impressions of Japan Today."

15—Lecture at the Meeting House, 221 East 15th Street, New York City, 8:15 p.m.: Joseph B. Shane, "Friends Education, Our Principles, Our Future." Dessert-coffee period at 7:30 p.m. The lecture is sponsored by Brooklyn Friends School, Friends Seminary, and New York Monthly Meeting.

18—Lecture at the Meeting House, 144 East 20th Street, New York City, sponsored by the New York Friends Center, 8:15 p.m.: John S. Badeau, president of the Near East Foundation, "Basic Issues in the Suez Controversy."

18—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Margaret Harvey, "Personal Experience in Education, Health, and Welfare Services in England."

20—Milton and Margaret Wagner will give an illustrated talk on their stay in Japan at Oxford Meeting, Pa., 8 p.m.

20—Western Quarterly Meeting at London Grove, Pa., 10 a.m. and 1:30 p.m. Meeting on Worship and Ministry, 9 a.m. Earle Edwards, associate executive secretary of the American Friends Service Committee, will give an illustrated talk on his summer spent as director of a work camp in Mexico. Lunch will be served.

21—Adult Forum at Old Haverford Meeting, St. Dennis Lane and Eagle Road, Oakmont, Pa., 10:15 a.m.: Lyman Riley, superintendent of the First-day school at Birmingham Meeting, Pa., "The Meeting Community."

21—Centre Quarterly Meeting at the West Branch Meeting, Grampian, Pa. Worship and Ministry, 9:45 a.m.; worship, 11 a.m. Arthur Hummel will speak in the afternoon after the business meeting at 1:30 p.m.

21—Southern Half-Yearly Meeting at Camden, Del., 11 a.m.

21—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: James E. Bristol, "Speak Truth to Power."

21—Chester Quarterly Meeting on Worship and Ministry at Darby, Pa., Meeting House, 1017 Main Street, 2 p.m. To be considered: the Fourth Query; the annual report based on reports received from constituent Monthly Meetings on Worship and Ministry.

21—Address at Horsham, Pa., Meeting House, 8 p.m.: George Hardin, "Basic Beliefs of Quakerism: The Testimony of Peace." To follow, discussion and coffee hour.

23—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Dorothy Day. Fellowship afterwards.

23 to 25—Joint New York-New England Conference at Woolman Hill, Deerfield, Mass. Various phases of Meeting work will be considered. All interested are welcome.

25—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Timothy Haworth of the International Resistance Corporation, "The Growing Edges of Human Relations in Modern Industry."

27—Chester Quarterly Meeting at Providence Meeting, Media, Pa., 3:30 p.m. Theme, "Our Outreach to Our Neighbors." Afternoon, an account of the Delaware County Council on Human Relations and a report from Fred and Sarah Swan of their year's work in Japan. Evening, Florence D. Tobiessen, J. Paul Brown, and Richmond P. Miller, reporting for the Philadelphia Yearly Meeting Social Service Committee, "How Is Your Community Organized for Social Service?"

27—Westbury Quarterly Meeting at Flushing, N. Y., Meeting House, 10:30 a.m. In the afternoon Dorothy Hutchinson will give a talk on her "Journey of Friendship" (illustrated with slides) and relate this to the friendship theme of her experience in Alabama.

28—Adult classes at Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: William Hubben, editor of the *FRIENDS JOURNAL*, "The New Testament."

28—Rufus Jones Lecture, sponsored by State College Meeting, Pa., and the University Christian Association, in the Schwab Auditorium, campus of Pennsylvania State University, 8 p.m.: Dr. Moses Bailey, professor of the Old Testament at Hartford Theological Seminary, "Our Faith and the Dead Sea Scrolls."

28—Concord Quarterly Meeting on Worship and Ministry at High Street Meeting House, West Chester, Pa., 2 p.m.

28—Address at Birmingham Meeting, Pa., 8 p.m.: Fred and Sarah Swan, "Visiting among Friends in Japan," illustrated with slides.

28—Connecticut Valley Quarterly Meeting at Old Chapel, University of Massachusetts, Amherst, Mass. Worship, 10:45 a.m.; lunch, 11:45 a.m.; business, 12:45 p.m.; panel discussion, 2 p.m.: Peace and Social Concerns Committees. Quarterly Meeting on Ministry and Counsel will be held beginning with supper at 6 p.m., on October 27, at the home of Helen Griffith, 69 Woodbridge Terrace, South Hadley, Mass.

Coming: November 25 and 26, the centennial of the building of the Cherry Street and Race Street Meeting Houses in Philadelphia, Pa.

BIRTHS

COOPER—On September 19, at Doylestown, Pa., to Richard Thackeray and Virginia Moore Cooper of Pineville, Pa., a son

named JOHN RICHARD COOPER. He is a birthright member of Wrightstown Monthly Meeting, Pa., as is his father.

THOMPSON—On July 5, to Robert and Elizabeth Thompson, a daughter named JILL ARLENE THOMPSON. Her mother and grandparents, Charles and Marian Moore, are members of Woodstown Monthly Meeting, N. J.

TOWLE—On September 27, to Philip A. and Virginia R. Towle of East Rindge, N. H., a daughter named CHANDRA LEIGH TOWLE.

MARRIAGE

TODD-ROBERTS—On July 7, at Moorestown, N. J., Meeting, CAROL ROBERTS, daughter of Byron T. and Lydia L. Roberts of Marlton, N. J., and THOMAS A. TODD, son of J. Arnold Todd of Doylestown, Pa., and the late Isabel Downs Todd.

DEATH

PAYNE—On September 3, at Jefferson Hospital, Philadelphia, RALPH E. PAYNE of Woodhill. Surviving are his wife, Irene Parker Payne; a son, Philip; two daughters, Kathryn and Karen; his mother, Mrs. Ethel E. Payne of North Carolina; a sister, Mrs. Ruth Estes of Delaware; and a brother, Willard, of North Carolina. Ralph Payne was a birthright member of North Carolina Yearly Meeting.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, William Allen Longshore, Jr.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

GEORGIA

ATLANTA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Georgia.

HAWAII

HONOLULU—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for worship, Sundays, 10:15

a.m., followed by adult study. Children's meetings on alternate Sundays. Clerk, Christopher Nicholson, 5002 Maunalani Circle; telephone 745893.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

READING—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JACKSON 8-6413.

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VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 a.m.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

OCTOBER 20, 1956

NUMBER 42

IN THIS ISSUE

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ESTABLISHED 1955

PHILADELPHIA, OCTOBER 20, 1956

VOL. 2 — NO. 42

Editorial Comments

The Hazards of Self-Reflection

THERE are few countries where the interest in psychology and psychoanalysis has become as firmly rooted as in the United States. There exists, to be sure, a healthy reaction against a one-sided psychologism in the education of children, and the analytical bias in "explaining" all human relations is also under critical attack. Nevertheless, the flood of books teaching either psychological or psychoanalytical self-analysis continues to inundate the minds of millions of readers. It is probably fair to say that such readers, including those having recourse to pseudoscientific "techniques" like dianetics, are frequently plagued by personal difficulties for which no outside help seems available. They may be conscientious, if not overscrupulous, individuals whose Puritan upbringing intensifies the normal doubts and self-reproaches which haunt all of us. How to win friends and influence people or how to be even a mildly successful "mixer" is for many as much of a problem as getting along with one's self. The introspectively inclined are apt to aggravate or expand moments of what is only a normally recurring insecurity. Theirs is an oversensitive awareness of shortcomings, and the ever-present sense of inadequacy paralyzes them.

The Maze of Introspection

Such a condition justifies a measure of psychological interests, apart from the question of their usefulness. Yet somehow the sense of unwarranted defeat seems to mislead us when we try to reach the inmost citadel where the supposed sinister conspiracy is working against us. The amateur psychologist who considers his mind the strategic center of all life and therefore makes it the focus of his exploration mistakes the tool for the work, the gate for the abode, the reflection of reality and life for reality and life itself. That which calls forth the deed is greater than the doer. The cause is greater than we who join it. Those we love must remain more important to us than our love for them. The achievement must rate higher than our efforts to attain it. Tragedy and misfortune are likely to bear within themselves a message greater than our reaction to them.

Hope and prayer must lead us beyond ourselves. There is, to be sure, always room for the petition to

have our house cleansed and readied for that which is meant to occupy it, but the focus of prayer must be the goal beyond ourselves. God, and not our faith in Him, must be our supreme search. The worshiper absorbed in silent adoration can well dispense with a message praising silence. The recognition of God's will ought to govern our reflections concerning the ways to achieve faith. Ideally, our readiness to believe ought to be a spontaneous surrender. Religious life is deprived of its immediateness when it gives way to a rationalizing interior debate. The mind is apt to smother the best impulses of the heart. When we think of righteousness as a psychological achievement and a cause for self-congratulation, righteousness is corrupted into self-righteousness.

That the cult of psychology easily leads to a self-conscious or vain exhibition of the I may be a minor hazard. That it also weakens discretion, tact, and charity toward others when we omnisciently presume to "know what goes on" in their hearts and minds is a more grievous fault. The purely psychological effort to sharpen the very tools of our perception may result in their becoming blunt. The fascinated observer of his own psyche confines himself to a castle of self-aggrandizement. Here an inevitable sense of alienation, like a stale moat, will keep him from seeking healthy contacts with man or venturing out in quest of God.

The Greater Self

These considerations still leave room for disciplined self-reflection. It ought, however, to derive inspiration from the sphere of religion rather than from the intention "to live victoriously." The burden of guilt will then be relieved by the assurance of divine absolution; alienation, by a sense of homecoming and fellowship. We shall have our courage renewed because guidance is given to us. The healing of mind and heart will then prove to be an incidental gift, not to be obtained by directing the limelight of attention at our own psyche, its interesting structure, its operation and perfection. We can then "put off" our old nature which belongs to the "former manner of life" and be renewed in the spirit of our minds in "true righteousness and holiness" (Ephesians 3:22-24).

Interreligious Communion

By NETTE BOSSERT

THE world today in many ways is becoming more integrated. The days in which individuals could be concerned only with their own tribe and nation have passed, and mankind on the whole shows a great deal of international interest and even understanding. To a certain extent the same is true of the growing interest in other religions than our own, an interest that started to develop a century ago.

There are various ways to study and interpret religions. First came the search for that which was parallel or similar, especially in mythology. Later the genuine, detailed aspects, philological and historical, became a main concern. The third period is characterized by the desire to penetrate deeper into the nature of religious experience, a field in which interesting studies have already been made.

Another approach studies the essence of other religions against the background of a firm foundation of Christian theology, a method which still has great adherence today. By interpreting other religions this method examines notions about God, men, and the world, conceptions about revelation and salvation, the meaning of history and suffering, the life values and the fruits they bear, taking Christianity as a starting point. One of the great exponents of this method, Karl Barth, is doubtless clear when he writes: "The values of non-Christian religions must be abandoned without reserve. Christendom should advance right into the midst of these religions—and let come what will, deliver its message without yielding a hairbreadth. . . . The Christian must not add to his doctrine, the doctrine of contact."

It seems most regrettable that in our era this astonishing doctrine has still a tremendous grasp over the minds of many people within the Christian fold and directs consciously or unconsciously the minds of many people.

Bridge Building

If we want seriously to build the kingdom of God on this earth, then we have to start to take seriously and with intelligent interest other religions and their conceptions of truth. In this respect it seems important not only to compare holy books, their similarities and differences, but also the religions as they are experienced

and lived by people, villagers, farmers, artisans. What we need today is bridge building, not only between different political, economical, and social systems but between the great religions of this world.

It is clear that we cannot have understanding between religions as such. The discovery of truth is not a matter of reasoning about religious systems. Truth concerns the people who adhere to the different faiths, and is known through religious experience.

What constitutes genuine religious experience is not easily answered. If I am brought up in Europe and find through religious experience truth in Christ, then is this partly because every aspect of my life and its values has the mark of Christendom? The deeper I enter, however, into the experience of Christ, the more I become aware of what Christianity ought to be and what—in all its forms without exception—it actually is. Inversely, I have become deeply aware that there is so much that is Christ-like, so much thought and done in the spirit of Christ in my non-Christian fellow men that through their life and contribution my notion of Christ becomes enriched and fulfilled.

If we believe in the spirit of Christ, it would but seem untrue to assume that those who have no historic conception about Christ have no participation in truth. His spirit might be their judge and conduct. Christ is universal and so is truth. And this leads us to believe that the spirit of truth dwells amongst all peoples, of all races and creeds.

A Few Conditions

For the understanding of religious experiences other than our own there are a few conditions. We have to equip ourselves with the language of the other, be he Hindu, Moslem, or Christian. We also need to have a concern of the total person, affecting intellect, emotions, and will. It particularly seems essential that the will be directed towards a constructive purpose. Of great value are the experience and the awareness that there are different ways of thinking, feeling, and acting, and various ways of being religious. We need the deep desire to experiment with truth and to conceive of truth as a way of life. Indispensable is the readiness to worship together, to live and pray "not my will, but Thine be done," i.e., to live and express an attitude of love in our interreligious communion.

If we have grown into an awareness of the great need for a mutual search for truth with our fellow men, the

Nette Bossert, who is on the staff of the Delhi Quaker Centre, has participated during the past three years in a meeting for worship after the manner of Friends in which were Hindus, Buddhists, Parsis, Sikhs, Moslems, and Christians. The above gives her personal expression of the experience.

search extends to the fulfillment of truth in our daily lives. Man possesses the tremendous privilege of experimenting with truth, an experiment whose aspects give fulfillment to man's total life. To give an illustration: We use love as a criterion in dealing with one another. It would be of great interest not only to study what different holy books say on the subject—and what in the course of history people think this relationship means—but also to study what this relationship actually *is* in the lives of men and women in the world today. This would mean to live and work side by side with those who conquer hatred by love, who love their neighbors in deed, and who look upon the least of God's creatures as themselves. It may seem a long way to go, but searching for truth is the way on this earth of men who are born of spirit. And it might well be that in doing this men will gain in stature and faith.

God is truth, and His worshipers are bound to worship in spirit and truth. Those who are born of spirit, be they Greek, or Jew, Hindu, Moslem, or Christian, will hear His voice and know one another in the Spirit by which they are known.

It is the spirit of truth which constitutes genuine religious experience, but it might be well to remember that we know in part only. Only God is aware of the whole.

The Friendly Persuasion

SOMETHING new is coming out of Hollywood. Booked for an early autumn première at Radio City Music Hall in New York, and then to be released for showing across the country, is a full-length film in color which will portray the personal witness and group testimonies of members of the Religious Society of Friends. This cinema production is based on a true diary of a Quaker family who lived in southern Indiana in the middle of the nineteenth century at the time Morgan's raiders were ravaging the countryside during the Civil War.

It is the story of the Milhous family, that came originally from Ohio, Pennsylvania, and Ireland. Jessamyn Milhous West, distinguished author, novelist, and essayist, first put the story of her ancestors into the best-seller with the title *The Friendly Persuasion*.

So it was natural for William Wyler, the producer-director, to turn to the author as script-writer and technical adviser. All movie fans will be surprised and pleased that the movie follows the book so closely. That happens so rarely that it is an achievement.

Part of this success is due to the way the cast got into the Quaker mood of the times and realistically portrayed the Friendly Persuasion. Gary Cooper becomes Jess Birdwell, the head of the Quaker family, a farmer and a nurseryman with a trenchant passion for a fast-running horse that could pass his neighbor on the dirt road on First-day mornings going to

the Quaker Meeting located not far from the community Methodist Church. How he swapped his favorite horse for a half-Narragansett pacer and thereby set up the scene for a dramatic and humorous First-day finish makes the opening scenes of the film as exciting as the description in the book.

Never before has a Quaker Meeting been put on the screen with such rare perception. Jess' wife, Eliza Birdwell, is a recorded minister in the Friends Meeting, and in the person of Dorothy McGuire she truly comes to life as an unforgettable character.

Tony Perkins, who portrays their son, has already been highly commended as one of the young finds in movieland; and with his sister and brother, Enoch, the servant, and Samantha, the pet goose, the Birdwell family is a joy to meet and know.

Religion in Everyday Life

The whole picture is a combination of mirthful good humor, of a true portrayal of rural community life a century ago, the part that religion plays in the everyday life of the Quakers, and the powerful urgings of conscience in the face of violence. Withal there is plenty of true romance without any indication of those scenes which plague the censors. They just are not there in this picture, and Allied Artists has broken with Hollywood tradition and made a movie for the whole family.

Even the costuming by distinguished Dorothy Jeakins is the result of careful historical research. It is not Puritan, nor Amish, nor simply plain, but genuinely Quaker.

Much of the success of the whole venture must be attributed to Jessamyn West. A graduate of Quaker Whittier College in California, a member of Meeting herself, Jessamyn West's first published work was *The Friendly Persuasion*, a collection of stories about her family's ancestors. She next wrote *A Mirror for the Sky*, a musical drama portraying the life of Audubon. Then followed her novel, *The Witch Diggers*, whose setting, remarkably, was that of the Poor Farm in Rock County, Indiana, at the turn of this century. Next came *Cress Delahanty*, an enchanting novel of an adolescent Californian that Clifton Fadiman estimated belonged right along with *Penrod* and *Huckleberry Finn*. Last year she turned again to a collection of short stories with the brilliant title *Love, Death and the Ladies' Drill Team*.

Jessamyn West is married and lives at Napa, Calif., with her educator husband. She has lectured and taught brilliantly at creative writers' conferences as well as at Mills College in California and at Wellesley College in Massachusetts.

When *The Friendly Persuasion* was first published in 1945, Jessamyn West came to Philadelphia for book-autographing parties, where she charmed booksellers and readers alike. She is now on brief holiday in England and Ireland.

Her next book has already been announced by her publisher. While in Hollywood doing the movie she could not resist keeping a daily journal of her experiences and adventures. It is a question whether anyone ever did that before. So her next title, *To See the Dream*, will afford readers the exhilarating experience of getting to know an author in person and Hollywood behind the scenes as seen by a believer in the Quaker persuasion.

RICHMOND P. MILLER

Letter from Russia

THIS report is compiled as I sit in my hotel room in Moscow, with the Lenin-Stalin tomb and the Kremlin in plain view. There the idol-worshipping followers stand in line for hours, waiting to view the mortal remains of two men who are immortalized in the hearts of most Russians.

First, let me say that on November 6 there will be no change of administration here. There is no doubt that the great majority of the Russian people are better off physically than they have ever been. In the parlance of American politics, "They never had it so good. And so why change?"

Those wishful-thinking persons who believe there may be and could be an uprising or revolt against the present regime will not live to see it happen. There will be amelioration in treatment and control by those in power. The fact that there seems to be a definite increase in nervous disorders indicates that the rigid restraint under which the people are held is having its repercussions in increased mental illnesses.

En route I visited Finland, a thing everyone should do if he wishes to study Russia. Here, as in America, it is not a bad idea for an investigator to make inquiry of the nearest neighbor to get the facts about a particular person. Finland is a glorious example of a people making a determined effort in the crusade for freedom. As the auto dealer would say, study both countries before you decide.

With all the privileges and favors Russia now offers to visitors, one hesitates, after benefiting therefrom, to express any derogatory statements. My comings and goings have been quite free. I have traveled several days without any guide or interpreter, depending on a small pocket dictionary.

Moscow is the prize city of Russia today. Leningrad is the museum city. A French visitor on his fourth visit recently stated that "Paris changes less in 20 years than Moscow in six months." The greater part of the country, however, is still in mud, reminding me of Illinois 40 years ago.

The way women are made to work is most depressing.

Women are used for practically every kind of hard work except steel manufacturing operations. I found the sight of women tamping ties on the railroad and digging ditches so painful I could not bear to take photographs, but such sights are commonplace. The stock answer is that Russia lost so many men during the war that if the country is to re-establish itself quickly, everyone must work, men and women.

English is the main foreign language taught in Russia today. There is a big contrast in realizing how many Russians speak English and how few Americans in our country speak Russian. If we are to understand Russian people, more of our people should learn to speak their language.

The so-called deflation of Stalin is not difficult to understand, for we in our business world follow exactly the same procedure. Individuals build up businesses, but sooner or later they pass on. While they are living and for a while thereafter we extol their virtues, but sooner or later the theme song is the organization, not the individual.

It must be remembered, furthermore, that it was Stalin who was in command at Russia's "battle of Gettysburg," at what is now called Stalingrad. He stopped the Germans.

I have attended four church services, two Russian Greek Orthodox and two Baptist. Here in Moscow the only Baptist church holds three services a week, on Sunday, Tuesday, and Thursday. Visitors to all churches are made most welcome and put in or near the pulpit. I was asked to say a few words in the Baptist church which the interpreter translated to the congregation. The expressions on the faces indicated that what I said met with approval and was appreciated.

The Greek Orthodox church retains its extremely ritualistic service, probably very much as it was before the Revolution.

This brings me to the conclusion I have reached as a result of my visit. The Friends Service groups on both sides of the Atlantic are largely controlled by socialist-minded people, and it would appear that they seem more interested in the socialist aspects of Russia than in the religious significance of the present regime.

HOW small it is to think that God would ever leave us at precisely the moment we need Him most, namely, at that moment when we leave Him. One should not divide creation by removing one side of it arbitrarily, as children would do, and thinking of one as having God, the Lord, the Light, and preserver of all things, and then regard the other segment as that of the devil, the Lord of darkness, the destroyer, and the sole ruler in the realm of evil. Let us comprehend the moving forces of dualism in all of life, the "Yes" and "No" in which all things move. The "No" is the necessary counterpart of the "Yes." Nothing can reveal itself without a contrast to itself. This, Jakob Boehme suggested, is the secret meaning of all creation.—HENRIETTA JORDAN in the Richard L. Cary Lecture "The Meaning of the Encounter"

Here we have a government trying to do without God, and it appears to be succeeding. Just how long it will continue is anybody's guess. No communistic group has ever succeeded over a long period of time. These people are still on their honeymoon, and it can last a long while.

It seems to me, however, speaking realistically, that if Russia succeeds and proves that man can get along without God, then something worse and much more devastating than the atom bomb has been unleashed upon this world.

Whittier once wrote: "We could get along without the church, we could get along without the Bible, but we cannot get along without God."

C. MARSHALL TAYLOR

A Third Voice

By LEWIS BENSON

AMONG the voices to be heard in Quaker circles today are the familiar tones of liberalism and orthodoxy. But now a third voice is attempting to gain a hearing. This voice is not only to be heard among Friends, but it has found expression through three publications, namely, *The Plough*, a quarterly published by the Bruderhof; *The Call*, a Quaker quarterly; and *Concern*, a Mennonite pamphlet series.

A New Voice

In *The Plough* (Summer 1954) Artur Mettler describes what this third voice is saying. It is a new voice, he says, and it speaks in prophetic tones. It emphasizes the moral and social content of prophecy and the need to turn to the "objective word," which is not from our human natures but from God. It is fundamentally different from both liberalism and orthodoxy and more all-inclusive and radical than either. It is often denounced by the liberals as orthodox and by the orthodox as liberal.

It is a new word that brings a new challenge, and yet it leads back to springs of action that lie deep in Hebrew history, first-century Christian history, and Christian movements in sixteenth- and seventeenth-century Europe.

"The question before us," says Mettler, "is whether Christ came to bring a religion—or a revolution. . . . Here we are faced with . . . a concern which is the same as that of the early Anabaptists and first Quakers; the coming Kingdom which does not consist in words but in power."

Lewis Benson is a member of the Editorial Committee of *The Call*, a quarterly which is now in its second year of publication. He is a member of Haddonfield Monthly Meeting, N. J.

In its opening editorial (Autumn 1954) *The Call* declares: "The Society of Friends stands at the edge of a new era. . . . God gathered us to be a community of witnesses to stand together . . . testifying to the living presence of the Lord Jesus Christ as an all-sufficient guide for the right ordering of human life. . . . From this purpose . . . we have long wandered. . . . But now . . . we are being called . . . to re-enter the land of our inheritance."

In introducing *Concern*, the editors of this Mennonite pamphlet series affirm their conviction that "the 'gathered' pattern of Christian community, rediscovered by our sixteenth-century ancestors [the Anabaptists] is indeed the real content of the Gospel." They raise the question: "Are American Mennonites . . . perhaps, after all, moving toward 'respectable' denominationalism rather than toward a dynamic and prophetic 'grass roots' movement? And if so what responsibility devolves upon us in our generation?"

All three publications assume that their Christian message and mission are not comprehended within the Protestant scheme of things. In *Concern* No. 1, John Howard Yoder states: "The Anabaptist-Mennonite tradition . . . is seen to represent not simply a branch of Protestantism with a peculiar 'talent' but a historical incarnation of an entirely different view of the Christian life, of the work and nature of the church and fundamentally also of the meaning of redemption." *The Call* states that it is dedicated to the continuing exploration of a "kind of Christianity which differs from both Protestantism and the Church of Rome." *The Plough* is the organ of a group who represent a form of Christianity that is distinct from Protestantism.

Moral and Social Aspects of Prophecy

Artur Mettler says that this third voice deals with the moral and social aspects of prophecy. These two aspects of prophetic religion lie behind nearly all that is said in these publications.

Concerning the moral aspect of prophecy, John Howard Yoder says in *Concern* No. 1 that "Christian life is defined most basically in ethical terms" and that nothing should rob "obedience in ethics of primary rank." Artur Mettler says in *The Plough* that "setting up a practical program that will permit every member of the congregation to lead an 'ethical life' . . . is an essential part of the prophetic message." John Curtis maintains in *The Call*, "We are able to know and do the will of God in this life. Many would deny this as presumptuous, but we know, as many others have known, that it is possible through Christ within to do that

which we could not do ourselves. God sent Christ . . . to set us free to know and serve him."

Concerning the social aspect of prophecy we are told by Artur Mettler that "The demand of the prophetic spirit is distinguished by its call for a *people*. . . . Anabaptists of the sixteenth century and the Quakers of the seventeenth century saw themselves as the revival of the all-inclusive prophetic demand to form the core of the future people of God and to take up the battle with the world in new and changing forms." *The Call* states: "God wants His people to be gathered into a community of witnesses who by corporate faithfulness to the word of their Lord bear a joint testimony to his truth and against the world's evil." Is not the church, asks Paul Peachy in *Concern* No. 2, "the people of God constituted by the work of the Spirit and the response by faith of discipleship on the part of men?"

A Meeting of the Three Groups

The similarity of the witness in these publications has been evident to all concerned, and contacts by correspondence and intervisitation led to a proposal by the Mennonites for a meeting of the three groups. On March 31 and April 1 such a gathering was held at Westtown School.

From the viewpoint of *The Call* this conference was a drawing together of three tributaries which form a stream of Christianity which is neither Protestant nor Catholic. More than either of the other publications *The Call* has aimed to present its message within the framework of a prophetic understanding of Christian history which sees in the Anabaptist and Quaker movements the inauguration of a new spiritual reformation that transcends Protestantism. *The Call* describes itself as a "journal of Spiritual Reformation" and it understands the spiritual reformation to be as distinct from Protestantism as Protestantism is distinct from Catholicism.

The great cause of the early Quakers was to establish the spiritual reformation and to complete the work so nobly begun by the Anabaptists. The conference at Westtown was thus for the Quakers present a development fraught with great possibilities. As we see it, the link that already joins Anabaptists and Quakers in their joint peace activities as Historic Peace Churches symbolizes a more profound spiritual kinship that needs now to be recognized and re-emphasized as never before. *The Plough* (Vol. III, No. 1) editorially affirmed that it shares the vision of "a revival of . . . the Spiritual Reformation which found its expression in the so-called Anabaptist and Quaker Movements."

The Plough speaks for a group who have translated

their vision into a living, visible reality. Their neo-Hutterite movement has been growing since 1920 and now has Bruderhofs in the United States, Uruguay, Paraguay, England, and Germany.

For the Mennonites and Quakers at this conference the great questions were "How can our vision become a reality? What responsibility devolves upon us? What is the next step?"

Each group felt a power drawing toward closer fellowship and greater dedication within their respective groups. A sense of call to come out of our separate individual lives and live not to ourselves but for Christ was felt with fresh urgency. It was recognized that the coming together of representatives of these three traditions in one gathering had resulted in a heightened sense of vision and dedication on the part of each.

Differences among the three groups were recognized, but it was not the purpose of this brief gathering to deal with these differences. There was no spirit of compromise or of sacrificing truth for the sake of unity, but underlying all the sessions there was a desire to come into that unity which is as perfect as the unity between the Father and the Son.

The spiritual kinship of the three traditions was deeply felt and all shared the hope that, by Christ's unifying power, the three groups may be brought into closer fellowship. Plans were made to keep in touch and hold similar gatherings in the future.

This is a time for young men to see visions and old men to dream dreams. A fresh outpouring of God's spirit is being felt among those groups who have the spiritual reformation as their heritage. A third voice is calling us to a third way which is beyond liberalism and orthodoxy. We have seen how this third voice has been heard independently in these three separate groups. Is this not evidence of the Spirit's working?

One Voice

By MARIE GILCHRIST

At night they are all one to me:
The sigh of the wind, the noise of the sea.
The surge in the treetops, steady and strong,
The heavier roar
Of surf on the shore—
Wave voices in a crowding throng—
And winds conferring with the sibilant leaves.
Wind and tide—
And God beside?
One Voice that interweaves
Their midnight utterances to deathless song.

Wilmington Yearly Meeting

August 16 to 21, 1956

IN several ways the 65th annual sessions of Wilmington Yearly Meeting, Five Years, had a new look. For the second time in the history of the Yearly Meeting, sessions were held away from Wilmington. The 1953 sessions were held at Friendsville, Tennessee. This year the sessions were held in the Friends Church in the village of Leesburg, about 20 miles southeast of Wilmington, Ohio. For the first time in recent history the sessions were held over a week end, from Thursday to Tuesday, August 16 to 21, and were shortened one day. On Sunday, an all-day session was held at Quaker Knoll, the Yearly Meeting camp on Lake Cowan.

There was a new look also in programing. Each morning's business session opened with a period of worship during which Harold Tollefson spoke to the condition of the meeting through timely Bible studies. Each morning at the conclusion of the business session Samuel D. Marble, president of Wilmington College, brought a stirring challenge through a series of Quaker lectures dealing with the truth, the testimonies, the traits, and the transmission of our faith. Afternoons were devoted to a direct presentation of Friendly concerns, mostly by means of panel discussions. At 1:30 came the Young Friends Forum, a time for the frank discussion of Young Friends concerns on moral standards, the draft, vocations, and achieving poise. These sessions were planned and carried through by Young Friends. Following this, Friends addressed themselves on successive afternoons to discussions on peace and social concerns, educational concerns, stewardship, and evangelism and the outreach of Friends. Each evening there was a meeting for the worship in which Lloyd S. Cressman, president of Friends University, brought a series of deeply searching messages on the general theme of "Foundations for a Personal Faith."

Noticeable at Leesburg was a new interest in the Yearly Meeting as demonstrated by the consistently excellent attendance, by the number of younger couples and Young Friends in attendance, and by the widespread sharing in the sessions by Friends of the area. Friends discovered a real oneness of feeling which encouraged a high degree of individual participation.

During Yearly Meeting the 30th annual session of Junior Yearly Meeting was held, with about 80 Juniors enrolled. The Junior Yearly Meeting studied "The Bible through the Ages," conducted its own business sessions, and had craft periods each afternoon. On Tuesday afternoon at the closing session of the Yearly Meeting, the Junior clerks presided as the Junior Yearly Meeting brought greetings and a demonstration of its concerns.

On Tuesday evening after the closing session of the Yearly Meeting, the fellowship banquet of the U.S.F.W. (United Society of Friends Women) and Quaker Men were held. At the well-attended women's banquet, several outgoing missionaries were present. En route to Kenya were John and Mary Caughey of Barnesville, Ohio, and Homer and Gladys

Dorrell of Indiana; also present were Louis and Shirley Locke of the East Africa Mission. Seventy men attended the Quaker Men's banquet and heard Samuel D. Marble speak of his experiences during the past year as a member of the Quaker team at the United Nations.

Harold Chance of Philadelphia was most acceptably in attendance, lifting the meeting to a high point in the Sunday afternoon meeting at Quaker Knoll with his moving appeal "So Little Time."

It may be appropriate in concluding this report to share with Friends the last paragraph of our Yearly Meeting epistle: "We have sensed the need for greater dependence upon God's guidance, in preparation for the coming of many Quaker men and women who will meet with us in October, and for the even larger conference of all the Yearly Meetings on this hemisphere, which will be with us next year. As we feel the tides of interest and affection flow between you and us, let us pray that the spirit of good will and appreciation for each other may lead, in time, to a sense of community in which we shall work together for the day when mankind achieves harmony, order, peace."

ROBERT J. RUMSEY

Friends and Their Friends

The Young Friends Committee of North America decided at its March meeting at Richmond, Indiana, to invite two German Young Friends to visit the United States and Canada this fall. German Young Friends chose Peter Funke of Hamburg and Lottelore Roloff of Berlin, a member of Washington, D. C., Meeting. These two Friends arrived in New York on September 24. Peter has to return early in January; Lotte must leave in the middle of December.

Lotte Roloff, who is 19, has been to America before (1950 to 1953) and is now studying law at Berlin Free University. She will graduate in about three years. She plans to practice law. Her itinerary from October into early November includes visits in Washington, D. C.; Virginia Beach, Va.; Woodland and Guilford College, N. C.; Richmond, Indiana; the area of Toronto and Ottawa, Canada; and Ohio.

Peter Funke, who is 29, was a prisoner of war in the U.S.A. for one year and in England for two and a half years. While there he attended Sutton and Cambridge Meetings. He is now working for his doctorate in English and history at Hamburg and proposes to teach later in secondary schools in Germany. His itinerary, as tentatively outlined, includes visits during October in New England; Washington, D. C.; Richmond, Indiana; Chicago; and Iowa. In early November he will go to California by way of Colorado and Nebraska.

James E. Bristol, director of the Community Peace Education Program of the A.F.S.C., has written an eight-page pamphlet, *The Missing Ingredient—Unilateral Disarmament*. It is recommended for individual reading and group study. The price is five cents (25 for \$1.00). The pamphlet is available from the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

Charles Marland, an English Friend who is now living at Pendle Hill, Wallingford, Pa., writes us that an essay competition has been arranged this semester at Barnesville School, Ohio, on "The Abolition of War." A month in England is to be one of the prizes. Other Quaker schools or colleges may consider following this example in order to encourage study of the subject.

Charles Marland has been encouraged to prolong his stay among Friends in the U.S.A. until next May (1957). His concern is for unity and deepening fellowship among Christians, especially Friends and F.O.R. groups. He is willing also to lecture on Russia to Rotary or other groups. He will be at Pendle Hill during October.

Earl G. Harrison, Jr., has accepted a position at Antioch College, Yellow Springs, Ohio, as assistant to the college pastor in the department of philosophy and religion.

The Houston Post, Texas, of June 29, 1956, carried a picture of Martha Peery and Bob Gwyn and an article about their Quaker wedding scheduled for the next day. Under the care of Houston Meeting, this was probably the first Friends wedding in Harris County, Texas.

Jane Holton of Woodstown Meeting, N. J., who graduated from Dean Junior College in June with the highest scholastic average in her class, has accepted the position of assistant dietician at Hartford College, Conn.

Arthur W. Binns, a member of Swarthmore Meeting, Pa., has been chairman of the Summer Sanctuary Committee of the Community Church of the Rockies at Estes Park, Colo.

An exhibit of art by children, sponsored by Art for World Friendship, will be shown at the Philadelphia Museum of Art from October 24 to November 7. Maude Muller of Providence Meeting, Pa., has had a large part in promoting the exhibit.

Benjamin S. Ngaira flew from Nairobi to Tananarive on October 6 to attend Madagascar Yearly Meeting as the representative of the Yearly Meeting of Friends in East Africa. Other visiting Friends who expected to be present when Madagascar Yearly Meeting observed the 75th anniversary of Friends work on that island, included Margaret Burke, secretary of the Madagascar Committee of Friends Service Council, and Levinus Painter, who represented the American Friends Board of Missions and the Friends World Committee for Consultation. Benjamin Ngaira, who is administrative secretary of East Africa Yearly Meeting, wrote to the Friends World Committee for Consultation of his pleasure at the prospect of presenting in person the greetings which East African Friends wished to be conveyed to Madagascar.

George and Carrie Davis of Penllyn, Pa., members of Gwynedd Meeting, Pa., celebrated their 50th wedding anniversary on September 15, 1956.

As part of its observance of International Museum Week, October 7 to 13, the Philadelphia Art Alliance, 251 South 18th Street, offered several shows "selected to give an international flavor and to give the public a comprehensive view of what's going on in art in America." Among the featured displays were exquisite examples of jewelry and silversmithing by Virginia Wireman Cute, a member of Green Street Meeting, Philadelphia.

The Philadelphia Week-end Work Camp program sponsored by the Yearly Meeting Social Order Committee is starting its 17th season with a larger staff than ever before. Five young men are living and working in South Philadelphia to bring more work campers into closer personal relationships with more South Philadelphia neighbors than has ever been possible before. Three work camps per week end will be attempted as soon as the number of volunteers can be sufficiently increased, but this will also depend upon an increased number of married men and women volunteering to serve as chaperons. Through the year there will be special work camps for groups of college age and older, as well as special emphasis work camps directed towards specific problems and interests in the community, with resource leaders. One new member of the staff is John T. Kirk, a Young Friend who has recently returned from El Salvador; the others are Jonathan Clark, John Corry, Peter Hill, and Larry Swift. The staff is hoping for invitations to speak or show the Week-end Work Camp movie to Friends Meetings and other groups.

The weekly sequence started on October 12. Further information may be had from David S. Richie, 1515 Cherry Street, Philadelphia 2, Pa. (telephone, RIttenhouse 6-8656).

Correction: The membership of 57th Street Meeting, Chicago, in January 1932 consisted of 94 Friends, 56 of whom were Five Years Friends and 38 General Conference Friends, including children. (See page 595 of our issue for September 15, 1956. The State of the Society report wrongly reversed these figures.)

Fifteen students from the East and the West participated in a special two-week International Seminar which ended September 1 in Vienna. The seminar, sponsored by the American Friends Service Committee, was attended by young people from Bulgaria, France, West Germany, India, Italy, The Netherlands, Poland, the Soviet Union, the United Kingdom, the United States, and Yugoslavia. The subject for the discussions was "The Role of the Individual and of the State in Creating Conditions for Peace."

Three consultants who assisted the group in its study and discussion were William Edgerton, an American Friend who is assistant professor of Slavic languages at Columbia University and member of the Board of Directors of the A.F.S.C.;

Nicolas Liubimov, professor at the Institute for Foreign Relations and the Institute for Foreign Trade in Moscow; and B.H.M. Vlekke, professor of international political relations at the University of Leiden. The staff included William Barton of Great Britain (chairman), Friedel Barton of Great Britain, and Svend-Aage Hestoft of Denmark. William and Friedel Barton are British Friends. William Barton is succeeding Paul Sturge this year as secretary of Friends Service Council, London.

Race Street Centenary

November 25 and 26 are the dates for celebrating the 100th anniversary of the Friends Meeting Houses which face Race Street and Cherry Street west of 15th Street in Philadelphia. Central Philadelphia Monthly Meeting, the Representative Meeting, Philadelphia, and the Friends Historical Association announce two public meetings, a loan exhibit, and a commemorative booklet.

On November 25 meeting for worship at 10:30 a.m. will be held in Race Street Meeting House. This will be followed by a season of fellowship, reminiscing, and bodily refreshment in the Cherry Street Room.

Friends who are willing to lend pictures or articles of interest of the period of 1856 may send them to Katharine Griest, 1515 Cherry Street, Philadelphia 2, Pa., by November 1. An historical account has been written by Frances Williams Brown and will be available at the meetings. It is an attractive booklet.

The Friends Historical Association will give further recognition to the occasion by holding its annual meeting in the Race Street Meeting Room, November 26 at 7:30 p.m. At that time Richmond P. Miller will review those chapters of Friends history which were made by Philadelphia Yearly Meeting and Race Street Monthly Meeting between 1856 and 1956.

It is hoped that many Friends and others from near and far will gather to share the activities and to greet old friends.

M. ANNIE ARCHER

The Baltimore Camp

Fifty-eight boys and girls and a Friends staff of 18 took off for western Maryland mountains and lakes the last week in August. When parents came for young Friends the first of September, there was no doubt about time well spent. It was the first Friends Camp in Baltimore Yearly Meeting since Camp Keewadin days. For one week young people of nine Monthly Meetings swam, hiked, played, and sang under Friends leadership, near Bittinger in western Maryland.

The daily program included a morning dip for those with an extra zest for mountain water; morning worship; crafts; swimming; a discovery period, when everyone divided into small groups to explore nature; the life of William Penn or whatever the leader found worthy of discovery. The evening was stunt time and finally worship together. The days went all too quickly, so quickly that we must have a two-week camp next year. Then there will be time for another trip to visit

Friends on Deer Creek Lake. Young Friends on the staff even had enough energy left for a Labor Day Young Friends Conference on the theme "The Peace Testimony of Friends." There is not space here to tell of the surprise party given to a counselor one evening, the camp orchestra, or exploring the beaver dam! We all are a little browner, and we are going back next year.

MARSHALL SUTTON

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

In an article of the September 22 issue, "Growth and Strength in the Written Word" by Robert Crane, there is a mistake about the French edition of Robert Barclay's *Apology*. Two editions were printed, the first from the Latin in 1702, the second in 1797 and the translator was a Frenchman, E. P. Bridel. Both were printed in London.

Absecon, N. J.

HENRY VAN ETEN

In our group we have a retired teacher. She is extremely capable, and when we have a study group in religious or international questions, it is of course very helpful when she comes. But sometimes when we grow older, we do not realize how talkative we get. As soon as the person giving the introduction has finished, she'll start giving an initial lecture on the subject, preventing a mutual sharing of ideas from the other participants. Once when I sat next to her, I put my hand on her knee and asked her to stop talking. She did so at once, and I felt uneasy. After a while I asked: "Did I hurt you?" She answered: "I live in a spirit in which nothing can hurt me. Either you are right and I feel grateful for your help, or you are wrong. Then I just leave it."

If a person says in meeting something that is not to our agreement, we just leave it. Let our lives be a prolonged meeting for worship.

Bromma, Sweden

INGA BERGMAN

The abstract of the answer to the Twelfth Query presented to Westfield Monthly Meeting, N. J., which appeared on page 361 of the FRIENDS JOURNAL of June 9, 1956, is disturbing. First, the statement says that the avoidance of military training and service could lead to the destruction "of everything else that we believe in." How many things does a committed Christian believe in? He may have preferences for a certain type of government or other human forms, but a dedicated Christian must have a *singleness* of purpose and faith. One thing is supremely important, and "everything else" must assume its secondary place.

Next, that wars are now "police actions" (were they ever anything else?) is used as a defense of war. Can a Christian defend anything else but that which comes from sacrificial love? Can a Christian defend the violence that is overt or implied in any police action, municipal or international?

Last, the writer feared that a pacifist nation might "let a light go out" which would never be rekindled. What kind of

light does a nation have for preserving when it is willing to engage in wholesale, loveless violence? If it is a real concern that the light of Christ be ever before the world, then that light is to be obeyed, not defended by armies.

Primavera, Alto, Paraguay

MILTON ZIMMERMAN

Coming Events

OCTOBER

20—Milton and Margaret Wagner will give an illustrated talk on their stay in Japan at Oxford Meeting, Pa., 8 p.m.

20—Western Quarterly Meeting at London Grove, Pa., 10 a.m. and 1:30 p.m. Meeting on Worship and Ministry, 9 a.m. Earle Edwards, associate executive secretary of the American Friends Service Committee, will give an illustrated talk on his summer spent as director of a work camp in Mexico. Lunch will be served.

20—Salem Quarterly Meeting, composed of Friends Meetings in northeastern Massachusetts and southern New Hampshire, at the Lawrence, Mass., Meeting House, 45 Avon Street. Ministry and Counsel, 10 a.m.; worship, 11 a.m.; lunch, 12:30 p.m.; business session, 2 p.m.

21—Adult Forum at Old Haverford Meeting, St. Dennis Lane and Eagle Road, Oakmont, Pa., 10:15 a.m.: Lyman Riley, superintendent of the First-day school at Birmingham Meeting, Pa., "The Meeting Community."

21—Centre Quarterly Meeting at the West Branch Meeting, Grampian, Pa. Ministry and Counsel, 10 a.m.; worship, 11 a.m. Alfred Mikesell will speak in the afternoon after the business meeting at 1:30 p.m.

21—Southern Half-Yearly Meeting at Camden, Del., 11 a.m.

21—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: James E. Bristol, "Speak Truth to Power."

21—Chester Quarterly Meeting on Worship and Ministry at Darby, Pa., Meeting House, 1017 Main Street, 2 p.m. To be considered: the Fourth Query; the annual report based on reports received from constituent Monthly Meetings on Worship and Ministry.

21—Forum at Horsham, Pa., Meeting House, 8 p.m.: George Hardin, "Basic Beliefs of Quakerism: The Testimony of Peace." To follow, discussion and coffee hour.

21—Friends Forum in the Woodstown Meeting House, N. J., 7:30 p.m.: Mildred Young of Pendle Hill, "The Testimony of Simplicity."

23—Women's Problems Group at Race Street Meeting House, Philadelphia, 10:45 a.m.: Dorothy Day. Fellowship afterwards.

22 to 24—Joint New York-New England Conference at Woolman Hill, Deerfield, Mass. Various phases of Meeting work will be considered. Theme, "The Christian Gospel as Understood by Friends."

25—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Timothy Haworth of the International Resistance Corporation, "The Growing Edges of Human Relations in Modern Industry."

26 to 28—Visit of Young Friends from the New York and Philadelphia areas with Friends of Shrewsbury Monthly Meeting, N. J. Work, recreation, discussion, worship, fellowship. For details see page 659 of our issue for October 13, 1956.

27—Chester Quarterly Meeting at Providence Meeting, Media, Pa., 3:30 p.m. Theme, "Our Outreach to Our Neighbors." Afternoon, Thomas Colgan, "The Delaware County Council on Human Relations," and a report from Fred and Sarah Swan of their year's work in Japan. Evening, Florence D. Tobiessen, J. Paul Brown, and Richmond P. Miller, reporting for the Philadelphia Yearly Meeting Social Service Committee, "How Is Your Community Organized for Social Service?"

27—Westbury Quarterly Meeting at Flushing, N. Y., Meeting House, 10:30 a.m. In the afternoon Dorothy Hutchinson will give a talk on her "Journey of Friendship" (illustrated with slides) and

relate this to the friendship theme of her experience in Alabama.

28—Adult classes at Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: William Hubben, editor of the *FRIENDS JOURNAL*, "The New Testament."

28—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: T. Smedley Bartram, Jr., "A.F.S.C. Projects in Israel."

28—Connecticut Valley Quarterly Meeting at Old Chapel, University of Massachusetts, Amherst, Mass. Worship, 10:45 a.m.; lunch, 11:45 a.m.; business, 12:45 p.m.; panel discussion, 2 p.m.: Peace and Social Concerns Committees. Quarterly Meeting on Ministry and Counsel will be held beginning with supper at 6 p.m., on October 27, at the home of Helen Griffith, 69 Woodbridge Terrace, South Hadley, Mass.

28—Concord Quarterly Meeting on Worship and Ministry at High Street Meeting House, West Chester, Pa., 2 p.m.

28—Address at Birmingham Meeting, Pa., 8 p.m.: Fred and Sarah Swan, "Visiting among Friends in Japan," illustrated with slides.

28—Rufus Jones Lecture, sponsored by State College Meeting, Pa., and the University Christian Association, in the Schwab Auditorium, campus of Pennsylvania State University, 8 p.m.: Dr. Moses Bailey, professor of the Old Testament at Hartford Theological Seminary, "Our Faith and the Dead Sea Scrolls."

NOVEMBER

1—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Alfred Hoffman, "Thirty Years in Labor Organization."

2 to 5—Sweden Yearly Meeting at Stockholm, Sweden.

3—Concord Quarterly Meeting at Westtown, Pa., 10:30 a.m.

4—Regular circular meeting for worship at Chichester Meeting House, Pa., 3 p.m. The Meeting is situated on Meeting House Road near Boothwyn, Delaware County, Pa.

4—Forum at Horsham, Pa., Meeting House, 8 p.m.: Richmond P. Miller, "Quakers and Christians."

Coming: Founders Day Observance at Guilford College, N. C., November 8 and 9. Francis C. Anscombe of Winston-Salem, N. C., who is presently engaged in writing a history of Friends and their activities in North Carolina, will give an address in the student chapel both days on "Quakerism and Politics in North Carolina." The Ward Lecture, seventh in the annual series, will be given by Frederick B. Tolles on "Quakerism and Politics." Copies of the Ward Lecture are free on request from the College. November 9, meeting of the North Carolina Ministers' Association on the campus.

BIRTHS

ADAMS—On February 14, to Dr. G. Richard and Terrie Kinsey Adams of Ellsworth, Maine, a son named JOHN QUINCY ADAMS.

ANGELL—On September 29, to Stephen L. Jr., and Barbara Allee Angell of Allentown, Pa., a son named THOMAS NATHANIEL NEWLIN ANGELL. His parents and sister and brother are members of 57th Street Monthly Meeting, Chicago.

CUTLER—On September 14, to Bruce and Tina Cutler of Manhattan, Kansas, a son named DAVID WALES CUTLER. His father is a member of Evanston, Illinois, Meeting and is presently sojourning with the Manhattan, Kansas, Meeting.

FORD—On June 25, to Edward L. and Shirley Kinsey Ford of Wakefield, Mass., their third child and first son, named EDWARD NORMAN FORD.

HILTNER—On September 22, in Reading, Pa., to Robert J. and Mary C. Hiltner, members of Reading-Exeter Monthly Meeting, Pa., a daughter named SHARON ELIZABETH HILTNER. The grandparents are James R. and June Hiltner of Morrisville, Pa., and A. Hurford and Alice F. Crosman of Media Monthly Meeting, Pa.

JONES—On October 2, to G. Pownall and Margaret B. Jones of Avondale, Pa., a daughter named ELLEN BROSIUS JONES. Her parents and brothers, Charles and David, are members of New Garden Meeting, Pa.

KINSEY—On August 14, to David N. and Shirley Holt Kinsey of Clearfield, Pa., a son named DAVID NATHANIEL KINSEY, JR. He

is a birthright member of Richland Monthly Meeting, Quakertown, Pa.

MARRIAGE

TAGGART-JONES—On August 18, at Elkton, Md., **DOROTHY PAULINE JONES**, a daughter of Walter M. and Mary Elizabeth Jones, and **LEWIS WALTER TAGGART**, son of Walter F. and Marie Dora Taggart of Pitman, N. J. The bride is a member of Mullica Hill, N. J., Monthly Meeting.

DEATHS

DUELL—On May 8, 1955, **JENNIE R. DUELL** of St. Petersburg, Florida. She was a member of Mullica Hill, N. J., Monthly Meeting.

SHERWIN—On September 10, **FRANK SHERWIN** of Mullica Hill, N. J., at the age of 84 years. He was a member of Mullica Hill,

N. J., Monthly Meeting. He is survived by his wife, Alice Moore Sherwin, a son, Edward, and a daughter, Edith.

TAYLOR—On July 31, **FRANKLIN S. TAYLOR** of West Chester, Pa., at the age of 86 years. He was a birthright member of the Society of Friends and recently a member of the Mullica Hill, N. J., Monthly Meeting. He is survived by a daughter, Frances Taylor Rich of West Chester, Pa.

TONKIN—On May 22, **CHARLES TONKIN** of Woodstown, N. J., at the age of 84 years. He was a member of Mullica Hill, N. J., Monthly Meeting and is survived by a daughter, Marion Layton of Woodstown, N. J.

UNDERHILL—On July 26, **MARY UNDERHILL** of Auburndale, Mass., and Windsor, Vt. She was a birthright member of the Society of Friends, a member of the Class of 1894 of Swarthmore College, and retired in 1929 from the New York Public School System. Her legal residence was 3 West 51st Street, New York City.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at

Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue.

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

ST. LOUIS—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

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For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

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FRIENDS JOURNAL

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VOLUME 2

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IN THIS ISSUE

EVERY man has two educations—that which is given to him and, the other, that which he gives himself. . . . Indeed, all that is most worthy in a man he must work out and conquer for himself. It is that which constitutes our real and best nourishment.

—JEAN-PAUL RICHTER

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Editorial Comments—Poetry

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FRIENDS JOURNAL

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Editorial Comments

Interfaith Marriages

IT is estimated that one of every five marriages in the United States is made between persons of different faiths. Each year more than 300,000 interfaith marriages are concluded. An interfaith marriage is interpreted by Norman M. Lobsenz in the October issue of *Redbook* ("How Successful Are Interfaith Marriages?") as one between a Catholic and a Protestant or a Jew and a Christian. Marriages between Protestants of various denominations are not part of such statistics. The Catholic Church has every reason to consider the 30 per cent interfaith marriages of all marriages sanctioned by the church a high rate, especially because another 15 per cent of its members marry outside the church altogether. It is reliably estimated that more than half of all Protestants are willing to marry a person of a different faith. Most interfaith marriages occur in the middle or upper income brackets.

This is a topic of great and popular interest. The breaking-up of religious "ghettos" where young people used to meet only members of their own faith; generally wider social contacts, especially of women; the weakening of parental authority, and perhaps also the decrease of denominational appeal in favor of a broader adherence to religious principles—all such factors are part of the problem. Norman Lobsenz thinks that many of the difficulties developing in mixed marriages originate from family pressures rather than from the couple themselves. True affection, intelligence, a sincere interest in religion, and a degree of independent thinking are the best guarantors of any marriage.

Religious Revival and Crime

Less than two weeks after the good news had come from the National Council of Churches that we have now reached the highest national peak in church membership, the semiannual crime report of the Federal Bureau of Investigation, released at Washington, showed an increase of 14.4 per cent in major crimes during the first six months of this year. Major crimes have reached a ten-year high, and all major crime categories except robberies registered an increase. In the District of Columbia there are 45.6 robberies per 100,000 population as compared with a national urban average of 30.7. The rape cases in Washington are almost double the number of the

national city average, as in general the District of Columbia ranges higher, if not considerably higher, than the entire nation. The quickly shifting and changing population of the nation's capital may be one of the many contributing factors in this sad picture.

We hear little of such figures in the press, and it would be wholly unfair to charge the churches with the task of launching on their own a frontal attack against crime. But we cannot help wondering what influences are emanating from the churches to strengthen in our citizens their sense of duty toward law, their support of law enforcement, and their obligation to arouse local energies for combatting crime. The conspicuous coexistence of an alarming crime rate and a record in church membership statistics should give pause for some serious thinking.

In Brief

Denominational reports of religious giving, which constitutes more than 50 per cent of the total of all philanthropic giving, indicate increases of at least ten per cent for the fiscal year of 1955-56, according to the current Bulletin of the American Association of Fund-Raising Counsel.

A crack team of five literacy experts is in Tanganyika, East Africa, to conduct an intensive three-month literacy and literature campaign. The team will concentrate on the development of a self-perpetuating native leadership training program and on the training of writers who can supply new literates with simple materials. Sponsor of the program is the Committee on World Literacy and Christian Literature of the National Council of Churches.

Team headquarters are at Kinampanda. Upon completion of the three-month campaign there, the team will go to Kenya, the Belgian Congo, Ruanda, Urundi, Egypt, and the Sudan. They will teach in three languages—Swahili, the trade language of Tanganyika, and Irambi and Remi, tribal languages of the areas. Dr. Shacklock said recent statistics show that approximately 75 per cent of Tanganyika's 8,000,000 residents cannot read and that the present school system is serving only about 40 per cent of the children.

The Healthy Friends Meeting

By J. BARNARD WALTON

"MEETINGS grow or they die." Did you notice these words on the exhibit of pictures for the Meeting House Fund of Friends General Conference? Those who read the article by George A. Selleck on "The Meeting Secretary" in the FRIENDS JOURNAL of April 7, 1956, will recall that after quoting the experience of four successive Meetings in Boston which had waxed and waned, he raised the question, "Why does a Meeting flourish, then decay?"

One August day, riding along a country road toward Indiana Yearly Meeting, we saw a half circle of large white mushrooms. One of the party, a biologist, Mervin Palmer, commented, "I never saw a better fairy ring." He explained that the stock from which they spring grows at the edges and dies in the center. The mushroom analogy has often worried me as I have watched new Meetings growing vigorously and old Meetings struggling to maintain attendance. Yet there have been new Meetings which have had discouraging times, and there are vigorous "new" Meetings now in old meeting houses. Witness Radnor, Frankford, Exeter, Mill Creek, Odessa. Where can we find the answer? Can we discover the causes of growth? Is it as simple as counting members?

Opportunity to Grow

Sometime ago a carload of visiting Friends, including two young people in high school, made a circuit of visits in a number of quite different Meetings. All of the Meetings were friendly and let us join in fun with them. All of them told us, however, and we could see it, that they were losing their young people at 14 or 15 or thereabouts. As we left the last community, I asked the carload, "What can you do about it?" They should have an answer, I suggested, since two of them were near the critical age and sufficiently interested to join in a religious visit. One spoke up quickly, "Give them something to do which is a little too big for them."

Possibly we can find something in this for a first point. Offer youth the stimulus of creative ideas, quicken their love for the wonders of God's world, and then open doors for expressing these impulses in action. When we starve young people or try to manage everything for them, they drop out. Give them opportunity to grow, and their growth is contagious. The incident quoted happened some years ago. Today, if we could

be guided by the young Friends who speak for the Conference at Cape May, they are requiring that the calls for action match the high ideals they hold of how the Society of Friends lives up to the full implications of its testimonies.

Love and Unity

"Are love and unity maintained among you?" We all find it easy to make mistakes. When we can say that we are sorry and are forgiven, the love and unity are restored. The Meeting is strengthened. We feel confidence in the supporting love of our fellows. I wish to quote here from page 356 of Larry Miller's article on "A Sense of Religious Community" in the FRIENDS JOURNAL of June 9, 1956: "Essential to a sense of religious community is the existence of a loving fellowship of Friends who are experiencing in their daily lives a love for others in the Meeting." Is this borne out by experience? Over and over it has been observed that when a discord is allowed to continue, the Meeting suffers. In the healthy Meeting, on the other hand, someone is always clearing up the misunderstanding, or raising the issue to a higher level, or effecting a reconciliation. This is the service of a gifted elder. It may be the concern of Ministry and Counsel. It may well be the united concern of the whole Meeting. In such a case everyone knows that he is surrounded by the loving prayer and solicitation of all of his fellow members, reaching out to be in accord with God and with each other. Again one can observe in the Meetings which are healthy and growing that there is this spirit of loving fellowship.

The Gathered Meeting

In my childhood I knew a Meeting which had no vocal ministry except occasionally from a visiting Friend. Would you have expected the Meeting to decline? In some 20 years it had doubled in attendance. By that time there were beginnings of ministry, but the Meeting did not seem to lean upon this. The members seemed rather to depend upon silent communion with God as found within. As an evidence of the esteem in which they held their silent worship I noticed, when once I visited about that time, that all were in the house when the meeting settled on the hour. No one was late.

A Healthy First-day School

One factor in the growth of the Meeting last described was a healthy First-day school. This must be included as one important item in the life of a healthy Meeting. New Meetings sometimes continue for years

J. Barnard Walton is field secretary of Friends General Conference.

with a shifting group of isolated individuals. The worship experience is a vital one for each one as an individual, but they lack a sense of community. Families with children are lost for lack of some part for the children to take. When such a Meeting builds a meeting house or secures a place where it has adequate accommodations for children's classes, the change is marked. There is difference of quality as well as quantity. The increased interest of the children arouses the parents. The quickened life of the parents meets a response in the children. The value to be found when families work together is now leading many groups to plan to hold their conferences on a family basis. The Meetings with growing First-day schools are gathering experience of effective ways of relating the First-day school to the meeting for worship. They are concerned with the preparation of young children for the use of silence. They are asking the family to come as a unit into both the First-day school and the meeting for worship. Experiences on this subject were shared at the round table on religious education at the Conference at Cape May in 1956. This is a central concern of Pacific Yearly Meeting.

Community Service

Another factor in the life of a healthy Meeting, besides opportunity for its young people, loving fellowship in the Meeting, a gathered meeting for worship, and a growing understanding of life through study and discussion, must be the service of the Meeting in its community. Indeed these factors are so linked together that each one must help to produce the others. Readers of the FRIENDS JOURNAL will find frequently reports of actions of Friends Meetings dealing with a local neighborhood situation or an issue on the state or national scale

or reaching overseas to other peoples. There is not room, nor is it timely, to discuss these issues here in detail. Suffice it to say that the healthy Meeting creates its own concern for community service. It looks to the Yearly Meeting or Friends General Conference or the American Friends Service Committee or the Friends Committee on National Legislation or the Friends World Committee for information of facts or connections with people with technical skills or knowledge; but it does not look to these organizations for motivation. If a Meeting undertakes only the action which it is told to do from overhead, it is only partially effective either locally or nationally. A line of work becomes a real movement when initiative is constantly springing up from the grass roots and when the calls to action from the national headquarters find the local group already alert and seeking to know how to move most effectively. A healthy Meeting is constantly pushing the overhead organization. At times this is confusing but always healthy.

From what I have said it will be clear that we can find one Meeting saying, "We grow because of the peace testimony." Another will say, "Our First-day school is the key to our growth." Another may quote a powerful speaker as its magnet. Again some questioning may indicate that more people came into the Meeting because of personal fellowship than from any other one factor. Many of our new members were reared in other religious groups and learned their loyalties under their discipline but outgrew the bondage of narrow doctrines. These seekers are a considerable proportion of our growth.

These elements are interwoven. It may be likened to the variety of food taken into the human body. A healthy body assimilates it all. It can even throw off poison and

THAT Divine Light which enlightens all Men, I believe, does often shine in the Minds of Children very early; and to humbly wait for Wisdom, that our Conduct toward them may tend to forward their Acquaintance with it, and strengthen them in Obedience thereto, appears to me to be a Duty on all of us. . . .

To watch the Spirit of Children, to nurture them in Gospel Love, and labor to help them against that which would mar the Beauty of their Minds, is a Debt we owe them: and a faithful Performance of our Duty not only tends to their lasting Benefit and our own Peace, but also to render their Company agreeable to us.

Instruction, thus administered, reaches the pure Witness in the Minds of such Children who are not hardened, and begets Love in them toward those who thus lead them on. But where too great a Number are committed to a tutor, and he, through much Cumber, omits a careful Attention to the Minds of Children, there is Danger of Disorders gradually increasing amongst them, till the Effects thereof appear in their Conduct too strong to be easily remedied.

A Care hath lived on my Mind, that more time might be employed by Parents at Home, and by Tutors at School, in weightily attending to the Spirit and Inclinations of Children, and that we may so lead, instruct, and govern them, in this tender Part of Life, that nothing may be omitted in our Power, to help them on their Way to become the Children of our Father who is in Heaven.—JOHN WOOLMAN, Considerations on Pure Wisdom, 1758

disease and heal injury. The process of growth in a healthy body is very complicated. Organs and functions are adapted to each other. May it not be so with the organic life of a Meeting community? God created it to be perfect. His living spirit can guide it to draw people of different backgrounds and different temperaments into fellowship. It can maintain its health as individuals and the group seek divine guidance in meeting each situation in love. They may solve new perplexities in ways which have not been charted before.

Our London Letter

THE continuing question which has been in the minds of Friends here during recent months has to do with tensions which arise from time to time between people who are living and working together in some common cause. We Friends are Christians, with shared objectives; but we may also be strong-willed individualists with less of the spirit of give-and-take than we ought to have. The tensions I speak of arise between committees and those whom they "control," or between workers in the same field of service. Recently, for example, we have had such difficulties in relation to the management of one of our schools, and later of our mental hospital (The Retreat). Still more recently, failure to see eye to eye has marred our work in Kenya.

In this last instance a Quaker woman who has been working among the Kikuyu, but not for Friends, strongly criticized conditions in the Mau-mau detention camps. Her accusation of injustice and oppression were published in this country and in Kenya. And then her judgment and fairness seemed to be questioned by some Friends, both in Africa and at home. This difference was not as cautiously and lovingly expressed as it might have been, and was used by the government's supporters here to discredit her as witness. There was thus much tension in Friends Service Council and Meeting for Sufferings when the matter was discussed, and the woman Friend was left dissatisfied with the treatment of the matter by these bodies.

I am quite unable to make comment on the facts as she reported them, but I regretted many of the subsequent letters and comments which I saw and heard. Some critics seemed to take it for granted that if there was any fault, it must be with Friends House and its workers, who like "the barnacles of Quakerism" cramp the true reforming spirit of individuals. But this is unfair. A committee or an office Friend can, I know, be a block when it comes to forwarding burning personal concerns, but this is part of the cost involved in using the committee method—so valuable in other ways. I grant also that if Quaker groups abroad work with

government agencies and the like, their complete freedom in what they say and do inevitably tends to be modified. But all this means simply that we must keep jealously a place for that rampaging personal concern which doesn't fit into official plans, and may cause differences of thought and action in one field or another. It is so important to have this freedom of expression for the individual Friend that we must put up with any "awkward situations" resulting; and I think Friends at home who profess to be shocked because all is not unbroken harmony are being quite unreal. Let us as a Society run the risk of misunderstanding and condemnation by people who are not Friends rather than be in haste to repudiate groups or individuals who work and witness in their various ways in the name of Friends. Time, patience, discussion, prayer will bring light as to the right course for the future to be taken by all those involved.

The question of working with governments in social service has come up in other forms. For instance, I gather that the A.F.S.C. has been sharing in social betterment schemes in India which are financed with American government money, but the Committee is not willing to accept a renewal of the arrangement subject to a screening of workers in Friends teams. This is a right and proper stand. Our Indian Friends go further: they seem unwilling that, when existing schemes are finished, there should be any more foreign government money used for Friends work in their country. Many of them would be willing to use money for Friends work if it came from their own government, and this might include, for example, such enterprises as Friends schools, even though the salaries came from government sources. Educational work of this kind is being done already in Africa.

But other voices have been raised at home as well as abroad against the use of money from *any* sources outside Friends, unless it be given in support of Friends work unconditionally. The point they make is that Friends way of work is different from that of others, and it is claimed that this difference can only be maintained if Friends have to account for what they do to none but themselves.

What do Friends want to do in service overseas? Some work of rehabilitation and reconciliation certainly. They will also be willing to share in the general missionary task of the Christian church where opportunity arises. But it is laid on them to seek those in every land whose need is not only social reinstatement, or some introduction to the Christian outlook, but who respond gladly to a specifically Quaker message as being what they want, and who can enter joyously into the character and mean-

ing of Quaker worship and the Quaker way of life. Anything done to fulfil the first two of these purposes will be good; but there are some of us who feel that the third is our essential service, and that it should ever be the heart of our concern.

Let me add another reference to the future of Friends Service Council, for it is affected by the fact that the time of change in the general secretary has arrived. Paul Sturge, after 21 years of devoted work for the Council—

such work as has made it known and secured its present influence—has now retired, and his place is to be taken by William Barton. Our secretary-to-be comes with admirable qualifications in service and experience. While I have been writing this, I have had a few words with him, and it has been a pleasure to gather from him some hints of the keen zest with which he faces the tasks which lie in front of him.

HORACE B. POINTING

The Age of Oil

By MOSES BAILEY

THE year 1869 is an important date in the history of transportation, for in that year our first transcontinental railroad and the Suez Canal were both opened to traffic. The distances between the two major parts of the United States and the two major parts of the British Empire were reduced by many thousands of miles. Transcontinental railroads on this side of the world and the Suez Canal on the other were essential causes in making Western civilization what it now is.

Many ingredients go into Western culture, none of them to be ignored. But without this transportation, it is doubtful if all the other elements of our culture would have hung together in their present form. New York and the Pacific Coast were tied together by the railroads, and we really became the *United States*; the British Isles and India, Australia, and South Africa were and are united through the Suez Canal. The financial aspects of railroads and Canal remain comparatively important, but secondary. Dollar for dollar, I imagine that the Canal has returned more on the investment; I do not think that makes our railroads less significant, nor that the present international disturbance is much related to the fear of losing large dividends from the Canal.

Strong Contrasts

Any comparison of our railroads and the Suez Canal, however, soon turns into strong contrasts. Practically *all* the business of our railroads is American in origin, destination, and tolls paid. New York, Utah, and California are equally American. The train crew needs know no other language than English. The Suez Canal, on the other hand, does virtually no Egyptian business. One of the least known and least immediately useful languages on the ships passing through is Arabic.

Furthermore, comparison between the United States and the Middle East in 1869 is one of opposites. The

United States was then on the make. The Middle East was in senile decay. The Ottoman Empire was breaking into fragments. Egypt, already fallen from Turkish control, was nevertheless not a sovereign state. The West, which financed, built, and ran the Canal, despised the East; and the East was so forlorn that it was willing to be despised. So it remained for half a century. In our time, however, the reversal is so great that we hear responsible people quote the phrase *The Decline of the West*. I am sure those words are used by many who have never read the book of that title. Whatever is occurring in the West, the Middle East is advancing dramatically. Study of the Middle Eastern mind is as exhilarating as a ride on a roller coaster. Unfortunately, our studies sometimes, like the roller coaster, return us to the place where we started.

The Age of the Donkey

I should like, for convenience, to divide the history of the eastern end of the Mediterranean into three parts, the Pluperfect, the Preterite, and the Present; and then say a little more about the present, in which we are entangled. The Pluperfect is the Age of the Donkey, that is, the Stone Age and the Bronze Age. That's a long time ago. The donkey was useful in commerce, of little use in war. Much business and great migrations crisscrossed these countries; in fact, there was probably a wider range of international commerce, mostly donkey-borne, in this area than anywhere else in the world at that time.

The Age of the Camel

The Age of the Donkey, or the Pluperfect Tense of our history, concludes around 1200 B.C. with the arrival of iron and the camel. Iron can be deathly sharp; on camels remote raid and easy retreat are possible. The Age of the Camel in the Middle East was a time of great wars, great empires, fantastically increased commerce, and new sophistication. The Assyrians, Babylonians, Egyptians, Persians, and, finally, the Arabs and the Turks

Moses Bailey is Nettleton Professor of the Old Testament at Hartford Theological Seminary, Conn. He speaks from extensive firsthand knowledge of Near East problems.

ruled what was, through most of this time, the heart of civilization. If you read matters so remote, study some of the letters and inscriptions and business documents of the time of passing from the Bronze Age to the Iron Age, or, as I have called them, from the Age of the Peaceable Donkey to the Age of the Camel and Iron Weapons; the confusion and the terror of that transition remind one of the things that today we say about the turning of good little atoms into bellicose bastards. Of course, the Age of the Camel (in Europe it is more accurately called the Age of the Horse) has long been slipping into senility. Was not Turkey's Sultan "the Sick Man of Europe"?

The Age of Oil

The Present Tense everywhere is the Age of Oil. It is reported that in Mandalay "the dawn comes up like thunder out of China 'cross the bay." Some of us, who know nothing about Mandalay, are a bit skeptical about so sudden a morning in nature. But no matter what happens in Mandalay, in the Middle East the Age of Oil dawned like thunder. Between the Age of the Camel and the Age of Oil there was no interval for adjustment. The West had an Industrial Revolution, with a few generations between the decline of chivalry—i.e., of the Age of the Horse,—and the Age of Oil. That was the time when we were looking down our noses at the Middle East.

Consider this Age of Oil, for it is the present. Much of the world drills for oil; *all* the world uses it. At the moment, the usual estimates of the world's supply of oil put more than half of it in the Middle East. But we don't have to study the *World Almanac* to note that the manufacture of internal combustion engines for *the use* of oil is largely in the West. We are told,

East is East and West is West,
And never the twain shall meet. . . .

But if they don't meet, and peaceably, some of all this machinery will be idle. If the Age of Oil is not to die in its infancy, East and West must get together. Of course, the two have met, despite Kipling, as witness the front-page headlines on any recent newspaper. Egypt, and France and England; Egypt and Israel; Israel and Jordan; France and North Africa have all locked horns. The dawn of the Age of Oil has certainly come up like thunder.

Boundaries, National and Economic

The boundaries involved are national, economic, and emotional. Many books have been written about the first two, the national and economic frontiers; and reasonable, though as yet unacceptable, adjustments have been suggested. The emotional boundaries, however, are the most important, and little serious study has been given to them. Let us look for a moment at these three kinds of

boundaries that have to be reviewed before the Suez Canal gets finally off the front page and quietly back into the financial section.

Within the past decade all the area surrounding the Canal has passed from the stage of dependent colonialism to independent sovereignty and constitutional government. Lybia, Egypt, Saudi Arabia, Jordan, Israel, Syria, and Lebanon have all orderly governments; and, marvelous to report, not one of these countries has in its government men experienced in this kind of leadership. The national boundaries of these sovereign states are as artificial as the boundaries within the United States; that is to say, these present political lines have a minimum of cultural significance. Why this Middle East, with its lack of experience in government and with its irrational demarcations, has not completely fallen apart politically is one of the mysteries of human society. Logically, the whole area is one, divisible into local provinces only; many, I think most, of the people with whom one talks there are aware of this. Imagine a United States of the Middle East! It is reasonable—and for the present, unthinkable.

Boundaries economic are probably more fundamental than political lines. Egypt has 22 million people; her leading demographer tells me that there is a living for less than eight million in the country. Jordan, already with all the population she could support, had a 50 per cent increase of refugees from Israel. Statistically, one out of three people in that country is a refugee. Israel's population is so great that it has to be subsidized from abroad; optimists assert that this will not continue indefinitely, but not all in Israel are so optimistic. Saudi Arabia and some of its neighbors to the east are being heavily subsidized in payments for oil. In short, the whole Middle East has too many mouths to feed, but it has oil; the West has abundance, but it lacks oil.

It appears a simple proposition: *pay for the oil and for its transportation through the Canal with needed goods*. A considerable part of the needed goods, obviously, is long-term investment in agriculture and industry, specifically the Assuan Dam on the Nile and similar major installations on the Euphrates. It requires no engineer to see that irrigation of otherwise useless land is a prime necessity, and it requires no financial expert to see that the local economy cannot accomplish these things.

As Mr. Dulles has repeatedly stated, these intricate questions can be resolved reasonably and amicably.

Emotional Barriers

Emotional barriers we Americans don't like. Because they are not rational, we commonly ignore them. Reason calls for a United States of the Middle East. But look at the news from Israel and Jordan. Reason sees business-like solution of the Canal question. But it appears that

there are strong, even violent, feelings involved on both sides. Even the elements of emotional life are a mystery: Why do no two people prefer exactly the same food, books, entertainment? *De gustibus non disputandum est*. Or, in English paraphrase,

Lives there a man with soul so dead,
Who never to his wife hath said,
What stirs inside your pretty head?

If across the breakfast table we are sometimes baffled by the sentiments of other members of our own family, what shall we say of people at a distance?

Certainly factors in the emotional color of the Middle East include, first, the results of a long period of colonialism during which the West dictated. The Arab is by temperament courteous, affectionate; Western colonial administrators appreciate punctuality and efficiency but care little for sentimentality. Even at its best, colonialism bred dislike which still boils. Then, second, the Middle East has a long, significant history, whose monuments are there never far out of sight. Every schoolboy over there knows that from *his* land originated mathematics, astronomy, medicine, religion, and gentle living. So they did. If the dawn of the Age of Oil finds that land in a state of shabby gentility, the people with that gentility think its quality should be recognized by others.

A Consistent, Long-range Policy

On our side, why should we not admit and overcome certain rather characteristic limitations in our dealings abroad? Two observations I would make, which I think go appropriately with Mr. Dulles' insistence that force will not settle the Suez Canal problem. First, we must recognize that the Canal, oil, the Arab-Israel conflict, and irrigation are by this time so entangled that no one situation can be met without reference to all the others; and second, the motto "one thing at a time," or, as the British humorously call this Anglo-Saxon habit, "muddling through," won't accomplish the purposes of peace. A consistent and long-range policy must be adopted which brings confidence to both Wall Street and Cairo, regarding all of these interlocking problems.

South after Gettysburg

(Continued from page 682)

her. "My children," she says, "*clutch* their books." But how few were the teachers! "Colored teachers can lift them through the ABC's," but no further. Cornelia Hancock was roused to indignation by the unfair laws. "Any laws that are to benefit a few should be discontinued in this American land."

For school attendance clothes were prerequisite. At her wits' end, she writes to her sister to prod the Philadelphia committee. "If they do not feel they can send more, I shall go to work in another direction." By this she means that she

will turn to her old friends in the Quartermaster's department. For a Friend "groping around for something to send the children," she offers the suggestion, "Let him for one thing send them each a handkerchief."

Land, tools, seed, employment, liberal legislation, and especially schools—all are urgent. "I try," she says, "to look for change to take place in years," but "no one should be discouraged." This was 90 years ago.

After ten years in the South Cornelia Hancock returned to Philadelphia, where she went right on with her social service. The Family Society and the Children's Aid Society owed their origin to her and her colleagues. Housing "in which philanthropy was balanced by business sense" was one of her lifelong concerns. She lived to be 87, continuously engaged in helping people help themselves.

To Henrietta Jaquette, a young kinswoman, these letters were entrusted. We are indebted to her for reissuing the high spirited war correspondence and for coupling with it this vivid record of Quaker pioneering in the education of Negroes in the South.

ANNA BRINTON

Indian Summer

By AURELIA DORA HOWELLS

October drowsing, spreads its leaves for bed,
While to its arms warm summer clings,
But still it stirs with vague alarm and dread
And shivers as an icy breath
Of winter bodes sweet summer's death.

Then leaf by leaf it sheds its garments, sear
Or flaming, and in revolt it flings
Them whirling down on storm's autumnal bier—
Of pumpkin's gold and russet dyes
Their stately funeral grandeur lies.

All Nature seems those golden, seedtime days
To mourn, while in their cherished place
The brooding moods of Fall in sackcloth grays
Sweep the forest bare, bereft
Of songbird's gladness. Naught is left

Save chirp of crickets in the drowsy afternoon
And locusts' chant on sunny orchard slopes,
When rest will come and Indian summer's moon
Will add its luster to the days' dim hopes.

Letter from Suez

In our next issue our readers will find a letter from Andrew Lea Eastman, conveying in a matter-of-fact style the most pertinent observations about the Suez conflict. As a seasoned observer living in the Arab world, he is especially qualified to correct the biased picture of the Suez situation prevalent in many minds in the United States.

Friends and Their Friends

Dr. Hugh Borton, a member of the Religious Society of Friends, professor of Japanese and director of the East Asian Institute, has been appointed president of Haverford College. He will assume the post next June.

Hugh Borton, who is 53, will be the 15th president of Haverford. A native of Moorestown, N. J., he graduated from Haverford College in 1926 and taught for several years in the South and in Japan before entering Columbia University to earn a master's degree in history. He later studied at the Imperial University, Tokyo, and Rijksuniversiteit, Leyden, Holland, receiving his Ph.D. from the latter in 1937, when he began teaching at Columbia. From 1942 to 1948 he was on leave of absence to serve with the State Department as a specialist on Japanese history and economy. As chief of the division of Northeast Asian Affairs and a member of the coordinating committee of the State, War, and Navy Departments, he helped shape official United States postwar policy in Japan and Korea. When he returned to Columbia, Dr. Borton organized the East Asian Institute, which he now heads. He is the author of a number of books, including *Japan Since 1931: Its Social and Political Development* and *Japan's Modern Century*.

Vice President Archibald MacIntosh has been serving as acting president of the College since last January, when Dr. Gilbert F. White, Haverford's 14th president, returned to the University of Chicago.

Ole F. Olden and Deryck Siven are the authors of a brief article "Iceland, Disarmament and Northern Trade" in the October 11 issue of *World Around Press*, an information service on world affairs. Ole F. Olden, clerk of Norway Yearly Meeting, is contributing correspondent from Scandinavia for the FRIENDS JOURNAL.

The American Friends Conference on Race Relations, held at Wilmington College, Wilmington, Ohio, has published a *Message* which is available on request in small quantities from the Race Relations Committee, 20 South 12th Street, Philadelphia 7, Pa. In part it says: "... right relations with God must lead to right relations with all men. Instead of passing judgment on one another, our task lies in helping one another to move forward in a practical application of this truth. Here, at this Conference, Friends, pastoral and nonpastoral, urban and rural, Negro and white, have prayed together and spoken to one another honestly in a spirit of love. We have gained insight into one another's problems and have seen barriers fall. We urge Friends to create opportunities for similar experiences.

"We see a service for Friends in the quiet, experimental action taken by the individual Meeting and the individual Friend in their home communities. We earnestly pray that we can move under a sense of the urgency of world events from where we are to where God would have us be in race relations. More important than where we are is the direction in which we are going."

The relationship of Philadelphia Friends with Friends in Japan is a spiritual tie spanning 70 years. This significant anniversary will be celebrated at Japan Yearly Meeting, Tokyo, November 10 and 11. Clarence and Lilly Pickett are to carry special greetings from the Representative Meeting of Philadelphia Yearly Meeting. Sumner and Lela Mills, Raymond and Miriam Wilson also plan to be present.

The Nitobe Lecture, which concludes the Yearly Meeting, is to be given by Dr. Takeshi Saito, professor emeritus of Tokyo University and a leader in Mukyokai, the indigenous Christian Fellowship in Japan. Dr. Saito was a close friend of Dr. Inazo Nitobe and succeeded him as president of Tokyo Woman's Christian College.

Eric B. Pollard, editor of *The Australian Friend*, writes that Sydney Monthly Meeting, Australia, has published a leaflet "Religion, Science, and the Scientist" by Rudolph Lemberg, F.A.A., F.R.S., which was originally a talk given by the author to a Fellowship meeting. Copies are available at sixpence each, post free, from Eric B. Pollard, 10 Latona Street, Pymble, N.S. Wales, Australia.

A black and white map showing Friends Meetings in New England, as authorized by New England Yearly Meeting in 1955, has been prepared (8½ by 11 inches). Copies are available free of charge from the Central Office, 5 Longfellow Park, Cambridge, Mass. The same map in a larger size, 16 by 20 inches, is available at a cost of 50 cents each.

Mary Ellen Sharpless Simon recently took an eleven-month assignment as secretary at the Geneva Center, Switzerland, for the American Friends Service Committee. During the past summer she participated in an A.F.S.C. overseas work camp. In 1953 she was a member of an interne-in-industry project in Chicago. She is a graduate of Westtown School and Cornell University and has studied also at Merchants and Bankers School and Oberlin College. She is a member of the Rockland, New York, Monthly Meeting.

Together, a new 86-page monthly magazine "for Methodist families," has just been launched by the Methodist Publishing House, 740 North Rush Street, Chicago 11, Illinois (\$3.00 a year). The October issue is profusely illustrated with pictures, many in color, and contains articles on a variety of subjects that would appeal to readers of various age levels. Norman Cousins in "The Hiroshima Maidens Go Home" retells the story of the Japanese girls who came to America for plastic surgery.

Beginning in October, the Methodist Publishing House will issue a second monthly publication called *The New Christian Advocate*. It will replace *The Pastor*, a monthly magazine for ministers, and will continue some features of the *Christian Advocate*, Methodism's weekly news-journal. The new publication will be priced at \$3.00 a year and will go initially to some 25,000 Methodist clergymen and lay officials.

At the invitation of WCAU and the Greater Philadelphia Council of Churches, the "Church of the Air" over WCAU on the morning of Sunday, November 11, 1956, from 9.30 to 10 a.m. will broadcast an appointed meeting for worship which will be held in the WCAU studio at Monument Road and City Line Avenue in Philadelphia.

The Friends who have been assisting in the planning of this meeting for worship encourage all Friends to keep this opening for service in their prayers and meditations not only that morning but also during the days previous to it so that this broadcast may be held in the spirit which is the subject of the inquiries of the first three Queries to be read in *Faith and Practice*, pages 91-92.

In recent years in Great Britain meetings for worship have been held similarly at London, Birmingham, and Cardiff, which *The Friend* reported favorably and which resulted in many enquiries. On these occasions Friends all over England upheld the meetings in spirit, and it is hoped the Meeting on November 11, 1956, will likewise be strengthened widely in this country. WCAU broadcasts over a 1210 frequency affiliated with the Columbia Broadcasting System.

The Adult Class of Lansdowne First-day School, Pa., has taken "Applied Quakerism" as its theme for 1956-57. The class will consider in turn the peace testimony, education, civil liberties, family relations, social and civic responsibilities, race relations, and standards of personal living. Members of the class present topics by serving on a panel.

Several Friends have inquired about the background of the poem by Sam Bradley, "Elegy for a Liberal Christian Scholar," in our issue of October 13, 1956. In their enthusiastic comment about the poem, they want to know who P.S.M. is and what we can tell them about the author. These questions were forwarded to Sam Bradley, who replied from Lebanon Valley College, Annville, Pa., in part as follows: "Philip Sheridan Miller was a teacher of the classics at Lincoln University, a lifelong aggressive liberal in politics, aflame against injustice, an ordained Presbyterian minister who was a fearless protester of the mockeries made by form and ignorance. . . . Dr. Miller had a remarkable open-minded tolerance, and he put all of us at ease when we gathered for exciting discussions of Greek drama. In contrast with the Greek thought, he pointed out to me, is the Christian concept of immortality. He carried lightly his years, and he seemed just ready for his best work when he died at commencement time in 1955. He was a chaplain in World War II.

"I was born in World War I times (1917); there is a tradition in my family that Mary Dyer, the Quaker martyr, was one of my mother's forebears. I served in the Navy in World War II, decided to teach (for a better world) when I got out. . . . I studied American literature under that great teacher, Sculley Bradley of the University of Pennsylvania. I became a member of the Society of Friends. . . ." Sam Bradley is a member of Sadsbury Meeting, Pa.

Annual Meeting of Friends Journal Associates

This year's lecture at the annual meeting of the Friends Journal Associates will be given by Margaret M. Harvey, a Friend from England, who is at present at Pendle Hill. Her topic will be "The Relevance of Whitman's *Democratic Vistas* in 1956." The annual Friends Journal Associates meeting will be held on November 9 at 7:30 p.m. in the Arch Street Meeting House, Philadelphia.

Margaret M. Harvey is a member of the Board of Management of *The Friend* (London) and in 1942 gave the Swarthmore Lecture on the topic "The Law of Liberty." She works in various important Yearly Meeting Committees and has had a lifelong and active interest in adult education. With her husband, William Fryer Harvey, she served at Fircroft (Workers) College in Selly Oak, Birmingham. She is chairman of a Juvenile Court and holds positions of great responsibility in the field of education. The Friends Journal Associates are happy that Margaret M. Harvey has accepted the invitation to speak at their annual meeting.

Coming Events

OCTOBER

26, 27—A.F.S.C. Institute of International Relations at the Homewood Meeting House, 3107 North Charles Street, Baltimore, sponsored by the Baltimore Peace Center. Theme, "United States Foreign Policy in an Election Year." Leaders, Helen Fuller, Edmund Gullion, A. F. Muste.

26 to 28—Visit of Young Friends from the New York and Philadelphia areas with Friends of Shrewsbury Monthly Meeting, N. J. Work, recreation, discussion, worship, fellowship. For details see page 659 of our issue for October 13, 1956.

27—Chester Quarterly Meeting at Providence Meeting, Media, Pa., 3:30 p.m. Theme, "Our Outreach to Our Neighbors." Afternoon, Thomas Colgan, "The Delaware County Council on Human Relations," and a report from Fred and Sarah Swan of their year's work in Japan. Evening, Florence D. Tobiessen, J. Paul Brown, and Richmond P. Miller, reporting for the Philadelphia Yearly Meeting Social Service Committee, "How Is Your Community Organized for Social Service?"

27—Westbury Quarterly Meeting at Flushing, N. Y., Meeting House, 10:30 a.m. In the afternoon Dorothy Hutchinson will give a talk on her "Journey of Friendship" (illustrated with slides) and relate this to the friendship theme of her experience in Alabama.

27—Annual Autumn Fair at Radnor Meeting, Conestoga and Sproul Roads, Ithaca, Pa., rain or shine, 3 p.m. Contests for children and parents; booths with Halloween and harvest motifs. Dinner, 5:30 to 6 p.m. Proceeds to go to Friends Neighborhood Guild.

28—Adult classes at Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: William Hubben, editor of the *FRIENDS JOURNAL*, "The New Testament."

28—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.; T. Smedley Bartram, Jr., "A.F.S.C. Projects in Israel."

28—Connecticut Valley Quarterly Meeting at Old Chapel, University of Massachusetts, Amherst, Mass. Worship, 10:45 a.m.; lunch, 11:45 a.m.; business, 12:45 p.m.; panel discussion, 2 p.m.; Peace and Social Concerns Committees. Quarterly Meeting on Ministry and Counsel will be held beginning with supper at 6 p.m., on October 27, at the home of Helen Griffith, 69 Woodbridge Terrace, South Hadley, Mass.

28—Concord Quarterly Meeting on Worship and Ministry at High Street Meeting House, West Chester, Pa., 2 p.m.

28—Address at Birmingham Meeting, Pa., 8 p.m.: Fred and Sarah Swan, "Visiting among Friends in Japan," illustrated with slides.

28—Rufus Jones Lecture, sponsored by State College Meeting, Pa., and the University Christian Association, in the Schwab Auditorium, campus of Pennsylvania State University, 8 p.m.: Dr. Moses Bailey, professor of the Old Testament at Hartford Theological Seminary, "Our Faith and the Dead Sea Scrolls."

NOVEMBER

1—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Alfred Hoffman, "Thirty Years in Labor Organization."

1—Concord Quarterly Meeting at Westtown, Pa., 10:30 a.m., 2 p.m.

2 to 5—Sweden Yearly Meeting at Stockholm, Sweden.

4—Regular circular meeting for worship at Chichester Meeting House, Pa., 3 p.m. The Meeting is situated on Meeting House Road near Boothwyn, Delaware County, Pa.

4—Forum at Horsham, Pa., Meeting House, 8 p.m.: Richmond P. Miller, "Quakers and Christians."

5 to 11—Women's International Exposition in Armory, Park Avenue at 34th Street, New York City, noon to 11 p.m.: flower show; fine arts show; national booths, entertainment each afternoon and evening. New York's Peace and Service Committee will conduct a booth for the benefit of the A.F.S.C. Tickets, 75 cents, at Meeting office.

8—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Ted Silvey, department of education, A.F.L.-C.I.O., "Automation—Promise or Threat?"

8, 9—Founders Day Observance at Guilford College, N. C. Chapel talks by Francis C. Anscombe, "Quakerism and Politics in North Carolina." Ward Lecture by Frederick B. Tolles, "Quakerism and Politics." Copies of the Ward Lecture free on request from the College.

9—Meeting of the Friends Journal Associates at Arch Street Meeting House, Philadelphia. Dinner, 6 p.m.; meeting of Associates, 7:30 p.m., followed by lecture by Margaret M. Harvey on "The Relevance of Whitman's *Democratic Vistas* in 1956."

9—Illustrated Lecture at Norristown Meeting, Swede and Jacoby Streets, Norristown, Pa., 8 p.m.: Esther Holmes Jones, "Around the Dalmatian Coast in Portugal." Benefit of Best Interests Committee.

10—Abington Quarterly Meeting at Plymouth Meeting, Pa. Worship and Ministry, 10 a.m.; worship, 11 a.m.; lunch, 12:45 p.m.; at 2 p.m., panel presentation of Queries 1, 2, 3; Continuing Committee on Worship and Ministry, Anna Brinton, chairman, Ken Nunokawa from Japan, Margaret Harvey from England. Book display by Friends Book Store.

10—Burlington Quarterly Meeting at Burlington, N. J., Meeting, 1:30 p.m.

10—Fox Valley Quarterly Meeting at Milwaukee, Frieden's Fellowship Hall. Worship, 1 p.m.; business, 2 p.m. Annalee Stewart, legislative secretary of the Women's International League for Peace and Freedom, will speak at 4 p.m. Children's Quarterly Meeting will be held simultaneously.

10—Annual Bazaar sponsored by the Friends Meeting of Washington, D. C., and Sidwell Friends School, at the Zavitz Building, 3960 37th Street, N.W., Washington, D. C., 1 to 9 p.m. The proceeds will benefit the A.F.S.C. and the Foreign Exchange Student Program of Sidwell School.

10, 11—Japan Yearly Meeting at the Friends Meeting House, Tokyo. Nitobe Lecture by Dr. Takeshi Saito. For details see the news note on page 690.

Coming: Two Week-end Seminars at Pendle Hill, Wallingford, Pa:

November 23 to 25, seminar with Douglas V. Steere, professor of philosophy at Haverford College and author of *On Beginning from Within*. Topic, "Christian Biography"—St. Francis, John Frederick Oberlin, and Albert Schweitzer.

February 15 to 17, seminar with Ralph Harper, professor at Bard College, N. Y., and author of *The Sleeping Beauty*. Topic, "Existentialism"—boundary situations and the death of God.

These week ends begin with tea at 4 on Friday, followed by an introductory session at 4:30. Attenders share in the regular resident life of worship, meals, dishwashing, etc. Five lecture-discussion sessions: Friday, 8 p.m.; Saturday, 10 a.m., 4:30 and 8 p.m.; Sunday, 10 a.m. The seminar closes with dinner at 1 p.m. on Sunday. Total cost, \$10. Advance registration is necessary.

BIRTHS

FELLMAN—On August 25, at Abington, Pa., to Janice Christian and Nelson M. Fellman, Jr., of Germantown Pa., a daughter named KAREN FELLMAN. Her mother is a graduate of George School and Ursinus College, and a birthright member of Millville Monthly Meeting, Pa. Her father has recently been accepted in membership at Green Street Monthly Meeting, Philadelphia.

HILTNER—On September 22, to Robert and Mary Crosman Hiltner of Reading Monthly Meeting, Pa., a daughter named SHARON ELIZABETH HILTNER. Her grandparents are Hurford and Alice Crosman of Wallingford, Pa., and James and June Hiltner of Morrisville, Pa.

STEINBOCK—On October 13, at Morristown, N. J., to S. Robert and Nancy W. Steinbock, a son named JAMES HENRY STEINBOCK. The parents are members of Dover, N. J., Monthly Meeting.

MARRIAGE

CONARD-LEE—On September 28, at Mehoopany, Pa., FLORENCE LOVE LEE and WALTER MOSS CONARD, formerly of Philadelphia. They will make their winter home at Clearwater, Fla., and will summer at Mehoopany, Pa.

DEATHS

HICKS—On October 5, in Hahnemann Hospital, Philadelphia, MARY R. HICKS, in her 79th year, a valued member of New Garden Meeting, Avondale, Pa. For several years she has been one of the family at the Friends Boarding Home, Kennett Square, Pa., and active in the life of the Home, her Meeting, and community. Surviving are two sisters, Laura H. Brosius of Avondale, Pa., and Alice F. H. Spencer of Wilmington, Del.

UEDA—On October 13, suddenly, Tatsunosuke Ueda, Ph.D., University of Pennsylvania, professor emeritus of Hitotsubashi University, Tokyo, and lecturer at International Christian University; also chairman of the American Friends Service Committee's Advisory Committee in Japan. The funeral was at Toyama Heights Neighborhood Center. Dr. Ueda was a member of the Society of Friends, an attender of the Meeting at Toyama Heights.

Henry Herbatschek

Milwaukee Friends held a memorial meeting on October 14, 1956, for Henry Herbatschek, a member, who passed away June 30, 1956. Henry Herbatschek was a native of Czechoslovakia, receiving a doctorate degree from Prague University. He was a friend of Thomas Masaryk, translating his books from Czech into German and helping in the movement for the Czech republic. He worked with the A.F.S.C. to help refugees in Austria during World War II. He had lived in Milwaukee for ten years, and was one of the charter members of this Meeting. He is survived by his wife, Marie Herbatschek, and daughter, Mrs. Susan Reichenberger of Deansboro, N. Y.

Anna Willets Lapham (1878-1956)

The life of Anna Willets Lapham was so interwoven with that of Manhasset Preparative Meeting that for all of us they are inseparable.

She was the third generation of Willets who were active in our Meeting. After her marriage, during a period when the life of the Meeting was at its lowest ebb, she and her family were responsible for its continuance, and their home became a hospitable center for Meeting activity.

The example of her life, lived in daily expression of Friend

principles, will long have a vital influence on our Meeting. The humility and reverence of her vocal ministry lifted our hearts and deepened our worship.

We will remember her motherly interest in each member and her special concern for closer fellowship within the Meeting. She

was beloved, too, by the younger members, and active interest in the First-day school bespoke her love for them and her concern for their religious education—a concern which led to the building of the recent addition to the meeting house. . . .—*From the minutes of Manhasset Preparative Meeting, N. Y.*

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 6 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker

Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October–April: 221 East 15th Street May–September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 8:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 80, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JACkson 8-6413.

WANTED

HOUSEKEEPER - COMPANION, Germantown, Pa.—Light duties, sleep out, Protestant. Box G130, Friends Journal, or telephone DAVenport 4-0602 after 6 p.m.

FAMILIES who want to enjoy life in a successful integrated community in Philadelphia. See item under *Available*, "Opportunity to put beliefs into action."

CENTER CITY APARTMENT: Young Ph.D., recently appointed University of Pennsylvania teaching staff, seeks two-bedroom apartment, preferably in restored brick "Old Philadelphia" section (small pane, fireplace, Hi Fi) under responsible landlord. Box Y131, Friends Journal.

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ROOMS with running water, for permanent or transient guests. Telephone Philadelphia, Pa., MArket 7-2025.

ORGAN: Wurlitzer Spinnette, four years old, excellent condition, \$800. Lawrence Croasdale, Bala-Cynwyd, Pa., Welsh Valley 4-0656.

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OPPORTUNITY TO PUT BELIEFS into action. You can live your beliefs at either of these two integrated communities (majority white families) under Quaker leadership. *Concord Park*—modern 3- and 4-bedroom ranch homes, \$12,690; old Lincoln Highway and Route 132, Trevoise; one mile from Philadelphia interchange of Pa. Turnpike, *Greenbelt Knoll*—contemporary hillside homes, 3 to 5 bedrooms; woodland setting with parks on four sides including 2-acre private park; paneled 27' living room, fireplace set in floor-to-ceiling glass wall; many other unusual features; from \$19,950. On Holme Avenue 1 mile east of Roosevelt Boulevard and Pennypack Circle (in city limits). Trade-ins accepted. Models open daily and Sunday to 9 p.m. Telephone ELMwood 7-4356, or write George E. Otto and Morris Milgram, builders, Trevoise, Pa.

ADVERTISING RATES: Display advertising—15¢ per agate line or \$2.10 per column inch; 10% discount for 6–24 insertions within six months; 15% discount for 25 or more insertions within one year. **Regular Meeting notices**—15¢ per agate line; no discount for repeated insertions. **Classified advertising**—7¢ per word, with a minimum charge of \$1.00; no discount for repeated insertions. A box number will be supplied if requested, and answers received at the FRIENDS JOURNAL office will be forwarded without charge. Advertising copy may be changed without extra charge. **FRIENDS JOURNAL, 1515 Cherry Street, Philadelphia 2, Pa. RI 6-7669.**

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Each applicant will be given, in his home locality, three subject matter tests: one in English, one in algebra or geometry, and a third to be selected by the student. Applications for 1957-58 must be in hand by SECOND MONTH 1ST, 1957.

For application forms address:

Daniel D. Test, Jr., Headmaster
Westtown School
Box 1000, Westtown, Pennsylvania

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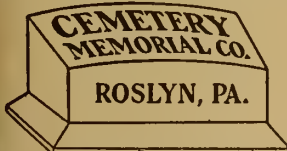
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VOLUME 2

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*Building Quaker Testimonies into
Daily Life by Lois S. Vaught*

Letter from Suez . . by Andrew Lea Eastman

*Are We By-passing the Peace
Testimony?*

Defending Washington Integration

*W*HEN all looks fair
about, and thou seest not a
cloud so big as a Hand to
threaten thee, forget not the
Wheel of things: think of sul-
len vicissitudes, but beat not
thy brains to foreknow them.
Be armed against such obscu-
rities rather by submission
than foreknowledge.

—SIR THOMAS BROWNE

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WILLIAM HUBBEN
Editor and Manager
MILDRED A. PURNELL
Associate Editor

JEANNE CAVIN
Advertisements
MARTHA TURNER
Subscriptions

CONTRIBUTING CORRESPONDENTS

RICHARD R. WOOD, Philadelphia

Africa Maurice Webb, Durban
England Horace B. Pointing, London
Joan Hewitt, London
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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

Defending Washington Integration

THE American Friends Service Committee drew on its experience in Washington, D. C., to defend the program of school integration which was recently under attack by the Davis Subcommittee. Irene Osborne, speaking for the Quaker group, said the Davis hearings had been "the greatest possible disservice to the program." She directed a four-year program launched by the American Friends Service Committee in 1951 to aid full integration of the Washington public schools. She is now A.F.S.C.'s national school consultant.

"Integration in Washington has enjoyed a great degree of success. Problems that have arisen are the behavioral and teaching problems that must be faced by any large metropolitan educational system. In the days of segregation the Washington School Board and administrators had little time to give to the business of education, engaged as they were in the constant struggle merely to house school children and to maintain the precarious balance of a dual system. . . . The school system is now for the first time in a position to give good education to all. The Davis Subcommittee conducted its hearing without objectivity and with predetermined goals," she said.

Among the improvements in the school program now possible for the first time she listed the following: (1) Children can attend the school nearest their home; poor school assignments for thousands of children are corrected. (2) The most overcrowded schools have been relieved by utilizing available space nearby. (3) All teacher services are available where they are most needed. (4) Special education is available to those who need it without racial restriction. (5) Parents and children in the same neighborhood can work together in the same school program; thus a stabilizing and unifying force for the community is provided. (6) A child can enter an educational program suited to his individual needs without being considered an anonymous member of his racial group. (7) There is for the first time an adequate testing program and skilled use of test results for the guidance of individual schools.

The Service Committee's statement regretted that the Davis Subcommittee did not give equally dramatic treatment to many stories of success which have come out of the integrated schools. Stories like these may be told, it said: there is the Negro child who is going to a better school, getting better marks and living happily; the prejudiced white mother who through P.T.A. work learned to respect her Negro neighbors; the Negro child elected to class office; the slow learner who can for the first time have space in a special class; the school where white and Negro parents are working jointly to improve their neighborhood.

During the four-year project the A.F.S.C. published two widely circulated pamphlets based on its experience in the nation's capital. *Integration of Washington Schools* is a question-and-answer pamphlet discussing issues most often raised about integration. *The Right of Every Child* recounted details of the administrative actions which contributed to the successful transition.

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, NOVEMBER 3, 1956

VOL. 2—No. 44

Editorial Comments

Are Negro Pupils Inferior?

IN September a House Committee headed by Representative James P. Davis, Georgia, investigated the disparity in achievement between Negro and white children and students by drawing on the testimony of teachers and principals. The investigation—if it can be called such—has been accused of bias and partisan methods. Nevertheless, the fact is undeniable that vast educational gaps exist between the two groups. For example, Louisville, Kentucky, has found that in the first grade such differences are already noticeable. The fifth grade shows a discrepancy of one and a half years in educational standards, a lag which increases in the eighth grade to fully two years. In Corydon, Kentucky, the difference amounted to three years in eight grades.

The Washington Committee tried unsuccessfully to consider such facts as proof that Negroes have a lower I.Q. than white children. Leading schoolmen refused to accept such argumentation, and authorities in anthropological research refuted this theory with equal vehemence and convincing data. Dr. Klineberg, Columbia University, gave evidence that such differences are regional rather than racial. Army intelligence tests show not only that Northern Negroes had higher scores than Southern Negroes, but also that the average adult Northern Negro rated higher than the average adult white from the South. Dr. Clark, New York City College, stated that the segregated schools in the South have "cheated the Negro children of a decent education." Dr. Corning, Washington superintendent, believes with Dr. Klineberg that these disparities will disappear within five or ten years of wisely conducted integration, whereas Dr. Carmichael thinks it will take a whole generation to achieve this result. Small classes are needed. Better supervision and remedial sections, especially in rural schools, must be organized. Homogeneous groups either within a school or a grade ought to group superior, median, and low groups together.

The Hiroshima Maidens

Some of the Hiroshima Maidens returned this past June to Japan while others waited for a September date to graduate from a special survey course in nursing at the Manhattan Center of the Red Cross, New York.

Norman Cousins, editor of the *Saturday Review* and the courageous and selfless sponsor of the Maidens, describes in the first issue of *Together*, the newly launched national Methodist monthly, the profound psychological changes which medical treatment as well as a generously offered hospitality had wrought in the girls. One of them started to paint when her fingers and hands became free from former contractions and deformations. Another girl's painting was sold on its merits, and she turned over the money to Mt. Sinai Hospital. One girl learned Braille typewriting to work in the school of the blind in Hiroshima. Several girls chose as training opportunities the making of ceramic jewelry and the development of secretarial or recreational skills.

We reported in an earlier issue the death of Tomoko Nakabayashi under narcosis. This tragedy cast a shadow over the otherwise happy American episode in the lives of the Maidens. The girls also brought much happiness to the many families who were their hosts. Some of these were Friends families in and around New York City.

In Brief

The twentieth biennial convention of the United Lutheran Church in America, meeting in October 1956 at Harrisburg, Pa., decided to permit Lutheran pastors to remarry any divorced person who shows repentance. It also endorsed birth control for the first time in the church's history. But it declined to endorse the Supreme Court's decision against school segregation because the church has no right to "differ with or support" a court that acts on purely legal principles.

Because of UNICEF's malaria-eradication program, six acres of land in Afghanistan, which once sold for one dollar, are now worth \$2,000.

The world's population will double in 58 years, according to J. O. Hertzler's book *The Crisis in World Population* (University of Nebraska Press, Lincoln). Among 80 per cent of the world's population there is no appreciable control over fertility, while longevity is making gains. Approximately three fourths of the world's population is undernourished. Professor Hertzler advocates birth control as one means to solve the problems in underdeveloped areas.

Are We By-passing the Peace Testimony?

THE Peace and Social Order Committee of Falls Meeting, Pa., wishes to share a concern which we have felt in our own committee gatherings and which has been laid upon us all by the 1956 report of the Friends Peace Committee of the Philadelphia Yearly Meeting:

We are compelled at this time to raise a question for the consideration of our Monthly Meetings:

Are Overseers by-passing the peace testimony?

Do they avoid raising this issue with prospective and present members, because to do so might in turn raise embarrassing questions, or issues they just don't care to talk about?

Are we today less concerned than were our ancestors?

Has our corporate testimony, as stated in *Faith and Practice*, lost the support of the Society?

We pray that these queries will cause some real searching in our midst as to the place of the peace testimony in the lives of all of us, and, in particular, with respect to readiness for membership in the Society of Friends.

This is neither to suggest that the peace testimony should be an end in itself nor that its application should be limited to international conflict. "Real pacifism, like the Christianity of which it is an expression, is a way of life."

Furthermore, we are not suggesting that full acceptance of the peace testimony should be an *absolute* requirement for membership in our meeting.

We are concerned, however, that those seeking membership plainly understand that this position is an historic one in the Society, that it is central to our faith, and that, if we cannot accept it in our personal lives, we are nevertheless expected to grow toward it and to seek diligently toward that end. This is more than an intellectual acceptance of the peace testimony, more than a mere understanding of it, and more than a respect for those who abide by it. Falling short of our peace testimony, is, in effect, to be challenged as William Penn was once challenged when George Fox told him to "wear thy sword as long as thou canst."

Because we live in a time when the need for violence and the threat of violence is, by and large, an unquestioned assumption within society, it is not easy for us to wrestle spiritually with Jesus' command to "love your enemies." Therefore, as we try to come to grips with this question within our Meeting, we urge forbearance, love, understanding for one another, and the absence of attitudes of superiority on the part of those who because of their positions feel they are closer to the true testimonies of Friends.

Toward this end, the Peace and Social Order Committee [of Falls Meeting, Fallsington, Pa.] makes the following suggestions in the hope that it can be of service to the Meeting:

(1) Suggest that prospective members carefully read the pamphlet *Speak Truth to Power* published by the A.F.S.C., and a smaller folder, *The Position of the Society of Friends with Regard to War* published by the Friends Peace Service.

(2) Suggest that prospective members share with their children the pacifist stories found in the Broomell series of books variously entitled, *The Children's Story Garden*, etc.

(3) Suggest that the Overseers raise this question with prospective members and that, if there is uneasiness at this point, more time be given for careful consideration before membership is recommended.

(4) Suggest that informal home-centered discussions of the peace and other social testimonies be encouraged, in addition to there being open and thorough discussion within the Meeting.

(5) Suggest that those who are not clear about this testimony be encouraged to take part in peace and other conferences sponsored by the Yearly Meeting or the American Friends Service Committee.

In making these suggestions the Peace and Social Order Committee stands ready to be of service in providing literature, arranging informal or formal meetings and informing members and attenders of appropriate conferences.

AMONG Friends one should be entitled to assume that while aggression and cruelty, torture and savagery inspire our horror and repulsion by whomsoever they are perpetrated, attempts to assess relative guilt are considered unprofitable. Christians sometimes wonder how the testimonies and practice of their faith can make any noticeable impact on the power of modern society. This at least we can be sure of, that because, knowing themselves and their opponents to be sinners in the eyes of God, they can never, indeed they must never, maintain an attitude of fanatical hatred towards members of other groups, classes, or nations, they have a great, constructive contribution to make. If the Christian Church as a worshiping body of fallible men really held in one fellowship of repentance even the bitterest opponents, we know that it would powerfully affect the course of social struggles and development.—MARGARET M. HARVEY, *The Law of Liberty*, Swarthmore Lecture, 1942

The position of the Society of Friends regarding this and, to a lesser degree, other social testimonies is not of the world, but stands outside the world in the Life of the Spirit. To be wholly committed to that Life, however much we miss the mark, is the end of the dedicated Seeker of Truth. This search is bound to take us into troubled waters; but even this can be welcomed if, as a result, we clarify our thinking, understand each other better, and draw closer to God. For "our usefulness to the peace cause, as in all our efforts for the Kingdom of God, can be measured not so much by the ideals we hold as by the degree to which we are really living the life of the Kingdom ourselves."

Internationally Speaking

Re-examining Conscription

CONSCRIPTION is again undergoing re-examination in the United States. One of the presidential candidates has suggested the desirability of looking toward ending the system of compulsory military service; candidates of the other party have seemed to defend conscription as if it were good in itself.

"The traditional justifications for compulsory service have disappeared," writes John Kenneth Galbraith, economist, of Harvard, in the *New York Times* recently. These justifications are the assumptions that military manpower must be supplied cheaply and that the hazards of military service are so severe that they should be distributed equally throughout the community. While the mass armies of France, Germany, and Russia before the First World War would have been impossible without conscription—a fact which does not necessarily prove that conscription is desirable—the United States at least is able to pay the men it needs and should ask itself whether it is fair to transfer the burden from the well-to-do taxpayers to the impecunious draftees. Military service in peacetime is not unusually hazardous, and with modern weapons may be little more hazardous than civilian activities in time of war.

Conscription raises problems for a country that seeks peace and desires political and economic freedom.

A Possible Tyranny

Under present conditions, conscription runs some risk of becoming a tool of tyranny. In the United States now, when its incidence is uncertain, conscription has an unsettling effect on boys who, as they approach the end of their high school careers, have their attention turned to wangling arrangements for getting through the years when they are liable for service, may not be called, yet are unable to make firm plans for their real life work.

This uncertainty and the indoctrination to regimented response to authority which comes with conscription are social and psychological drains on the country's manpower resources and are a preparation favorable to the acceptance of the tenets of one or another of the authoritarian tyrannies that are ever lying in wait for free people.

Since the inception of the present conscription system in the United States in 1940, much has changed. Modern weapons seem to be tending to reduce the need for mass armies; even the Joint Chiefs of Staff have suggested reducing the number of men under arms.

An Impediment to War Prevention

Since 1940 the development of weapons has increased the importance of accepting prevention of war as the only reasonably sure means of national security. The threat of devastating retaliation may temporarily deter war but is evidently not a reliable basis for secure peace. A nation is ill-equipped to develop and use peaceful means of dealing with international disputes when too large a proportion of its people have been or are being indoctrinated with military habits of thought. Conscription carries with it the risk that its resources may be used to win acceptance, even if fatalistic and despairing, for military methods when what is needed is awareness of the possibility of discovering and using ways of seeking peace by peaceful means.

The re-examination of conscription was launched in a political campaign. If the examination is carried out thoroughly and frankly, a move of political tactics may have inspired consequences of high importance in basic national policy.

October 22, 1956

RICHARD R. WOOD

November

By AVERY D. WEAGE

White light comes pouring from a silver moon,
 Scattering loveliness through the leafless glades;
 The dazzling sun glows mildly warm at noon,
 Or tints the twilight sky in pastel shades;
 Autumn, recalling June, rustles her gown,
 A sudden gust pulls vainly at a tree;
 The landscape smiles, then bits of cotton down
 Bring warning of the winter days to be.
 November is the wealthiest month of all:
 She holds the year's rich harvest in her store,
 And every leaf which tumbles down in fall
 Is brighter than it ever was before.
 But what is wealth? A fragile, transient thing,
 For rich November sighs for poor, young spring.

Letter from Suez

ONLY in the West is the Suez a "question." In all the Arab states as well as in Egypt it is a settled matter. Egypt has said she will pay the stockholders of the Suez Company for their shares rather than wait 12 more years. At that time Suez would have become the property of Egypt without compensation.

England's reaction to the nationalization of Suez raises the question in every Arab mind as to whether England ever intended to live up to the terms of the lease even when it expires. Eden has said that it is unthinkable that Suez should *ever* be in the hands of one nation. Egyptian and Arab ears have noted the time qualification. They are also quick to remind the world that it has been virtually totally in the hands of England, lo, these many years.

England, France, and the West in general seem to forget that they are not dealing with Gamal Abdul Nasser or with a government of Egypt. They are dealing with 40 million Arabs. Those millions are amazingly well informed on political matters. Radio sees to that. The reaction of those millions was almost entirely against the West. Speeches about justice and dictatorship do not affect these millions. What they see is a chance to regain some of the self-esteem that they feel colonialism denied them. Suez to them is a chance to grasp one of the most hated symbols of imperialism away from the proud West. It is even more. It is a chance to inflict weakness on those they have always seen so strong.

Maturity is rarely reached by a slow, logical process. It often comes via a bold elbowing of those one fancied superior. After true self-confidence comes, there is a relaxation. But there often must be superiority before there can be relaxed equality. Suez is the Arabs' chance to prove their superiority. It may presage an era in which the Arabs will feel free to accept equality.

Flying near Port Said—planes are not allowed directly over the Canal—I saw ships waiting to enter as a convoy came out. There was even less congestion than in former years when I have flown by. On the ground there is a marvelous "esprit," a pride in success that indicates there were doubts when Egypt took over. But there are no doubts today anywhere in Egypt that Suez will be run as well or better than ever before. Egyptians point out that their interest is permanent, whereas the Company had only 12 years to plan for.

There was an uneasiness at first among Egyptians and Arabs. That is all gone. Suez was all the talk for weeks. Now newspapers are having a hard time making news of it. In fact, only the West's constant comments

are now reported. Egyptians on the street are no longer heard constantly talking of "Canal Suez." They no longer bombard all Westerners to see where they stand.

The American press is full of hope that jealous rulers and oil royalties will isolate Nasser in the Arab world. Nothing could be farther from the facts. Perhaps rulers and governments are jealous and fearful for their oil royalties. But they at least have grasped the new fact of the Arab world: "No ruler or nation dare go against the will of the people." And that will is behind Nasser as never before, thanks to the belligerent reaction of the West to Suez.

Everyone here who knows the Arab world never doubted for one minute that nothing could prevent Nasser from taking and keeping Suez. Even war could not hold Suez as a working canal in a hostile Arab world. All the talk and opposition have only played into Nasser's hand and made a hero of him. Immediate acceptance of nationalization, so long as the shares were compensated and free passage guaranteed, would have taken all the wind from Nasser's sails, would have raised badly sagging Western sympathies, and would have resulted in no less for the West than it could possibly squeeze from its present position.

The time to talk tough or ask for international control would have been the first time Egypt failed to keep the Canal open. Then the West would have had ground for complaint. Instead the West has revealed complete lack of trust and confidence in the Arabs. Sensitive Arabs have long suspected the West still considered them inferior beings. Now they have proof. Now they also have counterproof. Nasser gets all the credit. The West gets all the blame. The Suez Canal is open.

On the gates of the huge British Embassy compound in Cairo are still emblazoned in gold a crown and the letters "VR"—for "Victoria Regina." I wonder if those inside have come to realize that those days are gone forever.

Suez has cost the West nothing. It is still open to our traffic and our oil. The West's reaction to Suez has cost the last vestige of respect and influence the West had. From now on the West remains in Arab lands by economic pressures or on sufferance. Retreat has become a rout.

On the other side of the coin, 40 million Arabs have a new air of confidence. The Egyptians have self-respect. Maturation is a painful process but well worth the pain. Suez and the oil nationalizations to come are first steps in recreation of Arab independence. Friends of freedom can only hope and pray that independence is not usurped.

ANDREW LEA EASTMAN

Friendly Philately

By MAURICE A. MOOK

FRIENDS have always been known for their serious, moderate, and educational avocations. Clearly one of these is philately, the study and collection of stamps. For example, one of last year's largest stamp auctions was that of the collection of a recently deceased Friend. Also several times since 1944 the "Letters from the Past" column in the *Friends Intelligencer* has announced new issues of and commented upon the "stamps of Quakerism" (Letters 61, 84, 95, 121, 132, 153, and others).

Although United States postage stamps were first issued in 1847, a Quaker did not appear on one until 1928. Seven Quakers have appeared on eight U.S. stamps, in addition to which there are several other issues of interest because of their Quaker connection. Three other countries have also issued stamps related to Quaker history. It will be impossible here to do more than merely mention these, but it is hoped elsewhere to comment upon them, both historically and philatelically, in greater detail.

All but one of our Quaker stamps have been "commemorative" issues to memorialize persons, places, or events in the history of our country. Such stamps are printed in limited quantity and are in postal use for a limited period.

William Penn

Although not the first U.S. stamp to represent a Quaker, the first one with a Quaker as the central subject of its design was the William Penn Commemorative (Scott 724), issued in 1932 to signalize the 250th anniversary of Penn's arrival in America. This three-cent stamp, printed in purple, shows Penn according to the frequently reproduced and much discussed "armor portrait." Some Friends objected to postal authorities when the intended use of this representation was first announced, but the decision to use it was based on the portrait's authenticity. The simplicity of the design of this stamp not only makes it rather atypical of U.S. stamps in general but also is appropriate for the representation of a Quaker subject. The post offices of "first-day issue" (a philatelic rather than Friendly phrase) were New Castle, Delaware, where Penn first landed; Chester, where he first landed on what is now Pennsylvania soil; and Philadelphia, which he founded.

Maurice A. Mook, professor of anthropology at Pennsylvania State University, is a member of State College Friends Meeting, Pa.

The Scott Catalog number of each stamp mentioned in the above article is indicated. The standard way of designating stamps among philatelists is through the use of these numbers.

Susan B. Anthony

The next U.S. stamp to appear with a Quaker as its subject was the Susan B. Anthony issue of 1936 (784). This three-cent purple commemorative was issued to mark the 16th anniversary of the ratification of the 19th Amendment to the U.S. Constitution. This amendment granted suffrage to women, a cause for which Susan Anthony was the "propulsive fire" for many years. Although sometimes claimed by Unitarians and called an agnostic by one of her biographers, Miss Anthony was a birthright Hicksite Quaker and remained a Quaker until her death in 1906.

Nathanael Greene

Two Quaker stamps were issued during the latter half of 1936. The next stamp to appear after the Susan B. Anthony commemorative also carried the likeness of a birthright Friend. This was the one-cent Army commemorative, printed in green, which presents portraits of George Washington and Nathanael Greene (785). Nathanael Greene was a birthright Friend of Rhode Island who had been disowned by his Meeting for "taking up arms." During the American Revolution, when patriotic feelings were so deeply stirred, "many young Friends broke anchor and were swept into war by the spirit of the times." Many, but not all, Friends who did so were disowned by their Meetings for dishonoring the historic peace testimony of corporate Quakerism. Rufus Jones, in his forthright essay on Revolutionary Quaker deflection, states that "Some of the most prominent members of the Society were sifted out and lost . . . by this stern policy, the most famous case being that of Nathanael Greene of Rhode Island."

The "Famous American" Series

In 1940 35 stamps were issued honoring "Famous American" authors, poets, educators, scientists, composers, artists, and inventors. The two-cent red stamp in the poets' series honored John Greenleaf Whittier (865). The post office of first-day issue was Haverhill, Mass., near which the Quaker poet was born and lived nearly all his life. Several other stamps of the Famous American series have more marginal relation to Friends. James Fenimore Cooper (860) was born a Quaker and in certain respects never entirely escaped the Quakerism of his birth and upbringing; Walt Whitman (867) by his own admission was much influenced by Quakerism, especially through Elias Hicks, as has been recently indi-

cated; and in a certain sense perhaps Jane Addams (878) may be admitted, at least provisionally, to a sort of "Wider Quaker (Philatelic) Fellowship." (Turkey also issued a Jane Addams stamp in 1935; Scott B62).

Lucretia Mott; Elizabeth Fry

Four Quakers were memorialized on U.S. stamps during the eight years from 1932 to 1940, but it was another eight years before another Friend was to be so recognized. The three-cent purple stamp issued in 1948 to commemorate "100 Years of Progress of [American] Women" (959) carries the pictures of Elizabeth Stanton, Carrie Catt, and Lucretia Mott. Lucretia was, of course, a birthright and a lifelong Quaker; she was also, as Henry Cadbury has remarked, a somewhat "better Friend" than Susan B. Anthony. Moreover, Lucretia is here shown in her plain Quaker cap, and Henry Cadbury is also correct in assuming that "probably this is the first time the feminine headgear of a Friend has been so immortalized in the philatelic 'portraiture of Quakerism.'" It is not the first time, however, that the plain garb of a Friend is represented on a U.S. stamp (Scott 645, issued in 1928, shows a Quaker, allegedly Isaac Potts, in plain clothes). Also within four years of the appearance of Lucretia and her cap, another Quakeress, in the plain dress and cap of a "consistent Friend," was to appear on the stamp of another country (a West-German "semipostal" stamp of 1952 shows Elizabeth Fry in Quaker dress—Scott B327).

The "Progress of Women" stamp was issued in July 1948, with Seneca Falls, N.Y., as the post office of first-day issue. It was at Seneca Falls that the First Women's Rights Convention was held in 1848, an historic conference planned for and summoned by Lucretia Mott and several of her feminist friends.

Betsy Ross

In 1952 a three-cent red commemorative stamp was issued to signalize the 200th anniversary of the birth of Betsy Ross (1004). This stamp shows Betsy in the living room of her home deploying the "first American flag" to three interested gentlemen. Historians now doubt that Betsy designed this flag, and also that it was our first official emblem. We can be sure, however, that Betsy was a Quaker; in fact, she was twice a Quaker. She was born a Friend, but in 1773 at the age of 21 years was disowned for marrying John Ross, who was not a Friend. She married her third husband in 1783, with whom in 1785 she joined the Society of Free Quakers. When she died in 1836, she was one of the last, perhaps the last, of the original members of this small splinter group of "Fighting Friends." She was thus a Quaker

from her birth in 1752 to her disownment in 1773, and again from 1785 until her death in 1836. Although she was Betsy Ross for less than four years of her life, she was a Quaker for 72 of her 84 years. It was in 1776 as Widow Ross that she stitched the Stars and Stripes, thereby "creating" our "first national emblem." But both philatelists, with their devotion to detail, and Friends, with their concern for truth, will remember that this stamp may merely memorialize a myth.

Susan B. Anthony Again

In 1954 the "Liberty Series" began to supersede the "Presidential Series" of regular stamps issued in 1938. The new series consists of 18 stamps, devoted to past Presidents, historic shrines, and more famous Americans. In the latter category the 50-cent purple stamp again carries the likeness of Susan B. Anthony (1045). Whereas the earlier Anthony stamp of 1936 showed her as a robust younger woman, unfortunately the current issue shows her in her eighties and is an artlessly reproduced likeness.

The Earliest Quaker Stamp in U.S. Issues

One other American stamp relates to a little-known chapter of Quaker history. The two-cent bicolored Norse-American Centennial Commemorative (620), issued in 1925, pictures the small sloop *Restorationen*, which in October 1825 arrived with a cargo of Quaker passengers, who during the winter of 1825-26 established in Kendall Township in upstate New York the first successful Norwegian immigrant community in the New World. They emigrated from Stavanger, to escape disabilities suffered under a state-established church of which they disapproved. That the earliest Quaker stamp in the history of U.S. issues is also the least-known is probably due to American Friends' limited knowledge of Continental Quakerism.

No U.S. stamp has ever honored a living American, thus our only Quaker President is unrepresented in the philatelic series. No British Friend has ever appeared on a British stamp, due to a postal policy of limiting postal portraits to the royal family. The West-German stamp of Elizabeth Fry has been mentioned. Norway commemorated the Quaker emigration from Stavanger with a stamp in 1947 (283). Japan memorialized Quaker Dr. Inazo Nitobe (495), well known to Philadelphia Friends by the issue of a portrait stamp in 1952.

The 14 stamps here mentioned, I believe, complete the "philatelic portraiture of Quakerism" to date. It is doubtful if another religious group of similar size has been given more generous philatelic recognition.

Building Quaker Testimonies into Daily Life

At some time or other perhaps most Sunday school teachers feel the "holy" aloneness that Elijah experienced when he thought, "I only am left." And most teachers rise above their discouragement just as Elijah did when the Lord reminded him that he was not alone, that there were "7,000 in Israel."

Some of us brought our discouragement to the Fall Institute at Farmington in western New York, September 28 to 30. But it disappeared in the worship and fellowship and was replaced with new inspiration. During the sessions there developed a quiet determination to continue our planting, watering, and tending, depending on God to bring the increase in the lives of our pupils.

After outlining our aims and purposes in the whole program of Christian education, we discussed the application of purpose for each age group. Then followed three demonstrations on "Here's How To Teach." Parents and teachers unobtrusively observed the teaching and after the children had gone, evaluated and discussed the demonstrations with the teachers.

Specific questions arose in our minds as we related these ideas to our home Meeting, and these were formulated in small groups. Many were surprised to learn how similar our needs are: how to make the Old Testament meaningful, how to collect and file pictures so we know where they are, etc. We felt a kinship with others who have trouble arranging classes for a few children of varying ages, finding enough teachers, and solving difficulties in teacher training. Our panel of experts, Olaf Hanson of the Board of Christian Education, Richmond, Indiana, and Bernard C. Clausen of the Religious Education Committee, Philadelphia, rose to the occasion.

Question: "What shall we teach the two children in our First-day school, aged 10 and 12 years?"

Answer: "*Religious Education in the Small Meeting* by Amelia Swayne is now being published as a guide for just such groups."

Question: "While adults attend Monthly Meeting, our children want to study about Kenya and Friends work there. Where can I get material and ideas for projects?"

Answer: "Write Mildred White, 101 Quaker Hill Drive, Richmond, Indiana."

Abundant displays of Five Years Meeting and General Conference curriculum materials, resource books, and an array of peace and world friendship books and projects were examined and purchased. This Institute was sponsored by the New York Yearly Meeting Committee on Education, as well as the Religious Education Committee. There was a display of the Friends Council on Education and of Friends school materials. Charles Hutton, principal of Oakwood School, spoke on Friends schools and concerns in Friends education.

Throughout the week end there was emphasis on our rich resources for building Quaker testimonies into daily life. We have an abundance of materials, stories, hymns, and visual aids, and good "techniques" that can be mastered if we exert ourselves. There are devoted, consecrated teachers through whom God works to reveal His spirit to feed the wistful hun-

ger in the hearts of children and adults. In our Meetings there is a "cloud of witnesses" and a fellowship of men and women who live close to God. At Farmington our faith in the process of spiritual growth was renewed, and our spirit of dedication was kindled anew.

LOIS S. VAUGHT

Friends and Their Friends

What is probably the newest Monthly Meeting in the United States was installed by representatives of the Friends World Committee in Dallas, Texas, on Sunday, October 14. The Dallas Friends Meeting, starting with three Friends in November 1952, was formally organized as the Dallas Monthly Meeting at this time. The officers of the Meeting for the coming year are Kenneth Carroll, clerk; Gladys Gore, recording clerk; and Amanda Brautigam, treasurer. Meeting for worship is held regularly each Sunday morning at 10:30 in the board room of the Seventh Day Adventist Church on Central Expressway.

Margaret Mackay of Glasgow Meeting, Scotland, now resident at Newtonhill, near Aberdeen, has become editor of *Forget Me Not*, a monthly "Magazine for the Over-Sixty Age Group," sponsored by Aberdeen Old People's Welfare Council.

Herta Rosenblatt of Montclair Meeting, N. J., is leading a class in contemporary living poetry on Monday mornings at the Montclair Public Library. This is part of the program of the Adult School of Montclair.

Percy and Helen Baker, members of Providence Meeting, Pa., have moved to Washington, D. C., where Percy is director of International Student House.

Acting President of Haverford College Archibald MacIntosh has announced the appointment of 13 new faculty members for the current year. The chemistry department will be headed by Professor Russell P. Williams, Jr., formerly of the University of Notre Dame, and staffed by Assistant Professor Robert I. Walter, who comes to Haverford from the Brookhaven National Laboratories, and Dr. Colin MacKay from the University of Chicago. Dr. Edgar S. Rose and Dr. Alfred W. Satterthwaite hold assistant professorships in English.

Dr. George V. Coelho, a native of India, comes as assistant professor of psychology. Other permanent appointments include D. Theodore Hurlimann, instructor in physics; Joseph B. R. Miller, Jr., assistant professor of physical education; Assistant Professor Steven Muller, political science; and Dr. Melvin Santer, assistant professor of biology. Visiting professors and replacements for faculty on leave include Associate Professor J. Jean Hecht, coming from Williams College to the history department; Joachim Maass, noted German novelist and essayist, who will be lecturer in German for the second semester; and Nicholas Slonimsky, pianist and musicologist, who will lecture in music.

The Greater United Nations by Bertram Pickard has recently been published by the Carnegie Endowment for International Peace. It is a paper-backed book of 86 pages, discussing the development and importance of international cooperation by nongovernmental organizations and also the development and importance of international nongovernmental organizations. Some of the material was presented in lectures during the fall of 1955 at Pendle Hill.

Bertram and Irene Pickard are now settled in Rosehill Cottage, Peppard Road, Emmer Green, Reading, Berkshire, England. They describe it as a charming seventeenth-century cottage, intelligently modernized to retain its charm while providing modern conveniences. Surrounded by trees and gardens, it is secluded but not far from the center of Reading, and therefore convenient to London, where Bertram Pickard is working as part-time secretary of the East-West Committee, with his headquarters at Friends House.

Yukio Irie, a Japanese Friend, is returning to Japan after two years in this country. A student of American literature, he has studied while in this country at Swarthmore College, the University of Pennsylvania, Harvard University, and Pendle Hill. He is doing research on "Emerson and Quakerism." This fall, on his way home, he has been visiting in England, particularly at Woodbrooke.

"During the past three weeks," Robert H. Dann writes from Hawaii in a letter dated October 16, 1956, "Gilbert and Minnie Bowles, known all over Quakerism for their years of service in Japan under the Japan Committee of Philadelphia Yearly Meeting and for their work for peace, have had a visit from Jane Bowles, wife of Dr. Gordon Bowles, who was on her way to the mainland to pick up a group of Fulbright fellows and take them to Tokyo. They had a second visit from Clarence and Lilly Pickett, who are on their way around the world.

"Helen Bowles, a granddaughter of Gilbert and Minnie, is married to Christopher Nicholson. They live next door to Gilbert and Minnie. Chris is the son of the first executive secretary of the A.F.S.C., Vincent D. Nicholson. Gordon, the son of Gilbert and Minnie, married Jane Thomas, the daughter of Wilbur K. Thomas, the second executive secretary of the A.F.S.C. Clarence Pickett, the third executive secretary of the A.F.S.C., is the brother of Minnie Bowles."

On November 19, at Green Street Meeting, 45 West School House Lane, Germantown, Philadelphia, 8 p.m., Rt. Hon. Chuter Ede, a member of the British Parliament and former Cabinet member under the Labor government, will speak on "The Place of Liberal Christianity Today" and will discuss "The Role of the International Federation." The Rt. Hon. Ede, responsible in large measure for the passage of the law abolishing capital punishment and a leader in civil liberties in England, has been elected president of the International Association for Liberal Christianity and Religious Freedom.

The *Toronto Globe and Mail* of July 19, 1956, carried a letter to the editor by Fred Haslam, general secretary of the Canadian Friends Service Committee, entitled "The Quakers on Capital Punishment." In urging abolition of capital punishment, Fred Haslam lists some of the points raised in the brief prepared by the Canadian Friends Service Committee at the time of the formation of the Joint Committee of the Canadian House of Commons and Senate.

Representative Meeting, Philadelphia

Representative Meeting on October 19 was saddened to learn of the illness of William Eves, 3rd, general secretary which will incapacitate him for several weeks.

Howard G. Taylor, Jr., described his visit to Kansas Yearly Meeting, whose recent session decided to discontinue representation in the A.F.S.C., Friends World Committee, and Friends Committee on National Legislation, but left Monthly and Quarterly Meetings and individuals free to participate. Howard Taylor hopes for a sharing of sympathetic understanding which will lead to reconciliation and better coordination in the Quaker family.

Representative Meeting confirmed the appointment of a committee on the physical arrangements for Yearly Meeting to take care of such matters as parking, information service and other such important details. The Representative Meeting decided not to appoint a representative to the committee of laymen sponsors for the Religion in American Life organization. The sponsorship seems to imply responsibility for financial contribution which might well be used in our own work. The Yearly Meeting Committee on Arrangements presented an interim report, announcing a meeting with committee chairmen to discuss reporting to the Yearly Meeting sessions. Written reports are to be in by January 20. Saturday and Tuesday evenings are expected to be available to bodies like Pendle Hill and the A.F.S.C., not formally part of the Yearly Meeting, to present work of interest to Friends.

Anna Hartshorne Brown told of a recent meeting of the General Board of the National Council of Churches. The general secretary of the National Council had reported that in Asia, where he had been recently, the World Council of Churches may be accepted, but not even the best-intentioned aid is welcome from national organizations. The meeting urged Anna Hartshorne Brown to attend the next meeting of the General Board, to be held in Los Angeles.

Steps were taken to enlarge the Committee on the Custody of Records, and to make it responsible for the records at Swarthmore and 15th and Cherry Streets as well as 4th and Arch Streets.

RICHARD R. WOOD

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I am hoping that in the localities of readers of the FRIENDS JOURNAL there may be several new Dutch families lately arrived from Holland. I get some Dutch magazines quite often.

from a friend in Holland. I have thought that perhaps a reader of the FRIENDS JOURNAL could put me in touch with someone who would like to get such reading matter from the Old Country.

Box 1254, Venice, Florida

H. C. MATHESON

Charles W. Palmer in his letter relative to "Our Neglected Migrant Children" by Cyrus Karraker, reveals he is not aware of one or two facts. The Pennsylvania Citizens Committee on Migrant Labor since its inception has consistently tried to work with the Department of Labor and Industry, but their standards of what is liveable, fireproof, and healthful do not agree. The A.F.S.C. work camps began in Potter County at the suggestion and specific request of the Pennsylvania Citizens Committee on Migrant Labor. The pilot work camp at Ulysses in 1954 was the beginning of A.F.S.C. work camps with migrants as a day-care center for migrant children. The original pilot center was planned for Bloomsburg, but an employee of the Department of Labor and Industry, at the request of a few, condemned a building that had been recently used as an elementary school, and the use of which had been given by the Board of Education on extremely liberal terms, in order to prevent its use as the planned day-care center. Thus the project moved to Potter County, where there was considerable opposition and ill will on the part of the farmers.

I felt Dr. Karraker's points were well stated. I know him as a leader, a teacher, a co-worker, a Friend, and a friend, and I sincerely believe he has tried honestly to work with all groups. To me, he is a voice crying in the wilderness, crying against the apathy and indifference toward, and the ignorance of, a moral situation in our midst.

Bloomsburg, Pa.

MARY LINLEY HOPKINS

Marshall Taylor refers to the "Russians getting along without God." If he, as a Quaker, believes in "that of God" in each man, does it take recognition or admission by man to create that, or is it always there? Is it the Russians who are denying God, or is it those like him who fear they (the Russians) will succeed "without God"? Does God help only those who admit His presence, or does He help all His children? Is our government admitting God when it adds His name to an oath of allegiance? Are we admitting God when we continue atom bomb tests and spend billions on armaments and stockpile food while millions abroad starve? What is admitting God?

Philadelphia, Pa.

S. BURTON PARSHALL

As one who was fortunate enough to be a member of the A.F.S.C. delegation to the Soviet Union last year, I was pleased to note how many of Marshall Taylor's observations in his "Letter from Russia" (FRIENDS JOURNAL, October 20) coincided with our own. Only in connection with his comments on the status of women do I demur, and here only insofar as I think it important to note the positive opportunities open to Soviet women as well as the negative, and to call attention to the

fact that heavy labor for women is, unhappily, not a pattern originating in, or confined to, Communist nations.

Because of my agreement with so much of the reportorial part of his letter, I am mystified at his concluding paragraphs, which charge the Service Committees with a lack of concern over the atheist character of the regime. No evidence to support this charge is forthcoming except that the Committee is controlled by "socialistic-minded" people—a statement in itself that is open to question. As for the atheist matter, it would appear that Marshall Taylor has not yet read our published report *Meeting the Russians*. Here, we try to look beyond the appearances of Soviet success that Taylor notes, and point to evidences of inadequacy in their materialistic philosophy of government. Indeed, we single out as "almost our strongest impression of Soviet Society" the hopeful elements of fluidity that are making for change, and discuss at length the contribution of religion to the evolving Soviet scene.

I hope Friends will read this report before making up their minds with regard to the charge leveled at us.

Philadelphia, Pa.

STEPHEN G. CARY

Coming Events

NOVEMBER

2 to 5—Sweden Yearly Meeting at Stockholm, Sweden.

3—London Grove Forum at the Meeting House, London Grove, Pa., 8 p.m. A program of dramatics and devotion in motion will be presented by Carola Bell Williams, Ossining, N. Y.

4—Purchase Quarterly Meeting at Quaker Street Meeting House, Chappaqua, N. Y. Bible study, 9:45 a.m.; worship, 10:30 a.m. (juniors and high schoolers at King Street Meeting House); business, 11:30 a.m.; at 2 p.m., Albert Bigelow, Robert Gilmore, and Rachel duBois will report from Friends Committee on Race Relations.

4—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Alice L. Miller, "Quakerism in Action Today: Friends and Senior Citizens."

4—Regular circular meeting for worship at Chichester Meeting House, Pa., 3 p.m. The Meeting is situated on Meeting House Road near Boothwyn, Delaware County, Pa.

4—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., R. Bhandari and Shanti Doshi, students from India, "The Revolution in India Today." All are invited.

4—Forum at Horsham, Pa., Meeting House, 8 p.m.: Richmond P. Miller, "Quakers and Christians."

5 to 11—Women's International Exposition in Armory, Park Avenue at 34th Street, New York City, noon to 11 p.m.: flower show; fine arts show; national booths, entertainment each afternoon and evening. New York's Peace and Service Committee will conduct a booth for the benefit of the A.F.S.C. Tickets, 75 cents, at Meeting office.

7—Illustrated talk at Westtown Meeting, Pa., 7:30 p.m.: Frederick and Sarah Swan, "Visiting Friends across America for Friends World Committee."

8—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Ted Silvey, department of education, A.F.L.-C.I.O., "Automation—Promise or Threat?"

8, 9—Founders Day Observance at Guilford College, N. C. Chapel talks by Francis C. Anscombe, "Quakerism and Politics in North Carolina." Ward Lecture by Frederick B. Tolles, "Quakerism and Politics." Copies of the Ward Lecture free on request from the College.

9—Meeting of the Friends Journal Associates at Arch Street Meeting House, Philadelphia. Dinner, 6 p.m.; meeting of Asso-

ciates, 7:30 p.m., followed by lecture by Margaret M. Harvey on "The Relevance of Whitman's *Democratic Vistas* in 1956."

9—Illustrated Lecture at Norristown Meeting, Swede and Jacoby Streets, Norristown, Pa., 8 p.m.: Esther Holmes Jones, "The Dalmatian Coast of Yugoslavia and Scenes from Portugal." Benefit of Best Interests Committee.

9, 10, 11—Mozart Bicentennial Festival at Haverford College. Participating, Mozart Festival Orchestra; Choruses of Cedar Crest, Haverford, and Swarthmore Colleges. Details may be secured from Haverford College.

10—Abington Quarterly Meeting at Plymouth Meeting, Pa. Worship and Ministry, 10 a.m.; worship, 11 a.m.; lunch, 12:45 p.m.; at 2 p.m., panel presentation of Queries 1, 2, 3; Continuing Committee on Worship and Ministry, Anna Brinton, chairman, Ken Nunokawa from Japan, Margaret Harvey from England. Book display by Friends Book Store.

10—Burlington Quarterly Meeting at Burlington, N. J., Meeting, 1:30 p.m.

10—Fox Valley Quarterly Meeting at Milwaukee, Frieden's Fellowship Hall. Worship, 1 p.m.; business, 2 p.m. Annalee Stewart, legislative secretary of the Women's International League for Peace and Freedom, will speak at 4 p.m. Children's Quarterly Meeting will be held simultaneously.

10—Annual Bazaar sponsored by the Friends Meeting of Washington, D. C., and Sidwell Friends School, at the Zavitz Building, 3960 37th Street, N.W., Washington, D. C., 1 to 9 p.m. The proceeds will benefit the A.F.S.C. and the Foreign Exchange Student Program of Sidwell School.

10, 11—Japan Yearly Meeting at the Friends Meeting House, Tokyo. Nitobe Lecture by Dr. Takeshi Saito. For details see the news note on page 690 of our issue for October 27, 1956.

11—Meeting for worship broadcast over the "Church of the Air" program of Station WCAU, Philadelphia (1210 frequency, affiliated with Columbia Broadcasting System), 9:30 to 10 a.m.

11—At Fair Hill Meeting, Philadelphia, 10 a.m.: Colin W. Bell, "Towards International Understanding."

11—Adult Classes at Chestnut Hill Meeting, Philadelphia, following the 10:30 meeting for worship: Nevin Sayre, longtime secretary of the International F.O.R., "The Church as Peacemaker in the World Today."

11—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: D. Robert Yarnall, Sr., "Quakerism in Action Today: Business and Industry."

11—Caln Quarterly Meeting on Worship and Ministry at Christiana Meeting House, Pa. Box lunch, 12:45 p.m., meeting, 1:45 p.m.

11—Race Street Forum at the Race Street Meeting House, Philadelphia, 7:15 p.m.: Wilfred Wellock, journalist, lecturer, former Labor Member of Parliament, in his fifth lecture tour of the U.S. for A.F.S.C., "Automation and a Creative Democracy."

12—Quiet Day at Gwynedd Meeting, Pa., 10 a.m. to 3 p.m. Leader, Rachel Cadbury. Everybody welcome. Bring sandwiches.

14—Holiday Fair at High Street Meeting, West Chester, Pa., 2 to 10 p.m., sponsored by Chestnut Street and High Street Meetings. Proceeds, A.F.S.C. and Improvement Fund. Tea, gifts, fruit cake, handcraft.

14, 15—Quaker Business Problems Group at Central Y.M.C.A., 1431 Arch Street, Room 205, Philadelphia. Wednesday, supper, 6 p.m.; Thursday, luncheon, 12:15 p.m. Topic, "What Are the Goals of Our Industrial System and How Should They Be Revised?" Leader, Walter Lamb.

16—Friends Forum at the Reading, Pa., Meeting House, 109 North 6th Street, 8 p.m.: Francis Bosworth, "Our Foreign Policy—What Is It?"

17—Caln Quarterly Meeting at Coatesville Meeting House, Pa. Worship, 11 a.m.; at 2 p.m., Raynond Arvio of the A.F.S.C., slide of Friends Work Camps and the work of the A.F.S.C.; business meeting, 3 p.m. Program to interest children.

17—Friends Village Fair on the grounds of the Woodbury, N. J. Meeting House, 9 to 5, benefit of the new Woodbury Friends Day School. Luncheon, 11:30 to 2; handwork, toys, food sale, children's books, "Trash and Treasure," marionette show, etc.

17—Illustrated talk at Oxford Meeting House, Pa., 8 p.m. Lesley Blackburn, "My Trip to the Holy Land."

BIRTHS

CLARK—On October 14, at Street, Somerset, England, to Jacob Daniel and Pauline Owen Hughes Clark, a daughter named GLORIA JANE CLARK. She is the first great-great-grandchild of William P. and Emma C. Bancroft of Wilmington, Del., and great-grandchild of Roger and Sarah Bancroft Clark.

FRENCH—On August 9, in Detroit, Mich., to David Milton and Mary E. Smith French, a son named GEORGE EMLEN FRENCH. His mother is a member of Moorestown Monthly Meeting, N. J.

MARRIAGES

HILLIARD-COOMBS—On October 12, in Salem Meeting House, N. J., MARY ELIZABETH COOMBS, daughter of Marvin H. and Letitia H. Coombs, and THOMAS GILLINGHAM HILLIARD, JR., son of Mrs. Thomas G. Hilliard and the late Thomas G. Hilliard. The bride is a member of Salem Monthly Meeting, N. J.

HUET-ELFERS—On October 20, by Friends ceremony and under the care of Richland Monthly Meeting, Pa., DOROTHY IV ELFERS, daughter of Mr. and Mrs. Frederick Elfers, and FRANK ELLIOTT HUET of Upper Darby, Pa. The bride is a member of Richland Meeting. The young people will live in Collingswood, N. J.

DEATHS

CARPENTER—On October 18, JULIA A. CARPENTER of 8 Oak Street, Salem, N. J., aged 84 years. She was a member of Salem Monthly Meeting, N. J. After World War I Julia Carpenter went to Syria to do relief work in the Lebanon Mountains for eight months. For a number of years she carried on sales of embroidered handmade lace, etc., sent over by Daniel and Emily Olive Orphanages in Lebanon. As the Olivers' work was under the auspices of the Society of Friends, Friends groups assisted with these sales. Surviving is a sister, Fannie Carpenter Hall.

EVES—On October 3, at Millville, Pa., ROSE ANNA EVES, age 77 years. She was a member of Millville Monthly Meeting, Pa. She is survived by a brother, Raymond Eves.

HELLER—On October 8, at his home in Millville, Pa., FRANK W. HELLER, aged 90 years. He was a member of Millville Meeting, Pa. Surviving is a grandson, Franklin Hoffman of Englishtown, N. J.

HUTCHINSON—On October 2, JOHN D'ESPAR HUTCHINSON, grandson of the late John William and Eliza Hutchinson, an son of Barclay H. and Elsie Hutchinson, at Nome, Alaska, while piloting a routine flight for Alaskan Airlines. He was a member of New York Yearly Meeting and maintained his residence in Chatham, N. J. Surviving are his mother and four brothers.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North

Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.
LA JOLLA—Meeting for worship, 11 a.m.,

Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days, 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship. First-days, 11 a.m., 1830 Sutter Street.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

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DAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

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MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

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DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

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WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

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KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1536.

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NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

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SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

NOVEMBER 10, 1956

NUMBER 45

YOUNG FRIENDS ISSUE

If anyone would tell you the shortest, surest way to all happiness and all perfection, he must tell you to make a rule to yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing. Could you therefore work miracles, you could not do more for yourself than by this thankful spirit, for it heals with a word speaking, and turns all that it touches into happiness.

—WILLIAM LAW

Dearly Beloved Friends . . . by John T. Kirk

**The Work Camp Which Was No
Work Camp by Peter Funke**

**East-West Contacts Committee Report
. by Wilmer Stratton**

**Washington Young Friends Russian
Study Group . . . by Carolyn Treadway**

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Young Friends Issue

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Christ, Our Center, Our Unity

IN a busy suburb of Philadelphia, surrounded by a grove of trees, stands a large but simple meeting house. It has stood since the days when Penn's "Holy Experiment" first began, the founding of the colony of Pennsylvania. Here on First-day Friends gather for meeting for worship. Here the Friends sit in silence, with hearts and minds turned inwardly toward God. Perhaps a Friend will feel moved to speak and will rise to address the group. The time of worship closes. Friends shake hands. A few families hurry home for Sunday dinner; others stay and chat with their friends. So it is in this Meeting and in many other such Meetings scattered largely throughout the Eastern and Pacific Coast sections of our country.

On this same First-day let us visit a Friends Church of the Midwest. Here we find a service patterned after the services of many of the Protestant churches. The worship is led by the pastor, selected hymns are sung by the choir, and the pastor delivers a message to the congregation.

The forms of worship are entirely different, and to a visitor to both places of worship it might seem strange that both groups call themselves Friends. What is the cohesive element that unites us?

Our unity lies in Christ. In Fox's *Journal* we find the theme that set aflame the souls of Fox and the seeker to whom he spoke. The message from the Holy Spirit changed them from wandering, separate individuals into men of conviction with a mission to spread the message throughout the world. "The Lord has come to teach His people Himself by His Son Jesus Christ."

The Friends in the silent meeting wait for Christ the Inner Voice, the Holy Spirit, or whatever term we choose to use to speak to them concerning their lives. Sometimes they feel the Spirit would use them as an instrument to speak to the group, and they speak as the Spirit of Christ leads them.

In the Midwest the service is based on the Gospel of the New Testament, and the pastor in formulating his message is led of the Holy Spirit. Christ uses the pastor to speak to the congregation.

Thus, as Friends, we find our unity in Christ, who seeks to be the center of our lives and the source of motivation for our every action.

JACK KIRK

North American Young Friends Conference

The North American Young Friends Conference will be held at Five Oaks Camp in Southern Ontario, from August 26 to 31, 1957. Address communications to Margaret Smith, Earlham College, Richmond, Indiana. Ideas and suggestion will be appreciated.

FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, NOVEMBER 10, 1956

VOL. 2—No. 45

Dearly Beloved Friends

"... nor is it a pleasant thing for young men to be under a necessity to question the judgment or honesty of elderly men, and such more especially as have a good character. Deep rooted customs, though wrong, are not easily altered; but it is the duty of all to be firm in that which they certainly know is right for them."—The Journal of John Woolman, edited by Janet Whitney

FOR some time I have felt deeply a concern for our Society of Friends, for it seems that it is living by the letter rather than by the Spirit. The original Friends ought and found a direct relationship with God. They found they needed no doctrine to come into His living presence, for Jesus Christ had opened the door forever for those who knocked. The only written word needed was what was left for such seekers by the early Christians; and as Fox and others sat at the feet of the Eternal Teacher, the scriptures became the living word of God.

As Friends grew deeper in the Spirit, it became apparent that they had to renounce many of the earthly practices of their times and reconsider everyday happenings in the new light. In time there came into being written reminders, called "Queries," and suggested answers, called "Advices" by those who had a close contact with the Eternal. These were not set down as law but were as guides to help people find a deeper relationship with the Spirit, and to help them grow stronger in their faith.

The earliest advice by Friends on Christian practice was a letter sent from the Meeting of Elders at Balby, near Doncaster, in 1656; it had the following postscript:

Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by, but that all, with the measure of light which is pure and holy, may be guided: and so in the light walking and abiding, these may be fulfilled in the Spirit, not in the letter, for the letter killeth, but the Spirit giveth life.

The Queries and Advices were soon to be misused and became the center of many Friends' lives. Goodness, it was felt, was procurable by strict obedience to the Queries and Advices; thus they became something they were never meant to be.

A good example of this standard was brought to life in Elizabeth Gray Vining's *Virginia Exiles*. The main theme is the action and thinking of Quakers in the year 1777, when they were asked to take a loyalty oath to the

new government, or, if they refused, to go into exile. Their choice was exile. Israel Pemberton, a wealthy merchant, was one of the exiles. He could not, for conscience' sake, sign such an oath, for it was not the way of Friends. So Friend Pemberton went into exile with the others. On the trip to Virginia he displayed a greedy and pompous attitude. While in Virginia he was deeply concerned that General Howe, upon capturing Philadelphia, had taken his wife's gold carriage for his personal use. Pemberton seems to have worried about his worldly possessions with little or no thought for the people of Philadelphia, who were starving because of the occupation; nor did he consider the difficulties confronting other Friends.

It seems to me that Israel Pemberton was abiding by what may be called the Friends law. He maintained this part of the testimonies; we do not know why, but to me he was a man who lacked access to the Spirit that made it originally impossible for Friends to take such an oath. His was a ritual observance, empty of the significance which filled the act with power and importance.

John Woolman, who lived a few years before Israel Pemberton, could not have taken such an oath either, for his whole life was God-centered. Woolman had found that "If I would live in the life which the faithful servants of God lived in, I must not go into company in my own will, but all the cravings of sense must be governed by a superior principle." His life was dedicated to truth and made an oath unreasonable, for he would always set forth truth as he saw it.

Giving Ourselves

Let us stop looking through "the glass darkly." Let us look at one of these Queries and see how we, as conventional Quakers of today, seek to live it. I use one prepared by the Philadelphia Yearly Meeting in 1955:

No. 7. What are you doing as individuals or as a Meeting to aid those in need of material help? To encourage total abstinence and remove the causes of intemperance?

To insure equal opportunities in social and economic life for those who suffer discrimination because of race, creed, or social class?

To create a social and economic system which will so function as to sustain and enrich life for all?

There is today a Friends Committee which gives major attention to each section of this Query. We have the widely recognized and loved American Friends Service Committee and the extremely active Social Order Committee and Social Service Committee and the Temperance Committee. These corporate expressions are carried on by a few dedicated individuals. It is the accepted thing at present to let the few who have found a guiding light do all the work. No longer are we compelled to get into the fight and live a personal testimony, being an active part of those people who go afar answering that of God in man.

Have we today found a clearer, easier road to God? Are we now beyond the teachings set down in the New Testament? Is the denouncement of self found necessary by Woolman and others not in keeping with the times? To me God is ultimate reality, ever-present, offering each of us a life with Him, working out His plans for us. We are allowed to choose His way or to continue our self-centered, material-centered life. But God did not create us to exist for self. Today more than ever before we must give ourselves completely to Him; it is not easy, but it gives meaning and purpose to existence.

Perhaps it seems I advocate the elimination of committees. No, that is not what I seek. I have just worked with the American Friends Service Committee for a year, doing community development work in rural El Salvador, and I know this experience added depth and perspective to my person and helped meet some needs. I am now doing my second year of alternative service with the Social Order Committee in its week-end work camps, and anticipate equal opportunity for growth and service. But I realize that just two years of service to mankind is not a God-centered existence.

From the Foundation

Nor do I wish the elimination of the Queries. They help many to find a richer life. They certainly are a guide to those who wish to know how Friends ought to live. But let us not look upon them as the ultimate goal, for being able to live them is made possible only by an inner knowledge of God that must come first. Christ gave us the Sermon on the Mount, and it suggests a pattern of ethics which is even more impossible to live than the life the Queries outline. Jesus did not mean for the Sermon to be lifted from, and used separately from, the whole New Testament. It, taken as a whole,

points up the fact that Divine help is available and necessary to make a God-centered existence possible. As in any other phase of life, one starts at the beginning. A house is not built from the top but from the foundation, and if the foundation is properly laid, it can be raised to the height the architect has specified. So with the plans of the Divine Architect, the foundation must be the power of creative love and truth. Man will not be judged primarily by his works but by the springboard of them.

True Christianity . . . is nothing else than a real and complete mortification of our own wills . . . as [we] come to experience the self-denial, meekness, humility and gentleness of Christ, ruling and reigning in [us] . . . [we] become partakers of the divine nature, and know the *life of God* raised up in the immortal soul; which is the new birth, or *Christ formed in us*, and without which, as our Lord told Nicodemus, no man can see the kingdom of God (Elias Hicks, *Elias Hicks, Quaker Liberal*, Bliss Forbush, page 70).

Do I believe the Society of Friends has lost its reason for existence? No, or I could not remain a Friend. I recently spoke with a beloved older Friend about my concern that the Society as a whole no longer know the deeper life with God, but has become satisfied with something less. He told me that a farmer plows, plants, waits, cultivates, waits, and then, if he has been faithful to his work, he harvests his crop. Where the Society is in its cycle of growth, I do not know; but I know each of us must open his life to the Eternal Planter, letting Him plow under our self-centered old approach to life so that He may plant the seeds of life.

Added unto Us

We must seek truth as revealed by Christ and recorded in the New Testament. We must seek that depth of love, that creative power that have made it possible for people to dedicate their whole lives, regardless of their vocations, to others. "Seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you." What shall be added? Not material wealth, though enough of things material will be supplied to make it possible for us to do His work; but what is added unto us is access to truth. The love and creative power of the Holy Spirit must become the core of our existence. What more could we ask from a loving, all-powerful God than that He guide us to do His work?

"A saint," said Douglas Steere, "is a person in whom God is allowed to have His way." If we truly seek sainthood, we must, as the early seekers did, return to the feet of the Eternal Teacher. Christ opened a new way for

the soul to reach God. He called us away from the legalistic Old Testament and told us to follow Him. Jesus said, "I am the way, the truth and the life, no man cometh unto the Father but by me."

So today we must seek *and find* "the Holy Spirit," "Christ," "the Spirit of Christ," "the Christ in you" (*Spiritual Energies*, Rufus Jones, Introduction), that

dormant but sleepless bit of divinity in each of us that is so encircled, so smothered and encrusted with self-complacency that only by spiritual rebirth can we obtain entrance into the Kingdom on earth, the Kingdom that exists today for all of those who come into His living presence.

JOHN T. KIRK

The Work Camp Which Was No Work Camp

EVER since 1948 German Young Friends have wanted to have a work camp in Eastern Germany. Such fellowship is necessary because this section, formerly under Russian occupation, has followed its own way since the end of the war. Russian influence has established a "workers-peasants' state" in the Eastern Zone, while during the same period American, English, and French architects have created in Western Germany a "federal republic" based on western democratic principles.

This difference in development, which has led to the creation of two states, not only has its material aspects but also threatens to separate the people spiritually. If this division continues, the time may come when it will be impossible to unite them again by peaceful means.

The idea of having an international work camp arose to counter this living apart. Up until last year all of our plans failed because of the unwillingness of the East German authorities to cooperate or assume the responsibility. Last year, however, a new effort was made, and finally after long and tiresome negotiations the way opened. It was not possible to have a work camp in our sense of the word because authorities were afraid that the presence of an international group of young people working for them might be used in propaganda against them. Besides, we were coming as their guests, and they were not accustomed to allowing their guests to work. When this attitude became known, it was decided, after much consideration, not to refuse their invitation and thereby meet distrust with distrust but to go and try to achieve the aims of a work camp without work.

Planning

We decided to have a Bible study program for about two hours each morning and then to go out on arranged tours, visiting various places of industry, agriculture, social and health insurance, education, and law. It was further arranged that we have sufficient time to meet and talk with people.

The gathering was to be at Karl-Marx-Stadt, where there is a fairly large Friends Meeting with whom we

could worship on Sunday. These Friends could be of great help to us because of their intimate knowledge of the general situation. Also, seeing things from a different perspective, they could help us as we sought to understand life in East Germany. The work camp, originally planned for three weeks, was changed under the new program to a fortnight. We therefore decided to precede our visit with a weeklong work camp at Friends Neighborhood Center in Western Germany.

After the excitement which accompanied the planning of the gathering, it was only natural that we, a group of about 20 young Friends from the United States, England, Western and Eastern Germany, should be filled with expectant excitement. On August 15 we crossed the border from one part of Germany into another—from one world into another. We passed the checkpoint without difficulty, and after a change of trains and waiting in Magdeburg and again in Leipzig, we reached our destination late in the evening. We were met by Friends and an official representative from the local section of the World Peace Committee. There was a brief welcome but no speeches, and we soon went to our accommodation, a dormitory of the local Workers and Peasants College.

Actuality

Our program began on the following day; and as the days went by, we found it was hard work both physically and mentally. Not only did we want to see everything shown us on the official tours, but we also seized every available opportunity to speak with the workers, miners, patients, and children to get their side of the picture. Here our efforts often met with difficulty. Although there was ample opportunity to speak with whomever we chose, we often found the people reluctant to speak frankly if they were not alone with us. Even those who did, and we met some, had a habit of hinting at things rather than calling them by name.

We visited among other things a tool factory, a children's home, a miner's night sanatorium, and a cooperative farming project with its respective machinery-dis-

tributing center. We also went to a newly erected cultural center (a kind of community center with rooms for games, lectures, theater, music, a restaurant, and even a very elegant bar), saw the former concentration camp Buchenwald near Weimar, the Schiller and Goethe museums in Weimar, a technical school, a youth camp for East and West Germany children organized by the party youth organization, and a swimming pool. Our group was also taken to a juvenile court, where we had a long and frank discussion with three public prosecutors, and we spoke with representatives of social and health insurance departments.

Evaluation

It would be presumptuous to attempt to draw a complete picture of the conditions in the Eastern part of Germany after a fortnight's visit. There were far too many and too different impressions to mould together. We attempted to see both the achievements and the deficiencies, and in comparing with the West, a thing you cannot help, we tried to understand the development rather than to compare outward appearances.

There were, however, certain things which struck us all. Perhaps foremost was the important role which the dominant party, the SED, played (there are other parties but only those which recognize the aims of the "workers and peasants' state"). It was difficult to understand their way of thinking of the people, which prob-

ably arises in part from the different historical development. This factor often made it very hard, if not impossible, to have a true understanding. There seems to exist a uniformity of thought, expression, and action. There does not seem to be great respect for the individual human being; rather he is considered only as a means to an end. This appears true in spite of the fact that an official slogan is "Man stands in the center of all our efforts." Yet, wherever we went, we found the people filled with a genuine longing for a lasting peace and the fear of another war.

Probably our most important contribution in overcoming prejudice and distrust came through individual talks, group appearances, and opportunities for singing together international folk songs and Negro spirituals.

This fortnight of fellowship has laid the foundation for a work camp next year, for in our talks with officials we kept emphasizing the fact that we had a work camp at the back of our minds. In the end it looked as if our efforts were not altogether futile, and we are all hoping that next year a real work camp will be possible.

After our stay in Karl-Marx-Stadt, the whole group spent two days sightseeing in Dresden, where we visited the famous art gallery and made a steamboat trip up the River Elbe. This was a pleasant ending to a strenuous but interesting fortnight.

PETER FUNKE

East-West Contacts Committee Report

The Cultural Interchange Committee, a subcommittee of the Young Friends Committee of North America, which is working on contacts with Russian youth, met in Philadelphia on September 29. The meeting was a fruitful one, with a number of things discussed and plans made for several specific projects. Because these plans should be of interest to all Young Friends, they are reported here in some detail. Since the writing of this report, the name of the Cultural Interchange subcommittee has been changed to the East-West Contacts Committee.—Editor

AT the North American Young Friends Conference held at Quaker Haven in 1955 there was considerable interest expressed in the value of contacts on a personal, fellowship level with youth of iron curtain countries. This was highlighted by reports from Eleanor Zelliott and Mary Protheroe, who had visited in Russia and China respectively, as well as by the knowledge of the very successful visit of six Soviet youth with British Young Friends in England in 1954. The concern of the Conference in this matter was minuted as follows: "We

are united in believing that if we are to express our Christian love most fully, we have no alternative but to seek out every possible way for expressing such love to the youth of Russia and of other countries where the need for understanding is greatest. We therefore ask the Young Friends Committee of North America to seriously consider possibilities for such contacts and to proceed with them as the way opens. We ask that Young Friends throughout America give their continued prayerful support to this undertaking." The Cultural Interchange subcommittee was set up soon afterwards.

One of the first things which the East-West Contacts Committee did was to explore possibilities for Young Friends to exchange letters with Soviet youth, similar to what a few American Young Friends were already doing individually. Contact was made with the large youth organization in Moscow and members expressed real interest in the idea, promising to forward letters from American Young Friends to Soviet boys and girls who can read and write English. This pen-pal correspondence is now under way, and any Young Friend who are interested in participating are urged to write

to Ruth Hyde, 1308 Pine Street, Philadelphia 7, Pa., for further information. A mimeographed sheet of instructions is available.

Closely related to correspondence with Soviet youth is the exchange of books and other printed matter which we have been hoping to start. If we could send them books on what we consider to be the best aspects of American democracy and they could send us books on what they consider to be the best in communism, much could be gained on both sides toward mutual understanding. Our contact people in Moscow have repeatedly expressed their eagerness for literature exchange. At the moment it does not appear that books from Communist sources are allowed to enter this country freely, but our Committee is actively working on this matter, and there is hope that we can get something started in the coming months. (We would welcome suggestions for good books to send to Russia and/or volunteers to help with this program.)

At the recent Committee meeting, considerable discussion was devoted to the possibilities of planning an actual visitation with Soviet youth. A visit from a group of Soviet youth such as English Young Friends had in 1954, where there is opportunity for intensive discussion together of some of our common concerns as well as for forming friendships which go beyond ideological differences, could be quite significant at the present time in this country. After careful consideration the Committee felt that, because of the enormous amount of planning needed and because of the scarcity of Young Friends who can speak Russian, we ought to delay such an undertaking until the summer of 1958. Even so, it is not too early to start making plans.

Our thinking at the moment is to invite three or four

Soviet young people and to have them travel with a like number of American Young Friends for a month or more, if possible. Instead of trying to show them the whole country, we would hope the group could visit representative parts of the country and spend some time in each place (visiting in Friends' homes where possible). At least one retreat would be planned so that the traveling group could have time for deeper fellowship and discussion together.

The youth organization in Moscow with which we have been corresponding is the same organization which sent the group to visit English Young Friends, and it has been interested ever since then in sending a group to visit American Young Friends. (It is significant to note that they are desirous of making contacts with us, even knowing that we are a very small organization and that we are first and foremost a religious group.) Such an undertaking will, of course, involve considerable expense, and a finance committee is already at work exploring ways of raising the necessary money (\$5,000 or more, if we include plane fare from Russia).

If Young Friends are to realize the fullest potentials of visits with Soviet Youth, there is need for extensive preparation in at least two areas: language study, and general knowledge of Russian history and culture. In the second area, Young Friends study groups have been organized in Philadelphia and Washington (see article in this issue, page 720). We hope very much that similar groups can be started in other places. The Philadelphia group plans to spend several months each on Russian literature, Russian history and current events, and Russian religious thought, past and present. Are there Young Friends in your community who might start such a group?

THIS meditation is the result of meeting for worship, and was written upon returning home.
"There is that of God in every man." And so there is then also that of God within me. And yet I cannot in truth say that I have found evidences of it within me. For all I find within the inner recesses is a void, and emptiness.

I am pushed to fulfill my potentialities, and yet I know not how to attain it. And so I look again and still find a void, a pit of nothingness. This is said in truth and not in humility, for I have not the potentiality for even this. I cannot be humble even about my inadequacies, for I have too much pride to name them as such!

I am told to look to the future and it occurs to me that there is nothing to look to. For I can see no purpose in my existence, for my being.

And yet through all this is the powerful and painful realization of God. For God and His love are bigger than my man-conceived nonentity. He is bigger than my future, for indeed He is my future; He is bigger than my potentialities, for it is He that is my potentiality. That this is at the same time a powerful and painful realization is true. For one who has so long tried to push this "oblong blur" where it could not be a bother, it is difficult to acknowledge that which one constantly tries to reject. One finds instead that the battle is predetermined, that "God's love is bigger than all that"! At some point, then, I must realize the harmony, that sweet harmony of God's love.—PETER K. SCOTT

Regarding language study, the Committee feels that there is an urgent need for Young Friends who can speak Russian with some fluency. A few Young Friends are now studying Russian, and the number is increasing, but there are virtually none, as yet, with any advanced training. As one partial solution to this problem, arrangements are being made for a short-term Young Friends summer language school in Russian next summer. This will probably be a 2- to 3-week program of intensive study under a competent instructor, with emphasis on conversational Russian, aimed primarily for Young Friends who already have had a little Russian. In this connection it would be most helpful if the Committee could have, as soon as possible, the names of all Young Friends who might be interested in such study.

The East-West Contacts Committee needs the continued support of Young Friends all over the country. We hope and pray that Young Friends, individually and collectively, will be continually sensitive to ways in which we can witness to our belief that God is the Father of all men and that He calls us to be brothers one to another.

WILMER STRATTON, *Chairman,*
East-West Contacts Committee

Washington Young Friends Russian Study Group

SINCE early spring a group of Young Friends and other interested souls in Washington, D. C., have been meeting every two weeks to pursue an interest in learning more about the people of Russia. This project was sparked by the concern felt at the 1955 North American Young Friends Conference, when the whole group present was united in approving a minute urging Young Friends to seek ways of spanning the iron curtain with love and understanding.

According to the advice of the subcommittee appointed to implement this concern, our first efforts have been aimed at trying to remedy our almost complete lack of background on Russia. When we found a book of Russian history which more than one of our half dozen members had heard of, we decided to read it. This history is by Bernard Pares, and I think the group felt that it was well worth our time. We did not read every page (it is a rather thick book), but each member concentrated on one chapter each time and reported on it to the rest of us. As individuals felt inclined, they supplemented this with other reading, such as a book on the Cossacks, or a *College Outline* history.

We celebrated the end of our study of history and the beginning of our study of literature by reading aloud a play, "The Cherry Orchard" by Chekhov. Since that time we have taken Russian authors somewhat chronologically, starting with Pushkin. Most of this reading has been in the short story form, though a few novels have been tackled. When most

of us have read the same work, a thing which is encouraged but not insisted on, we can have a general discussion of it; if only one or two read a piece, they often report to the group what seems to them its special value.

Often we have gotten into discussions of what in our reading is characteristically Russian as opposed to what is German, French, English, American, or universal. This is a rich field for research and thought. Dostoevski is of interest here, with his analysis of personalities which would be psychopathic in any culture, and his essentially Christian message. Tolstoi's genius surely overflows at times any national boundaries. We felt that one of the most helpful sources of distinctly Russian pictures of life were the short stories and sketches of Turgenev. Throughout our study we have found, in the introductions to our anthologies and in outlines of Russian literature, abundant (and not always unanimous) opinions on which elements make a literary work Russian.

The whole study program has been characterized by informality. Up until the present we have met in homes of members and have accompanied the latter part of each evening's discussion with something like cookies and lemonade. Meeting times have been scheduled and rescheduled to fit the needs of the people who want to come. Attendance has ranged from four to perhaps ten, with a somewhat continuous nucleus of about five. Continuity of membership is particularly difficult in Washington, where the turnover in population is very high.

We have relied pretty much on our own resources for direction, often deciding together at the end of one session what reading we should concentrate on for the next time. Members of the group contribute individually as they are able. Some have taken or are taking evening courses in the Russian language. If we aren't yet able to read anything in the original Russian, at least these people can help us with the pronunciation of Russian names. One evening we were given a demonstration of some Russian folk dances. At other times people with record players have supplied Russian background music as we talked.

As we learn of local talent (which is gloriously abundant in this field in Washington), we hope to tap it by inviting outside discussion leaders to share a meeting with us. Perhaps we will want to get a Post Office authority to tell us about the problems of exchanging letters and printed matter with Russian young people. We are eager, of course, to make use of anyone who has *been* to Russia.

An underlying intention since the beginning of our study has been to exchange letters with Russians. We have had for a long time the address in Moscow to which our letters can be sent, and perhaps we have waited longer than necessary before actually writing. In any case, we feel somewhat better prepared than we did in the beginning, and we hope to send some letters soon.

Although we have had our moments of discouragement as valuable members of the group announce their plans to leave town more or less permanently, others have so far always come to take their places. We are now contemplating meet-

ng on alternate Sunday evenings at the Florida Avenue Friends Meeting House, hoping in this way to work in with the regular Washington Young Friends activities and thus to encourage more of that group to join with us.

When Friends visit Washington, we invite them to inquire at the Meeting and arrange to drop in on our Russian Study Group to see how we proceed and to help us in our seeking.

CAROLYN TREADWAY

What Young Friends Are Doing

Iowa Yearly Meeting Young Friends

IOWA Yearly Meeting was held at Scattergood School, West Branch, Iowa, from August 15 to 20. Those present were aware of the need for outreach and for encouragement of new and growing Meetings. Fellowship was enjoyed with guests from abroad and from Meetings in other parts of this country.

Young Friends, including visitors from Des Moines and Lincoln Independent Meetings, discussed the significance of the testimonies and then took up the theme which seemed to run through the adult business meetings. If Friends are to work together on important issues, then unity must be found elsewhere than at the level where the definition of words sets us apart. The writing of an epistle strongly exemplified the difficulty of expressing views which are felt. This year, as never before, it seemed imperative in our report to the Yearly Meeting and to other Young Friends to speak thoughts, not platitudes.

MARGIE SMITH

Missouri Valley Young Friends

About 20 Young Friends met together during the three-day session of the Missouri Valley Conference of Independent Meetings at the Y.W.C.A. camp near Boone, Iowa, from September 1 through September 3. Since this was only the second year in which the group has met, much good was derived from getting to know the other Young Friends of the conference better and from sharing in fellowship, recreation, discussion, work, and worship. The main concern expressed was that of the isolated position of the Independent Meetings, and the need of our Young Friends to become better acquainted with all other Young Friends. As a result many became interested in the 1957 Young Friends Conference of North America. We also decided to start a round-robin letter in the hope that we might have closer contact with one another.

RAY TREADWAY

North Carolina Young Friends

Yearly Meeting in North Carolina was held August 6 to 10 this year. We had a Young Friends Day, which consisted of special activities for Young Friends all during the day. That night was the highlight of the whole time. Young Friends were in charge of the evening program, which consisted of a panel of talks by five young people. The general theme was "Young Friends Look to the Future"—to marriage, vocations, Christian citizenship, alternative service, and education.

GERTRUDE MURROW

New England Yearly Meeting: Young Friends Camp, South China, Me.

The China Camp is not by the lake but beside the highway at the top of the hill. The hill, long and wooded near the lake, is nice to climb slowly after a swim. The campers come in assorted sizes and sexes, and their ages range from 10 to 15 or 16. They live in the old Pond Meeting House and in a new little bunk house. There is a small graveyard behind the meeting house, and farther back is a field of brush and blueberries, where it is fun to play "Capture the Flag." The days at camp are full with bean picking, haying, swimming, cleaning up for neighbors, schools, or meeting houses, washing dishes, playing, doing crafts, and meditating. Once a week a Friend from one of the Yearly Meeting committees comes to tell about the aims and functions of that committee. The campers hear and talk of boarding schools and colleges and Quaker principles and well-known Quaker people—one of these last in particular, for this is Rufus Jones country. The camp runs for six weeks, and in the middle of each week the mountains are visited or the seashore or the islands on the lake, and sometimes there is camping.

The directors this summer were Bill and Fran Taber, who are now at Moses Brown School in Providence, Rhode Island.

HERB SMITH

Friends and Their Friends

The present issue is one of the three annual Young Friends issues compiled and edited by the Young Friends Committee of North America. The other issues will appear in 1957 in *The American Friend*, Richmond, Ind., and *The Canadian Friend*. The editor for this issue is Martha Hadley, a member of Florida Avenue Meeting, Washington, D. C., and a student at Earlham College. Joan Overman will be the editor of the next Young Friends issue. About the authors in this issue:

John T. Kirk, a member of Willistown Meeting, Pa., is doing alternative service with the Social Order Committee, Philadelphia.

Wilmer Stratton, a member of Montclair Meeting, N. J., formerly clerk of the Young Friends Committee of North America and a student at Earlham, is now majoring in chemistry at Ohio State University.

Jack Kirk, a member of Willistown Meeting, Pa., is a student at Earlham College.

Carolyn Treadway, who comes from Whatcheer, Iowa, and is a graduate of Earlham College, is active in the Washington Young Friends Russian Study Group.

Peter Funke, who comes from Hamburg, Germany, is one of two German Young Friends now traveling in the United States under the auspices of the Young Friends Committee of North America. He and Lottelore Roloff from Berlin are concerned to share with American Quakers the experience and thinking of German Friends and to learn about the activities and ideas of American Friends.

Cornelius Krusé, professor of philosophy and chairman of the department of philosophy, Wesleyan University, Mid-

dletown, Conn., gave a series of lectures in Mexico, Guatemala, Colombia, Chile, Argentina, Uruguay, Brazil, and Peru this past summer.

Dr. Krusé was invited to lecture before university and other groups in these countries as part of the program of the International Educational Exchange Service of the Department of State. Among other subjects he presented a paper on "Recent Trends in Value Theory in the United States" at the Congress of Philosophy, Santiago, Chile, early in July. "Contemporary North American Philosophy," "American Pragmatism Re-examined," and "The Contribution of Philosophy to World Understanding" were some of the topics chosen for his lectures.

In addition to his present position which he has held since 1928, Dr. Krusé has been on the staff of the University of Illinois as instructor and lecturer and has been a lecturer and visiting professor at Yale University, where he received his Ph.D. in 1922. From 1947-53 he was with the American Council of Learned Societies as executive director, director, and as chairman of the board. In 1943 he went on a cultural mission to Latin America under the auspices of the Coordinator's Office for Inter-American Affairs. He was chairman in 1947 of the First Inter-American Congress of Philosophy, and he was elected president of the Inter-American Philosophical Society, at the Fourth Inter-American Congress of Philosophy held in Santiago, Chile, July 8 to 15, 1956.

He is co-author of *The Nature of Religious Experience* (1937) and of *Essays in East-West Philosophy* (1951).

On November 5, during the 33rd Annual Women's International Exposition held at the Armory, New York City, Anna Curtis received an award naming her the Woman of Achievement for the Year 1956.

Dr. Jonathan E. Rhoads, provost of the University of Pennsylvania and professor of surgery and surgical research in the Medical School there, delivered the annual Walter Estell Lee Lecture to several hundred physicians at the Penn-Sherwood Hotel, Philadelphia, on September 17. He was the principal speaker on the opening day of the Seventh Annual Institute of the Graduate School of Medicine of the University of Pennsylvania. In his lecture he discussed the element of risk that enters into the decisions regarding human life and the performance of preventive surgery.

Howard M. Teaf, Jr., professor of economics in Haverford College, and Peter G. Franck are editors of *Hands Across Frontiers: Case Studies in Technical Cooperation*, published by Universities Foundations for International Cooperation, The Hague. It contains eleven case studies, fully treated, of technical cooperation in Latin America, the Middle East, South Asia, and Africa by the United Nations, the Inter-Allied Supreme Command, the United States government, the United Kingdom Colonial Office, the Arabian-American Oil Company, the Rockefeller Foundation, and the A.F.S.C.

The Upper Dutchess Friends group, an Indulged Meeting recently sponsored by the Oswego Monthly Meeting, Moore's Mills, N. Y., is reconditioning a one-room schoolhouse for its use on the Henry Wheeler farm. The schoolhouse and a small plot of land were the gift of the late Stephen Holden, Mrs. Wheeler's father. Stephen Holden was a member of both Chappaqua and Oswego Monthly Meetings, N. Y.

This group of Friends was gathered together by Dr. Felix Hirsch, then of Bard College, now on the faculty of New Jersey State Teachers College, and has met irregularly since the winter of 1950-51. It now plans to hold its meetings on the first and third Sunday of each month. Anyone interested in attending may contact Mrs. Henry Wheeler, Clinton Corners, N. Y., or Mrs. Benjamin Collins, Rhinebeck, N. Y.

The Friends Medical Society reports that it now has members in 39 states and 9 foreign countries. Pennsylvania, Massachusetts, New York, and California have the largest membership. Chairman is Dr. George A. Perera; executive secretary and vice-chairman is Dr. J. Huston Westover; treasurer, Dr. John C. Cobb.

The secretary will gladly give information about the goals of the Society and call attention to opportunities for service. His address is: Dr. J. Huston Westover, Whitesburg, Kentucky.

Lansdowne Meeting, Pa., enjoyed visits to homes of members on October 27 and 28 by 18 persons from Great Britain, Australia, The Netherlands, Belgium, U.S.S.R., Yugoslavia, and Italy, all associated with the United Nations. Among them were legal affairs officers, a translator, a librarian, and workers for UNICEF and Technical Assistance. The whole Meeting met them at a coffee hour after meeting for worship. Hosts and hostesses drove individuals or couples, according to their choice, to Independence Hall, the Art Museum of Philadelphia, etc.; to Valley Forge, nearby colleges, Pendle Hill, and Longwood Gardens; or to the Quarterly Meeting at Providence Meeting, Pa. The occasion was planned by the Peace Committee, which sponsored an equally happy visit of the same kind four years ago.

Moments of Wonder in the Fall, written by Helen Lovett for four- and five-year-olds and appearing in a bright yellow cover, with illustrations by Alice Wilson, is the most recent textbook published by the Religious Education Committee of Friends General Conference. Already it is receiving an enthusiastic welcome from First-day schools. By making children conscious of the beauty of autumn it brings to children in their homes the experience of wonder and to First-day school classes the experience of worship. The Committee has commissioned matching books by Helen Lovett for the winter and spring seasons. The price of *Moments of Wonder* is 50 cents (five copies for \$2.00). Order from the Religious Education Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

In observing the 130th Founder's Day on October 27, Lafayette College, Easton, Pa., awarded five honorary degrees. Elizabeth Gray Vining was given the degree of Doctor of Literature.

At the 70th commencement exercises last June of Springfield College, Springfield, Mass., Clarence E. Pickett, honorary secretary of the American Friends Service Committee, received an honorary Doctor of Humanities degree.

Francis McCarthy's watercolors of Ireland are being exhibited in a one-man show to continue through Sunday, November 25, at the Community Art Gallery of Friends Neighborhood Guild, 8th Street and Fairmount Avenue, Philadelphia. The Gallery is open every day but Saturday from 2 to 5 p.m. and on Thursday evening from 7 to 9. This is the first exhibition of the Community Art Gallery's third year.

Pennsylvania Date Book, an illustrated engagement calendar for 1957, published by Colonial Publishing, Inc., 4 Mt. Vernon Square, Boston, Mass. (\$1.25 boxed), contains many fine photographs of meeting houses, churches, colleges and universities, public buildings, and homes associated with historic Philadelphia and the State of Pennsylvania. Collaborating in the publication were Swarthmore College Alumni Office, the Historical Society of Pennsylvania, Harold D. Eberlein, Cortlandt V. D. Hubbard, Willard Tomlinson, and Richmond P. Miller, who contributed "Something about Pennsylvania." This account gives special attention to William Penn and the Quakers.

In similar format and published by the same company is the *New Jersey Date Book* for 1957. Among the illustrations are a fine picture of the Friends Meeting House at Crosswicks, N. J., and another of a young girl dressed in Quaker costume and standing by an eighteenth-century doorway in Burlington, N. J.

At its regular business session held October 27, 1956, Westbury Quarterly Meeting directed me to inform Friends that the organic union of the New York Quarterly Meeting and the Westbury Quarterly Meeting has been approved by these two bodies, effective as of January 1, 1957. The name approved for the successor Meeting is New York-Westbury Quarterly Meeting of the Religious Society of Friends.

JAMES W. STERRETT, *Retiring Clerk,*
Westbury Quarterly Meeting

The 1957 Conference of Friends in the Americas

Representative Meeting of Philadelphia Yearly Meeting has asked the members of Friends World Committee representing that Yearly Meeting to serve as a nominating committee to propose the 90 adults who are to comprise its quota of attenders to the Conference of Friends in the Americas, to be held at Wilmington College, Wilmington, Ohio, June

26 to July 3, 1957. A letter is being sent to all Monthly Meetings of Philadelphia Yearly Meeting, asking them to suggest interested members who desire to attend. Information regarding the conference will be placed in the hands of clerks of all Meetings, and those who wish to make application for appointment as representatives of Philadelphia Yearly Meeting should make inquiry of the clerks of their Meetings before January 15.

The purpose of the conference is to draw together in fellowship Friends from all sections of the American hemisphere. Emphasis is being placed upon the attendance of families at this conference, and a special conference for children of senior and junior high school age is being planned. Arrangements are also being made for younger children accompanied by parents. Children are not counted in the adult quota.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Friends responsible for planning the program of the General Conference are certainly always confronted by a task much more difficult than that of a program committee for other organizations. The problem is made infinitely more formidable by the lack of unity amongst Friends.

I felt that the leadership of the round table on "Christian Principles in our Daily Work" at Cape May was altogether committed to our present social and economic order and thus spoke to the condition of the socially more conservative members of our Society. There were, however, amongst the participants many Friends giving expression to a deeper search, which would take no human institutions for granted but would try to examine the very roots of our actions in the light of Friends beliefs.

The selection of the above topic for a round table was a most welcome innovation; the topic is central for every Friend, whatever views he or she may hold. In light of this importance, I hope that it will be a standing round table topic for the General Conference. And assuming that it will be used again, I wonder if in order to be helpful to both the more conservative and the more exploratory amongst Friends it might

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not be possible to have two concurrent sessions, one specifically designed to explore application of Friends principles to today's institutions and the other for those who are interested to question (which is not identical with deny) the compatibility of such institutions with Friends ideals.

Hidden Springs

R. D., Neshanic Station, N. J.

VICTOR PASCHKIS

There is undoubtedly a great interest on the part of many of us in this country in psychology and psychiatry, as the October 20 issue of the FRIENDS JOURNAL points out editorially. Often this tendency leads to false wisdom, egotism, and criticism of others. We tend to exalt the mind and bow down before the emotions and to forget that the true source of all our strength and hope is spiritual.

However, it is no more desirable to try to disregard psychology and its findings than it would be to ignore the latest research in medicine. We need all the knowledge of ourselves and others that we can acquire, provided we use it rightly. Psychology will never teach us to love one another, but it can help prepare the soil for the seed. The study of human psychology can assist us in understanding our children, our associates, and our rivals so that we can more effectively express brotherhood and good will in our daily lives. Understanding our own complex natures can help us break the emotional chains that bind us to a narrow way of life and clear away the clutter of mistaken ideas most of us hold so that we can more readily discover and better express the will of God in all that we undertake.

Bethlehem, Pa.

REBECCA M. OSBORN

In the FRIENDS JOURNAL for July 28 Esther Hayes Reed raises the question whether the Society of Friends has a creed or not, and affirms her belief in a creed, stating that "a sect can hardly exist without one. It is a necessity if a faith is to preserve its identity."

I can agree with her in the way she puts the belief (creed) of the Quakers into words until she comes to the conclusion that "the Heavenly Father has endowed each of his children with a measure of divinity, with full ministerial power to conduct ritual, sacraments, and communion." I take it for granted that she uses these terms, "ritual, sacraments, and communion," in the accepted meaning, a prescribed form or method for the performance of religious worship. I am a birthright Quaker brought up by parents in the Society of Friends, and I have attended Quaker Meetings and observed their ways of worship both in Europe and America; but I have yet to see these methods for worship practiced by Quakers. Nor have I ever heard or read of any true Quakers that have believed in or administrated such formulated worship. Not even the pastoral Friends, to the best of my knowledge, use this kind of religious formula in their programmed meetings. If Esther Hayes Reed believes this to be part of the Quaker faith, then I can well understand why she sees the need of something besides the Inner Light to preserve its identity.

Oakland, Calif.

SOREN S. ROINESTAD

Coming Events

NOVEMBER

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

10—Burlington Quarterly Meeting at Burlington, N. J., Meeting House. Meeting on Worship and Ministry, 10:30 a.m.; lunch, 12 noon, furnished by Burlington Meeting; meeting for worship and business, 1:30 p.m.

10, 11—Japan Yearly Meeting at the Friends Meeting House, Tokyo. Nitobe Lecture by Dr. Takeshi Saito. For details see the news note on page 690 of our issue for October 27, 1956.

11—Meeting for worship broadcast over the "Church of the Air" program of Station WCAU, Philadelphia (1210 frequency, affiliated with Columbia Broadcasting System), 9:30 to 10 a.m.

11—At Race Street Meeting House, Philadelphia, the broadcast of the meeting for worship on the "Church of the Air" program will be received in the meeting room from 9:30 to 10 a.m., followed by coffee before meeting at 10:30 a.m. Everybody welcome.

11—At Fair Hill Meeting, Philadelphia, 10 a.m.: Colin W. Bell, "Towards International Understanding."

11—Adult Classes at Chestnut Hill Meeting, Philadelphia, following the 10:30 meeting for worship: Nevin Sayre, longtime secretary of the International F.O.R., "The Church as Peacemaker in the World Today."

11—Baltimore Quarterly Meeting, Stony Run, at Little Falls Meeting, Fallston, Md. Ministry and Counsel, 9:45 a.m.; worship, 11 a.m.; following the business meeting at 2 p.m., Larry McK. Miller, Jr., general secretary of Friends General Conference, "Our Quaker Queries."

11—Half-Yearly Meeting at Oswego Meeting House, Moore's Mills, N. Y. Business, 11 a.m.; fellowship lunch, 12 noon; worship, 2 p.m.

11—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: D. Robert Yarnall, Sr., "Quakerism in Action Today: Business and Industry."

11—Caln Quarterly Meeting on Worship and Ministry at Christiana Meeting House, Pa. Box lunch, 12:45 p.m.; meeting, 1:45 p.m.

11—Annual Meeting of the Friends Medical Society at 15th Street Meeting House, New York City, 2 p.m. Speakers, discussion, reports, and business. Members invited; bring visitors.

11—Race Street Forum at the Race Street Meeting House, Philadelphia, 7:15 p.m.: Wilfred Wellock, journalist, lecturer, former Labor Member of Parliament, in his fifth lecture tour of the U.S. for A.F.S.C., "Automation and a Creative Democracy."

12—Quiet Day at Gwynedd Meeting, Pa., 10 a.m. to 3 p.m. Leader, Rachel Cadbury. Everybody welcome. Bring sandwiches.

14—Holiday Fair at High Street Meeting, West Chester, Pa., 2 to 10 p.m., sponsored by Chestnut Street and High Street Meetings. Proceeds, A.F.S.C. and Improvement Fund. Tea, gifts, fruit cake, handcraft.

14, 15—Quaker Business Problems Group at Central Y.M.C.A., 1431 Arch Street, Room 205, Philadelphia. Wednesday, supper, 6 p.m.; Thursday, luncheon, 12:15 p.m. Topic, "What Are the Goals of Our Industrial System and How Should They Be Revised?" Leader, Walter Lamb.

16—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Francis Bosworth, "Our Foreign Policy—What Is It?"

17—Caln Quarterly Meeting at Coatesville Meeting House, Pa. Worship, 11 a.m.; at 2 p.m., Raymond Arvio of the A.F.S.C., slides of Friends Work Camps and the work of the A.F.S.C.; business meeting, 3 p.m. Program to interest children.

17—Friends Village Fair on the grounds of the Woodbury, N. J., Meeting House, 9 to 5, benefit of the new Woodbury Friends Day School. Luncheon, 11:30 to 2; handwork, toys, food sale, children's books, "Trash and Treasure," marionette show, etc.

17—Illustrated talk at Oxford Meeting House, Pa., 8 p.m.: Lesley Blackburn, "My Trip to the Holy Land."

18—Third International Day at Wrightstown Meeting, Pa. First-day school, 9:45 a.m.; worship, 11 a.m.; at 1:30 p.m., Charles and Elizabeth Wells of Newtown Meeting, Pa., will report on their recent trip to the Far and Middle East. Charles Wells is editor of *Between the Lines*.

18—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: T. Wolden Phillips, Jr., M.D., "Quakerism in Action Today: Health and Healing."

18—Address at High Street Meeting, West Chester, Pa., 8 p.m.: Douglas V. Steere, "Cultivation of the Ministry in the Silent Meeting."

18—Forum at Horsham Meeting, Pa., 8 p.m.: Anna Brinton, "Worship and Ministry."

18—Forum at Woodstown Meeting House, N. J., 7:30 p.m.: Dr. George Lamsa, founder of Aramaic Bible Society, "Understanding the Bible."

19—Address at Green Street Meeting, 45 West School House Lane, Germantown, Philadelphia, 8 p.m.: Rt. Hon. Chuter Ede, member of the British Parliament, former Cabinet member under the Labor government, and president of the International Association for Liberal Christianity and Religious Freedom, "The Place of Liberal Christianity Today." He will also discuss "The Role of the International Federation."

20—Women's Problems Group at Race Street Meeting House, Philadelphia, 7:30 p.m.: Burns Chalmers.

23 to 25—Week-end Seminar at Pendle Hill, Wallingford, Pa., with Douglas V. Steere as leader. Topic, "Christian Biography"—St. Francis, John Frederick Oberlin, and Albert Schweitzer. Cost, \$10.00; details may be had from Pendle Hill.

24—Bucks Quarterly Meeting at Langhorne, Pa., Meeting House. Worship, 10 a.m.; business, 11 a.m.; at 2 p.m., Bernard C. Clausen, secretary of the Committee on Religious Education, F.G.C., "A Course without a Commencement," a discussion about adult classes in First-day schools. Meeting on Worship and Ministry, Novem-

ber 23, at Makefield Meeting House, Dolington, Pa.: covered dish supper, 6:30 p.m.

BIRTHS

JARRETT—On October 19, at Abington, Pa., to Morris and Elizabeth O. Jarrett of Prospectville, Pa., a son named MORRIS QUINTON JARRETT. They are members of Horsham Meeting, Pa.

ROGERS—On September 27, at Trenton, N. J., to William Vance and Janet Hambright Rogers of Crosswicks, N. J., a son named DAVID ERIC ROGERS. His father is a member of Chesterfield Monthly Meeting, Crosswicks, N. J.

ULLRICH—On October 23, at Ithaca, N. Y., to Carl F. and Rebecca Thomas Eves Ullrich, a daughter named KATHLEEN REBECCA ULLRICH.

MARRIAGES

GARRETT-CARTER—On October 13, at Abington Meeting, Pa., EDYTHE LOIS CARTER, daughter of Ralph and Cornelia Carter of Mickleton, N. J., and DANIEL THOMPSON GARRETT, son of Sylvester and Mary Thompson Garrett.

STEVENSON-HORNER—On September 15, at the Methodist Church, Bordentown, N. J., SHIRLEY HORNER, daughter of George A. and Helen Horner of Bordentown, N. J., and CALVIN W. STEVENSON, son of H. Morris and Elizabeth Stevenson of Columbus, N. J. Calvin Stevenson is a member of Chesterfield Monthly Meeting, Crosswicks, N. J.

DEATH

RUCKLE—On October 29, at Bloomsburg, Pa., Hospital, ELIZABETH RICH RUCKLE, a member of Millville Monthly Meeting, Pa., aged 79 years. The daughter of the late Mr. and Mrs. Reuben Rich, she was born in Greenwood Township. Surviving are her husband, John Ruckle; her stepson, Jack Ruckle; and two grandchildren, Dale and Janet Ruckle. A Friends funeral service was held on November 1 from the Eyer Home, with burial in Millville Cemetery.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship, Clerk, William Allen Longshore, Jr.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship. First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

GEORGIA

ATLANTA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Georgia.

HAWAII

HONOLULU—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for worship, Sundays, 10:15 a.m., followed by adult study. Children's meetings on alternate Sundays. Clerk, Christopher Nicholson, 5002 Maunalani Circle; telephone 745893.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m.

each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNsend 5-4036.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamericy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

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STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, BRoadway 5-9656.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JAcson 8-6413.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 a.m.

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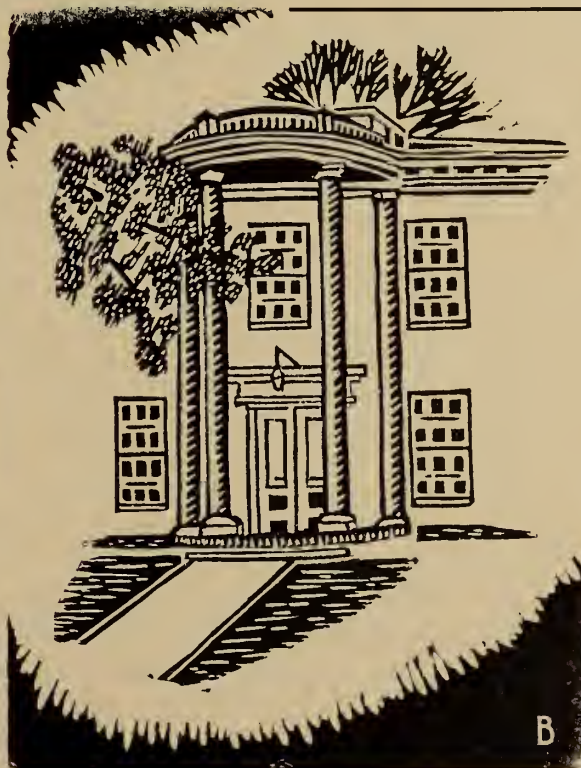
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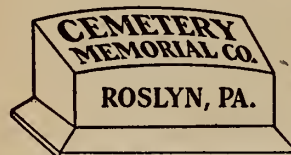
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

NOVEMBER 17, 1956

NUMBER 46

IN THIS ISSUE

*T*EACH me, Father,
when I pray
Not to ask for more
But rather let me give Thee
thanks
For what lies at my door.
For food and drink, for gentle
rain,
For sunny skies above,
For peace and joy and home
and friends,
But most of all for love.
—AUTHOR UNKNOWN

On Prayer *by Otto Frick*

New Music in the New Hymnal
. *by Ellen Paullin*

Letter from Geneva . . *by Robert J. Leach*

Friends Seek Aid for Mounting Needs

So They Say—Books

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MILDRED A. PURNELL
Associate Editor

JEANNE CAVIN
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MARTHA TURNER
Subscriptions

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So They Say

"NEVER have we seen difficult and often huge projects tackled [as in America] with such incredible speed, enthusiasm, and downright efficiency (in one case actually removing mountains during road construction operations); never have we experienced such friendliness and desire to please customers as we did in American shops and stores; and American hospitality was at times most embarrassing. We often wish that many more of our people could visit America and see for themselves the optimism, enthusiasm, and capacity for hard work evident everywhere, and enjoy the great friendliness and hospitality which would inevitably be showered upon them. The young country has much to offer all who visit it."—Robert R. and Bertha Fordham in *The Friend* (London).

"If you want the [voting] record of a Republican, write to the Democratic National Congressional Committee, and vice versa, mentioning the name of the incumbent in whom you are interested."—*The Christian Century*, October 10, 1956.

"We live in an age of psychological interpretations. We feel that the term 'disownment' today has more meaning of rejection than it had in previous years. In earlier times, the idea of rejection was there, but there was also, in the atmosphere and in practice, the fact that the primary aim of disownment was not to lose and reject a member in a final sense, but to awaken a member and to make sure that he was received back into the fold."—From "The Problem of Disownment," in the *Monthly Bulletin* of Frankford Friends Meeting, Pa.

"There is a possibility that racial wars will come again. Before another century will have passed, we shall see how millions of people kill each other at once. The whole Orient will stand up against Europe, the old world against the new,—why not? Those enormous projects like the Suez Canal are perhaps preparations for these monstrous conflicts of which we cannot have any real picture as yet."—Gustave Flaubert in a letter to George Sand, written October 3, 1870, quoted in *Le Monde* (Paris).

"The school question is almost as great a moral crisis in our national history as the slavery question was. There can be no question but that the same issue of the dignity of man is at stake, though on a different level. . . . There is majesty in the law, but it alone is not enough when a whole community defies the law. That is why it is so important for the moral and spiritual vitalities of a community to create the conditions in which the law is obeyed and inequality is gradually diminished."—Reinhold Niebuhr in *Christianity and Crisis* (New York).

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FRIENDS JOURNAL

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Editorial Comments

The Newly Created Chaos

RECENT events in the Middle East and in Eastern Europe have confirmed once more the observation of Karl Marx that wars are the express trains of history. At this moment there is no use putting together the snapshots taken from an ever-changing contemporary scene in the hope of achieving a panoramic view of events. Our satisfaction in not being involved in either geographic area can hardly give us a sense of unmitigated contentment. For years we have exerted an influence on Poland and Hungary through radio programs specifically beamed at iron curtain countries. But apart from such a political interest, all of us are, of course, morally involved. There can be no doubt about our sympathies in this struggle of the Russian satellites for freedom. It is still too early to chalk up any progress (if there should prove to be such) as a triumph of Western democracy. Not every defeat of our opponent needs to be our victory. Even if Russia should have to give in to Polish resistance permanently, we had better remember that Poland wants to remain Communist and that her independence might still be one of precarious tenure. Nevertheless, it is right to speak of progress and of moral success in spite of the tragic course which events took. Russia's colonialism is swiftly following the path of all colonialism in this second half of the twentieth century. It faces the beginning of its end because it is under the moral indictment of world opinion. The tragic plight of Hungary arouses in all of us a moral partisanship that expresses itself in the humanitarian impulse to come to the aid of the suffering as soon as the way opens. The tenor of world opinion is unmistakably one of indignation toward the oppressor and pity for the oppressed. The eruption of Soviet violence is most disturbing, and at this writing the danger of a broadening of the conflicts is by no means over in spite of the U.N. police action.

The aggressive acts of England, France, and Israel remind us of the grim fact that the United Nations is still much more restricted to the role of a moral agent than we had thought. And here again we find ourselves divided, for Egypt's record of provocative acts against Israel detracts from our otherwise ready sympathies for a country now facing disaster and humiliation.

The Moral Issue

It is clear, then, that we are involved in the struggle of any nation for democratic freedom, as we are also more than uneasy spectators in the drama of warfare being waged between nations who had joined us in adopting solemnly the principle of arbitration. A new era in our struggle against war thus forces itself upon us. We are living once more in an atmosphere of mounting distrust, this time affecting our relations with those whom we considered close allies in all efforts for peace. There seemed some hope in conducting negotiations for disarmament, and world opinion turned with increasing insistence against H-bomb tests. Yet at precisely the time when we were nursing these hopes cautiously, preparations for war must have been under way.

Alibis for aggression such as "police action" and for suppression, now named "restoring order," are a mark of uneasiness on the part of the aggressors. There might be some small satisfaction in the thought that things could have been even worse. Russia might have conceivably proceeded with even greater ruthlessness in Poland. The French and British people might have displayed greater unanimity than they really did. But in both cases it seems evident that no nation can afford any more to by-pass the conscience of world opinion without at least taking notice of its existence. Official excuses seldom reflect the real temper of a people. In all nations, including Russia and China, uncounted men and women exist who disapprove of their leaders' actions. We believe their numbers are bound to grow as the families of the wounded and the dead join them in sorrow and despair. Victory of whatever nature will not mark the end of the conflicts. And whatever the outcome of events will be, it must primarily signal the start of a more intensive and realistic struggle to establish fairness and justice in all international relations. The moral conscience of the nations must count on the dormant energies of the churches everywhere to confirm the vision of the Psalmist who knew that God "makes wars cease to the end of the earth" (Psalm 46) and that He has the power to "give deliverance to the needy and crush the oppressor" (Psalm 72).

On Prayer

By OTTO FRICK

IF we want to find out what prayer can mean for our lives, we must not stop at theories about it. We must begin by praying. We need prayer in all sorts of circumstances, just as we need thinking. Through responsible thought and consideration we do our bit to make every task that confronts us come out well. In prayer we ask that God may enter into all our action. There can be no question, then, as to when or about what we are to pray. As Jesus says, we ought always to pray and not lose heart.

Jesus most fully lived the life of prayer. His disciples once came to him with the request, "Lord, teach us to pray." As devout Jews they had surely prayed before but perhaps more by way of satisfying a religiously prescribed requirement. Living with their Master, they had observed and realized that his praying was more than a religious form. The Master's prayer, they saw, was real communion with God, the son speaking with the Father. Prayer was for him an inner experience, a source of power and of peace. Such prayer the disciples had not known until now, and in their hearts they longed to be able to pray as they saw Jesus do. The insight that it might be possible to learn to pray led them to make this request. They did not ask the Master for a new prayer; forms of prayer they surely knew in plenty. But their request was clear and definite: "Lord, teach us to pray."

The answer Jesus gave them, simple but of basic importance, can unlock for us the innermost secret of true prayer: "When you pray, say simply Father. . . ." The secret lies in the word "Father," in our relation as children to Him. To recognize God as our Father, from whom we come, in whom we live, move, and are, to hold to this in all simplicity of heart for ourselves and for all human beings, this is to pray.

Such was Jesus' own relationship to God. For the most part, the prayers which he spoke aloud in his friends' hearing begin with the word "Father." In his praying he was not principally concerned with the granting of this or that petition, but with a living communion with his Father and with his Father's business. As an example of prayer in his sense, he has given his disciples and us the "Our Father."

At its beginning stand the three great requests that begin with "Thy, Thy, Thy." The Father's name, that

is, His nature and being, are to be held holy. His kingdom is to come to us, on earth; He is to become Lord of all actuality. His will is to come to pass everywhere here on earth, as completely as in heaven. In this spirit-directed prayer, then, we have to do first with God's business, in which the affairs of mankind and all else are included. We should give heed to this in our own praying, and subordinate all our own petitions to this one great petition that the kingship of God may come in all actuality: "Thy kingdom come."

Living, spirit-directed prayer flows only from a living faith. A living faith knows the omnipotence of God and the final victory of His kingdom over all the powers of darkness. And we may remember, too, that prayer in the name, that is, in the spirit and power, of Christ has authority over the world. Yes, it has full authority in our day, too, and in our circumstances. We are surely called in all responsibility to consider together (as we have done in these past days) the problems agitating the world today and to apply all our strength to a just and peaceful solution.

But if we live in that life that takes away the occasion of all wars and strife, we are called above all to pray for the world. For in spite of all the darkness that covers it, it is still the Father's world, which He loves and for which Christ lived and died. He cannot let the world fall. And we should pray with Blumhardt for eyes open to see the Father at work everywhere in the world, even where others perhaps may not see Him, but above all in every human being. The certainty we need if prayer is to become power for us and for others, is the unshakable faith that in the end all things remain in the hands of the Father.

When we have once recognized that we have to come here, not with lovely, edifying theories, but with the full reality of what men of all times have experienced of divine guidance, then perhaps the words of prayer will begin to flow of themselves from our spirits. And these are words of praise and thanks. Nothing can make our hearts lighter or fill us with greater joy than thanksgiving, especially for the greatest and most inward gift we have from God, that of sonship. We should make it our custom to talk with God about everything. If we fail to learn to open the door of our hearts wide in the first moment of awakening each morning and to let God in, then throughout the day we shall not be able to work in the right spirit. But if we open the door and give the day's work into the Father's charge, our activities will remain under His guidance.

This brief article is part of "The Sources of Strength in Our Life," the 1950 Richard L. Cary Lecture given at Germany Yearly Meeting. The translation is by Florence L. Kite.

New Music in the New Hymnal

By ELLEN PAULLIN

WHAT could be a more suitable gift for any Friend and all musical friends than a copy of the new *Hymnal for Friends*? Here is a present appropriate for any season, that will add beauty to the eye and to the ear for many years to come.

Fritz Eichenberg's handsome frontispiece, showing a joyous David playing for Saul and carolling children surrounded by symbols of all the seasons, is a beautiful introduction to this new hymnal. There are welcome spaces in these pages, so that no notes are crowded, and no words jumbled too closely together between the lines of music.

Friends who use the hymnal in First-day schools will be able to plan their program easily from the convenient categories in which the 176 hymns have been arranged in the Table of Contents. The many magnificent new and unusual hymns to be found here will be discussed under the headings in which they appear in the hymnal.

Children and Young Friends; Worship

Schubert's lovely "Hymn of Praise" begins the "Children's" section, with which the hymn book appropriately opens. The fifteen hymns for children include English, Welsh, German, Russian, and Finnish folk music, and two new rounds. Arthur Guiterman's words to a beautiful Welsh carol are particularly friendly:

Hail, Guest! We ask not what thou art;
If Friend, we greet thee, hand and heart;
If Stranger, such no longer be;
If Foe, our love shall conquer thee.

Perhaps the most unusual section, one not found in many hymnals, contains 22 hymns for Young Friends. Among these are hymns which can be used with many First-day school lessons, such as the description of Jesus' early life in "The Hidden Years at Nazareth," the eloquent story of Samuel in "Hushed Was the Evening Hymn," and an appreciation of the variousness of the Bible in "Thy Word Is Like a Garden." Young people who have enjoyed singing the musical version of the 23rd Psalm, known as "Brother James' Air," at Cape May Junior Conference will be delighted to find it in a new and very singable four-part arrangement here, as well as the "Dona Nobis Pacem" round and the "Tallis Canon."

The hymns for morning and evening worship are the same well-known and loved ones which were in the old

edition, except for the addition of the beautifully moving "The Day Thou Gavest, Lord, Is Ended":

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

Twenty hymns of "Praise and Thankfulness" are robust, joyful hymns which will be sung with proper spirit and in proper tempo, we trust! The Jewish doxology, "The God of Abram Praise," is a new addition, as is the stirring "Father of Lights." Horatius Bonar, who provided the words for the *Hymnal's* theme, "Let not the music that is in us die," also wrote: "So shall no part of day or night / From sacredness be free, / But all my life, in every step, / Be fellowship with thee," part of the third stanza of "Fill Thou My Life with Praise."

One of the most vigorous hymns in the book, "Valiant for the Truth," is one that is perhaps the only original Friends hymn, and is in the section "Faith." The words written especially for this hymnal by Amelia Swayne are set to Vaughan Williams' magnificent tune "For All the Saints." They place us in the tradition of Friends who followed valiantly an Inner Light regardless of the consequences. These great words contribute to all hymnology and challenge Friends in a particular way.

Living in the World

There are no new additions to the section "Courageous Living," for the selections in the old edition are unsurpassed, but the section "Prayer and Dedication" contains several new ones. Included here are two very melodious hymns, "Great Master, Touch Us With Thy Skillful Hands" and "Be Thou My Vision," an ancient Irish prayer set to a very melodic tune. "Not So In Haste, My Heart" is an unusually fine poem set to a lovely Austrian melody. This section concludes with a hauntingly beautiful original hymn by John Jacob Niles.

When the Committee wrote to ask John Niles for permission to use some of his Christmas carols in our new edition, he replied that his arrangements with his publishers would not permit such use, but that if we would supply an idea for words, he would write us an original hymn as an expression of his appreciation of Friends! The words sent were from John Greenleaf Whittier's "Thoughts on First Day," which John Niles adapted and used in the lovely "Meditation." His manuscript arrived, as did all his letters, with the climate of the day noted in the corner: "Cool, cloudy."

"Turn Back, O Man, Forswear Thy Foolish Ways"

Ellen Paullin of Hartford Meeting, Conn., was a member of the Committee on Revision of the Hymnal which compiled *A Hymnal for Friends*, published in the fall of 1955 by Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

is typical of the new hymns in the section "Love for all Mankind." These include G. K. Chesterton's "O God of Earth and Altar" and another fine hymn of James Russell Lowell's, "True Freedom":

Men, whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain
When it works a brother's pain,
Are ye not base slaves indeed?
Slaves unworthy to be freed?

The third stanza concludes:

They are slaves who dare not be
In the right with two or three.

A new Whittier hymn, "Our Father's God, from Out Whose Hand," is in harmony with Friends thoughts in the section "Our Nation." These words are from the second stanza:

Be with us while the New World greets
The Old World thronging all its streets,
Unveiling all the triumphs won
By art or toil beneath the sun;
And unto common good ordain
This rivalry of hand and brain.

Most of the hymns in "Nature," "Spring and Easter," and "Autumn" are familiar from the earlier hymnals. The joyous Easter hymn, "Christ the Lord is Risen Today," has been added, as has "We Gather Together to ask the Lord's Blessing," the traditional Thanksgiving hymn.

Carols and Spirituals

Twenty-two Christmas hymns, arranged chronologically according to the Christmas story, include many lovely and rarely heard folk carols, as well as all the traditional carols. Among these are the Austrian "Shepherds, Now We Go to Bethlehem Town," the German "O Come, Little Children" and "Joseph, Dearest Joseph Mine," the Alsatian "The Christ Child's Stable," and the English tune "Greensleeves" for "What Child Is This?"

The section on "Spirituals" begins with two which can also be used at Christmas time, "Go Tell It on the Mountain" and "Behold That Star!" A very effective chorus arrangement for "Jesus Walked This Lonesome Valley" should be very popular with young people's groups or family sings.

Five hymns of benediction, all of which are from the old edition, conclude the book.

If Friends would encourage their children to study piano, more members of the future generation would be able to do justice to the fine arrangements found in the

new hymnal. As noted in the Foreword, compiling the words and music for this new edition was accompanied by much joy, good humor, and a real spirit of fellowship. We trust that those who enjoy singing these hymns will share in this fellowship and will find in these words and melodies new ways of expressing their love of God and man. We believe that there are hymns here for all ages for all seasons, and for all moods from prayerful contemplation to enthusiastic praise.

Friends Seek Aid for Mounting Needs

THE American Friends Service Committee has appealed for material aids and funds to relieve world suffering including new needs in East Europe and the Middle East. The present A.F.S.C. stocks of warm clothing, bedding, medicine, and textiles must be increased to fill requests which are being received for assistance in some of the world's trouble spots. Money is needed to pay costs of processing and shipping the supplies.

Lewis M. Hoskins reported that the Committee had already offered to send material aids to Hungary from its stocks stored in Vienna. "We have been informed by our representative in Europe that besides immediate help, we must prepare to meet needs that will continue through the winter," he said. "We prefer that contributions not be designated for particular areas so that we may be free to apply them as the situation requires."

Cash contributions may be sent to the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa. Material aids may be sent to the A.F.S.C. warehouse at 23rd and Arch Streets, Philadelphia.

The Service Committee's material aids program had geared its work to meet requests made before the present crisis. The A.F.S.C. feels a special concern for Eastern Europe and the Middle East, where it has done relief work within the past ten years. Its work in Poland and Hungary continued until 1948. It organized relief for Arab refugees in the Gaza Strip at the request of the United Nations in 1949.

The Committee had previously planned to send material abroad for use this year in other parts of the Middle East—Germany, Austria, Italy, Korea, and Japan.

Last year its warehouses in Philadelphia, Pasadena, and San Francisco processed and shipped material aids valued at \$1,136,910 to the countries named above and also to Africa, India, and Yugoslavia.

In addition, the Committee's shipping and purchasing office was responsible for the shipment of more than 10 million pounds of goods which were sent directly to ports and included mostly surplus food commodities. These shipments had a cash valuation of more than \$2,387,222.

In the past decade, nearly 7,500 tons of material aids have been processed by staff and volunteers. The quantity represents an estimated 18 million articles of clothing, or pairs of shoes, and many tons of textiles, drugs, and other supplies. The processing cost amounted to less than nine cents per pound.

Letter from Geneva

WHEN George Keith, the apostate Quaker, declared that it was the traveling Friends who "kept Friends in so strong a countenance" at the end of the seventeenth century, he could hardly have foreseen the accuracy of his statement as applied to Geneva, Switzerland, in the midtwentieth century. This summer, for example (and I attended all First-day meetings for worship here during that period), we welcomed no less than 110 visitors, among whom were the editor of the FRIENDS JOURNAL and his wife. Far and away the largest block of these visitors were some 30 young Friends who composed the Geneva Summer School, designed to introduce young British Quakers to the work of the Economic and Social Council of the U.N. Duncan and Catherine Wood, heads of the Geneva Quaker Center, were the leaders in charge of this group, while your correspondent had the pleasure of discovering that their appreciation of international affairs did in no way interfere with an incipient competency in the American square dance.

Other visitors to the meeting included members of the International Student Seminar held at Crêt-Berard (a Protestant retreat center near Lausanne). The business management of the seminar fell to our Friend Irwin Abrams from Ohio, and it was cared for in general by Jay Doubleday from California and Moira Douglas, an Irish Friend. As one of four 1956 summer seminars planned in Geneva, the Crêt-Berard grouping was widely representative of Asiatic and African nations, and devoted much time to the so-called "backward" nations. On the days I attended, the Egyptian consultant in charge of the discussion demonstrated unusual objectivity in the face of some British thrusts over the current Suez crisis. A second seminar held at Kranj in Yugoslavia was presided over by our Friends Duncan and Catherine Wood. The third at Hillerod in Denmark was addressed, I understand, by Henry J. Cadbury among others. A fourth and unadvertised seminar was held in Vienna, to which both Russian students and a

Russian consultant were attracted, as well as participants from a number of eastern and western European nations. The theme of this seminar, "The Role of the Individual and the State in Working for Peace," offered as wide opportunity for agreement and disagreement as could be imagined. But as in Yugoslavia personal contacts became more important than ideological differences.

Still other visitors to Geneva in the summer of 1956 included some consultants and leaders of the two Quaker Conferences for Diplomats held at nearby Clarens for the fifth year. This most imaginative of Quaker activities, developed in large measure by Duncan Wood's predecessor, Colin Bell, was handled this year by our Friend James M. Read, U.N. Deputy High Commissioner for Refugees, and by Geoffrey Wilson, an English Friend, whom we also welcomed at meeting. The first conference included Egyptian and British diplomats at the time the Suez crisis broke. The second included among its personnel two Russian and two Polish diplomats. Their attendance brought up the total of participating countries since 1952 to 37. Interestingly, Barrett Hollister of Antioch College, Ohio, one of the two Quaker House staff responsible for the diplomats' program, was dispatched to Moscow on an official visit earlier in the summer to make final arrangements for the Soviet participants. Lloyd Bailey of Washington, the other staff member responsible for the program, reported to the Geneva Friends Meeting that the Russian attenders were interested in finding out and evaluating Quaker social policy.

Perhaps Diedrich Lund, in charge of Norwegian fishing aid to India and husband of the head of the European Section of the Friends World Committee (also among our meeting visitors), helped to provide one answer. Other Quaker leaders who stopped by included Elmore C. Jackson of Quaker House staff in New York and the Auyasawas of Tokyo, Fred Irvine of the staff of Friends International House in London, and Douglas V. Steere of Haverford College. These last two Friends were invited parenthetically to participate in commis-

WHAT gave that first generation of Quakers their amazing ground of expectation was the universality of the Principle they had discovered. What, then, was their fundamental faith, or, better still, their central EXPERIENCE, for their faith was deeply grounded in experience, as faith ought always to be. The answer is: The inwardly present and creative work of God's own Spirit operating in man was the central Principle of the Quaker movement. These founders of ours had rediscovered the truth, proclaimed on Jacob's wellcurb, that GOD IS SPIRIT, not an absentee God in the remote heavens, but as close to the spirit of man as the air is to the breathing lungs. That Principle is undoubtedly Catholic, universal, and so, a genuine basis for a world-wide movement.—RUFUS M. JONES, *Original Quakerism a Movement, not a Sect*, the Isaac T. and Lida K. Johnson Lecture, 1945

sions of the World Council of Churches, also centered in Geneva.

It might appear that we were overwhelmed in the flood tide of visitation. On the other hand, the discipline of inward prayer and the healing ministry spoken in meeting are above all what we somewhat too sophisticated Geneva Quakers need. Viewed thus, the 110 visitors helped provide a balance wheel to the busyness of our thoroughly internationalized "creaturely activities."

ROBERT J. LEACH

Books

THE CATHOLIC APPROACH TO PROTESTANTISM.

By GEORGE H. TAVARD. Harper and Brothers, New York. \$2.50

Most Quakers neither understand nor discuss Catholic ideas about church unity. Prevailing Protestant opinion is likely to conclude that the Catholic attitude is limited to the abrupt statement: "If you Protestants want unity, come to us!" The author admits that this attitude appears among Catholics, and he deprecates it, not because he rejects the fundamental Catholic doctrine that the Church of Rome is the only true church, but because Catholics, if they remain true to their Catholic faith, will freely admit that within Protestant traditions are enshrined fragments of Catholic truth. Unity will come, therefore, not by forcing Protestants to give up the truth they have, but by the illumination of the Holy Spirit revealing to them how they came to be separated from the main stream of Christian faith. Prayer, common labor, and clear reasoning are the means open to men to provide a way for the Holy Spirit to do its work of reunion of all Christians. This is the substance of the argument.

The book's tone is neither militant nor defensive. Both Protestants and Catholics, the author freely admits, have to learn important lessons concerning the Savior's graciousness and love. When they have been learned, the author believes that all men will find in Rome their common rest.

The question the book does not ask is: Has Rome herself departed from the truly Catholic and Apostolic Church of Christ? Has she asserted an ecclesiastical instead of a spiritual authority, and insisted upon theological correctness at the expense of Christ's own charity and wisdom? This is the question that the Reformation asked, but now it is asked in a different temper, and is being addressed not simply to the Church of Rome but to all Christian bodies by the very Spirit of Truth Himself.

The members of many Yearly Meetings, with their more or less pressing problems of Christian unity, will find this book illuminating, however remote its point of beginning may apparently be from their own. It is also a useful primer for people to read who wish to become informed on the elements of the ecumenical movement, which it describes clearly.

J. BERNARD HAVILAND

ENEMIES ARE HUMAN. By REINHOLD PABEL. The John C. Winston Company, Philadelphia, 1955. 248 pages. \$3.50

A warm and gentle faith that enemies are human and that war is as bad from the other fellow's point of view as from ours makes page after page of this book akin to Quaker doctrine. But how Sergeant Pabel discovered and experienced these two focal points for himself makes easier and more interesting reading than comparable sections of *Faith and Practice*.

The book has movement which is meaningful: his growing up in prewar Germany; the Russian campaign and his utter disillusionment at the German betrayal of Kiev, which he had helped liberate, and at how inhuman at times his own army could be; his amazement at the gullibility of Americans for propaganda; his remarkable encounter and conversation with Lieutenant Lindsey of Dallas (whom Pabel had captured but had to leave behind); his being wounded and managing to crawl back to the American lines for aid; his constant discovery of humanity even in the hate waves of the war.

After two and a half years in the sweetish, satiated security of a prison camp in America, Pabel began to develop rebellion and planned an escape. He even had a helping hand from J. Edgar Hoover in the form of a magazine article telling how enemy prisoners are recaptured. He made it to Chicago, got a job as a dishwasher, then as a bookstore salesman, married, and had a son. The Immigration Department arrested him; he was tried and extradited to Hamburg. Through the assistance of Senator Paul Douglas he was returned to Chicago. All this makes excellent reading.

Pabel's religion and pacifism and humanity are plausible and appealing. His attitudes toward war and people and enemies would also make sense to people who are making up their minds about war. This book, without saying it in so many words, brings out an important fact, that the real enemy is not this or that nation or people, but war itself.

GEORGE and HELEN HARDIN

LITTLE CHILD LOOKING. By LEILA KENDALL BROWNE. Pageant Press, New York, 1956. \$2.50

This is an unusual book, being at the same time a book of verse for children and an attempt to show the nature of the child's appreciation of poetry. One has the feeling of having met in the author a perceptive and sensitive person with a genuine love of children, aware also of some of the essential issues which face all adults who live beneath the surface of things. "Do not think," writes Leila Kendall Browne in her preface, "that we were blissful as children merely because the responsibilities of food and shelter were not ours; because they are now ours as adults is not the cause of our unhappy state of mind, . . . it is a loss of the fundamentals." Following a very interesting analysis of the child mind, there is a definition of poetry in terms of the child's understanding, summed up by the remark that "Poetry is feeling happiness and telling about it. . . . Poetry is happiness *inside* your heart."

The poems themselves range from little verses, light as feathers, for very young children to poems for adult understanding. Has the author tried to do too many things in one

book? Is this a book *for* children or *about* children, or even sometimes about adults? Even some of the childish verses seem to express nonchildish ideas. The verses I like best have a simple and delightful directness of understanding, such as "Night Mood." One is reminded of Robert Louis Stevenson. The writing is not always free from weakness of craftsmanship, but there is a sincerity of feeling running through the book which goes far to compensate for any limitations it may have.

WINIFRED RAWLINS

THE FLAME OF HERCULES. By RICHARD LLEWELLYN. Doubleday and Company, Garden City, N. Y., 1955. 254 pages. \$2.50

This book is the second in the Calvacade series for young adults by the author of *How Green Was My Valley*. Improbable as is the sequence of events, this dramatic, action-packed story of the adventures of a fugitive galley slave makes exciting reading for people of all ages. The hero, Garvan, Prince of Gaul, after his escape from the galley, saves Genessa, the beautiful daughter of a wealthy and powerful Roman, from kidnapping. He fights lions in the arena, learns of the Christians, and becomes increasingly interested in them. Through Genessa he is caught, too, in the political intrigue surrounding the followers of the goddess Diana. The major part of the story is laid in Herculaneum, "City of Hercules," and here occurs the climax of the story at the time of the eruption of Mt. Vesuvius.

The book is grounded on careful research in all aspects of Roman life of the first century and on this basis alone is a fascinating bit of writing.

M. A. P.

Friends and Their Friends

Over last week end the A.F.S.C. sent to Vienna, Austria, by air 240 layettes and many tons of baby food. These shipments were in response to cablegrams from Ed Meyerding, A.F.S.C. worker in Vienna, who told of the need of Hungarian refugees, mostly women and children, in Vienna. The needs are for layettes, diapers, warm clothing, underwear, stockings, sheets, and blankets. These are only the beginning of air shipments, as TWA has offered 25,000 pounds of free freight to the Service Committee. The A.F.S.C. is also shipping by sea as the situation will probably continue and the shipments will be useful when received.

Princess Wilhelmina of The Netherlands has addressed an open letter "to my fellow men wherever they live and whatever they believe in," a copy of which was sent to the office of Friends General Conference. An excerpt from the letter reads: ". . . let us never forget that religion is not a thing of the brain, but of the heart. Brain working of its own accord ends ultimately in a deadlock.

"God has given the heart inner senses which enable it to receive inspired intuitions and by that means to have deep experience of communion with the infinite love of the eternal Christ.

"God created man with an earnest craving for His nearness, but man being of a finite nature cannot behold infinite God. So to satisfy this longing He took on a form of existence that man might know Him and enter into personal relationship with Him, and love and worship Him."

After 23 years of devoted service as executive director of the Westchester Society for the Prevention of Cruelty to Children, Nellie R. Brown of White Plains, N. Y., has now retired from this important work in the field of human welfare. Before becoming a full-time worker for the organization, she had been active for many years as a volunteer in the Department of Family and Child Welfare of the County. *The Reporter Dispatch*, White Plains, wrote a most appreciative editorial about Nellie Brown's activities. It said in part: "Under her direction, SPCC has been truly a militant instrument of kindness and goodness and justice for untold numbers of young people criminally neglected or abused by adults. . . ." Nellie Brown is a valued member of Scarsdale Meeting, N. Y.

E. Raymond Wilson, Quaker International Affairs representative in Tokyo, concludes in a recent report that "non-Communists are going to have to show more imagination, courage, and zeal, if they expect to reach the heart of Asia."

"Some way bridges of understanding have to be built. This means personal contacts and conversations. One of the tragedies in Japan is that the Communists have portrayed themselves as the crusaders for peace, and from what I can find out so far from talking with both missionaries and Japanese, the Christian Church here is very timid and hesitant about international issues," he said.

Raymond Wilson discusses these impressions against the background of his experience at sessions of the Second World Conference against Atomic and Hydrogen Bombs, which held sessions in Tokyo, Hiroshima, and Nagasaki. He spoke to the gathering, stressing the need for universal disarmament under an adequate system of United Nations inspection and control.

He also said: "As a visitor this year to the country where the atom bomb was first used, one stands here humbled by that fact, and I am doubly determined to try to see that the vast power of atomic energy is only used in the future for peaceful purposes and for the betterment of human life. That means that each of us has a responsibility as a citizen of his country to do his part to see that his nation acts so that peace is possible. Let us seek not only to ban A- and H-bombs but to abolish war itself."

The first 500 copies of the new edition of *A Hymnal for Friends* has been shipped to Wilkes College for use in its worship services. The published *Guide to the Hymnal* is also being used by the Director of Music to supply background for chapel programs. This order marks the beginning of a widening recognition of the merits of the *Hymnal* outside the circle of Friends, for Wilkes College is a municipal university at Wilkes-Barre, Pa. The president is Dr. Eugene Farley.

The American Friends Service Committee moved swiftly over the week end of November 3 to set up a relief program in Austria to help Hungarian refugees. Ed Meyerding, director of the Committee's refugee loan program in Vienna, organized a Quaker team from staff and volunteers to handle clothing distribution from a camp opened at Treiskirchen, Austria. Julia Branson, European commissioner for the Service Committee, is leaving immediately from her station in Germany to join the Quaker team in Vienna. Allen White, director of the A.F.S.C. International Centers, went at once to Vienna following a conference of A.F.S.C. European workers in Bad Schwalbach, Germany.

Ed Meyerding cabled the Philadelphia A.F.S.C. office on November 5 that 15,000 new refugees arrived in Vienna over the week end though all camps were already full. "More are pouring in today. There are few men as yet," he said.

His cable appealed for diapers, warm baby and children's clothing, bedding, women's clothing, and funds for baby milk preparations. "The future need is likely to be tremendous though aid response to date is heartening," he said.

The October 1956 issue of the quarterly publication *The Hymn*, published by The Hymn Society of America (297 Fourth Avenue, New York 10, N. Y.) contains an appreciative review of *A Hymnal for Friends*, published last year by Friends General Conference. James R. Sydnor, the reviewer, describes content and arrangement of the book and speaks of it as "a unique hymnal of high quality." He calls the Christmas section "unusually complete for a hymnal of this size," and concludes his review by saying, "Hymn lovers can welcome this new and outstanding hymnal as a worthy expression of the faith and works of the Friends."

The same issue calls attention to *A Guide to a Hymnal for Friends*, also published in 1955 by Friends General Conference.

Lawrence E. Lindley, general secretary of the Indian Rights Association, was recently interviewed on Steve Allison's radio program, Station WPEN, Philadelphia. He spoke on the current problems of readjustment and other phases of the situation among the American Indians.

The quotation on the cover of this week's issue of the FRIENDS JOURNAL appeared in the January 1956 issue of the Ridgewood, N. J., Monthly Meeting Newsletter. Glenn Adney, clerk of Ridgewood Monthly Meeting, replied in part as follows to our inquiry as to its source: "Many years ago there was a Quaker lady in Philadelphia by the name of Caroleine Tichenor who was read out of Meeting for marrying out of the Meeting. She taught her little granddaughter to sing the prayer to the tune of 'King Wenceslaus.' The 'little granddaughter' is Adelene Eckes, a member of our Meeting by conviction, who in turn taught it to her three grandchildren, who sang it as a children's grace at a dinner in her home. One of our members there as a guest was so impressed that

he obtained a copy and gave it to Clare Newman, the editor of our Newsletter. . . . In the light of its history, I believe that you can use it as 'author unknown' without fear of copyright infringement."

Pacific Northwestern Half-Yearly Meeting

Pacific Northwestern Half-Yearly Meeting, held at Portland, Oregon, October 6 and 7, 1956, saw a new departure by being held in the Mary McCulloch Auditorium of the *Oregon Journal* building. Successful arrangements were made so that the newspaper's cafeteria kitchens could be utilized for the benefit of those attending. The hospitality of Portland Friends was abundantly manifested, and a most profitable and enjoyable Meeting was experienced.

There was a strong representation of Friends from the Willamette Valley, but owing to the conjunction of the Elizabeth Vining lectures on the same date, the number of Friends from Seattle was smaller than usual. Besides the retiring clerk and assistant clerk (Kathleen Bell of White Rock and Hugh Campbell-Brown of Vernon), British Columbia was represented by Friends from Vancouver and Victoria.

Appreciation of the services of Kathleen Bell and Hugh Campbell-Brown over the past two years was expressed by the Meeting. The names of Richard Broughton of Victoria and Elsie Bergman of Seattle (for clerk and assistant clerk) were brought in by the Nominations Committee, and these were approved by the Meeting, which was happy that Diana Hynard of Vancouver was able to continue as treasurer.

One of the points of interest from the Monthly Meeting reports was that Seattle is now so large that another Meeting has grown out of it, primarily designed to serve Friends in their worship who are located East of Lake Washington. This meeting is well attended and held at the homes of individual Friends.

Tacoma Meeting misses the two families who have recently

Coming! Timely Issue on Education!

On November 24, in cooperation with the Friends Council on Education, we shall publish a special issue dealing with education. Dr. William L. Peltz, psychiatrist, contributes a paper dealing with some problems of adolescent life. Emma Sidle gives an authentic account of integration in Philadelphia public schools. Isabel Randolph reports on the annual fall conference for teachers in Friends Schools held at Pendle Hill, and Mark F. Emerson surveys happenings in Friends schools. The "Editorial Comments" will deal with adolescent problems in America, England, Japan, and Germany.

Mail extra orders early to secure delivery. Single copies, 17 cents (including postage); ten or more copies, 15 cents each (postage free).

Friends Journal

1515 Cherry Street, Philadelphia 2, Pa.

left and would welcome visiting Friends. Vancouver wishes to be venturesome, while Victoria has been glad of the number of Friends from England, New Zealand, and elsewhere who have attended for worship during the summer.

Portland Friends are now meeting in the home of Ray Underwood. They have felt it necessary to begin a Sunday school for their children instead of leaving the task for other neighborhood churches.

Eugene is expanding; though, as it is a University center, various members are away just now. Eugene is feeling the need for a new meeting house.

The finances of the Half-Yearly Meeting received a good deal of consideration in the Saturday afternoon session, and it was decided to urge Monthly Meetings to contribute at least \$125.00 in all to the Half-Yearly Meeting funds. This would work out at about 75 cents per head.

Diana Hynard was asked to discover the estimated cost of a travel pool which would include Argenta, Calgary, and Edmonton and help towards enabling Friends however scattered to get to Half-Yearly Meetings.

On Saturday evening, discussion centered around a project for establishing elderly Friends at "Friends View Manor." The contemplated site of this enterprise would be in an excellent climate and a beautiful region between Medford and Ashland in Southern Oregon. It was hoped that Friends from the East would be interested, as the program is ambitious and the expected cost would be about \$700,000.00.

Subsequent to this, Harold Carson stated his concern for procedural reforms affecting the Nominating Committee of Yearly Meeting, so that their work could be accomplished over a longer period of time and in closer cooperation with Monthly Meetings than hitherto. He received the warm support of Half-Yearly Meeting in this matter and is publishing his thoughts in the *Friends Bulletin*.

Each visiting Friend accepted with appreciation overnight hospitality from Portland Friends, and after meeting for worship next morning in the Auditorium, followed by an excellent cold lunch, Half-Yearly Meeting was adjourned to meet in Vancouver on April 13 and 14, 1957.

RICHARD BROUGHTON, *Clerk*

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Being also an anthropologist, Dr. Maurice A. Mook's article "Friendly Philately" delighted me, and I am in full agreement as to the pleasure and value of "moderate and educational avocations." In the exhibition of the centennial of Race Street Meeting will be U.S.A. coins of 1856, from the half cent to the 50-cent piece inclusive, some in good condition. I should like to give these to an interested amateur numismatist, Race Street Friend preferred because of the date. Maybe Dr. Mook or another reader knows one.

The Barclay, Rittenhouse Square, ANNA K. STIMSON
Philadelphia, Pa.

"Letter from Russia" by C. Marshall Taylor in the issue of October 20, 1956, read in the light of the well-circulated pamphlet *Meeting the Russians*, records almost exactly my own experience in Russia last year. But when I came, at the end of the article, to the presupposition that "if Russia succeeds and proves that man can get along without God, then something worse and much more devastating than the atom bomb has been unleashed upon this world," I felt impelled to ask this pertinent question: But what kind of God, if not One who so loves the world (the *whole* world), the world of men in their actual physical hunger, poverty, and suffering—at the hands of their fellow humans—that *He* gave more than Himself? Who among us is willing, who will give here and now our only sons and daughters to vocations as neo-missionaries to bring food, health, and peace to the suffering ones of India, China, and of Russia itself? Who of us is willing to go to live in Russia so as to get as near as possible to the political humans enslaved in Siberia? We have been assured that if 20 people want to worship God in their own way, "they will be given a house," as it was authoritatively put to me in Moscow by an interpreter. Who will now volunteer to prepare themselves? The door may open soon. I will be glad to add to my list of pioneers.

Wallingford, Pa.

CHARLES MARLAND

I have read with interest C. Marshall Taylor's "Letter from Russia" in the October 20 issue. One comment he makes appears among the strong impressions of most Americans visiting Russia: "The way women are made to work is most depressing." I believe the fact that they do this hard work is not so important as the question whether they—and Russian men as well—are forced to do a job, or whether they do it of their own free will. I do not profess to know whether Russian women like digging ditches and tamping railroad ties, but I do believe most human beings, men or women, prefer to have a useful part in the economy of the country in which they live. Are we also "depressed" to find a greater percentage of Russian women in medicine especially, and in the professions generally, than women in our own country?

Finally, I would agree with the view held by the correspondent that the Russians need God; but I strongly question his assumption that "Friends service groups on both sides of the Atlantic" are any less "interested in the religious significance of the present regime" in Russia than he is.

New York City

JEWELL C. EDGERTON

Coming Events

NOVEMBER

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

18—Third International Day at Wrightstown Meeting, Pa. First-day school, 9:45 a.m.; worship, 11 a.m.; at 1:30 p.m., Charles and Elizabeth Wells of Newtown Meeting, Pa., will report on their recent trip to the Far and Middle East. Charles Wells is editor of *Between the Lines*.

18—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: T. Wolden Phillips, Jr., M.D., "Quakerism in Action Today: Health and Healing."

18—Address at High Street Meeting, West Chester, Pa., 8 p.m.: Douglas V. Steere, "Cultivation of the Ministry in the Silent Meeting."

18—Forum at Horsham Meeting, Pa., 8 p.m.: Anna Brinton, "Worship and Ministry."

18—Lecture at Westfield Meeting, Riverton, N. J., 7:30 p.m.: Richard H. McFeely, principal of George School, "New Men for a New Age."

18—Forum at Woodstown Meeting House, N. J., 7:30 p.m.: Dr. George Lamsa, founder of Aramaic Bible Society, "Understanding the Bible."

19—Address at Green Street Meeting, 45 West School House Lane, Germantown, Philadelphia, 8 p.m.: Rt. Hon. Chuter Ede, member of the British Parliament, former Cabinet member under the Labor government, and president of the International Association for Liberal Christianity and Religious Freedom, "The Place of Liberal Christianity Today." He will also discuss "The Role of the International Federation."

20—Men's Night at the Women's Problems Group, Race Street Meeting House, Philadelphia, 7:30 p.m.: Burns Chalmers, secretary of education, A.F.S.C., and director of Davis House, Washington, D. C., "God's Love and Human Freedom."

23 to 25—Week-end Seminar at Pendle Hill, Wallingford, Pa., with Douglas V. Steere as leader. Topic, "Christian Biography"—St. Francis, John Frederick Oberlin, and Albert Schweitzer. Cost, \$10.00; details may be had from Pendle Hill.

24—Bucks Quarterly Meeting at Langhorne, Pa., Meeting House. Worship, 10 a.m.; business, 11 a.m.; at 2 p.m., Bernard C. Clausen, secretary of the Committee on Religious Education, F.G.C., "A Course without a Commencement," a discussion about adult classes in First-day schools. Meeting on Worship and Ministry, November 23, at Makefield Meeting House, Dolington, Pa.: covered dish supper, 6:30 p.m.

25—Warrington Quarterly Meeting at Menallen Meeting, Flora Dale, Pa. Ministry and Counsel, 10:15 a.m.; worship, 11 a.m.; lunch, 12 noon; business, 1:30 p.m.; conference, 2 p.m.: Amelia Swayne, "How Does One Participate Most Helpfully in Quaker Meeting?"

25—Centenary of Race Street and Cherry Street Meeting Houses at Race Street Meeting House, Philadelphia. Worship, 10:30 a.m., followed by fellowship, reminiscing, refreshment in Cherry Street Room. Loan exhibit, commemorative booklet.

25—Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: George Thomas, "Power Politics—Atomic Trigger!"

26—Annual Meeting of Friends Historical Association to commemorate centennial of Race Street and Cherry Street Meeting Houses, at Race Street Meeting House, Philadelphia, 7:30 p.m.:

Richmond P. Miller, "Race Street Meeting House, 1856-1956." The galleries will be filled with descendants of prominent Montbly Meeting and Yearly Meeting Friends in period costumes; wedding gowns of Race Street brides will be worn by original wearers, daughters, and granddaughters.

28—Illustrated talk at Westtown Meeting House, Pa., 7:30 p.m.: Frederick and Sarah Swan, "Visiting Japan Friends for Philadelphia Yearly Meeting Japan Committee."

DECEMBER

1—Christmas Bazaar at the new Friends Meeting House, North Main Street, Yardley, Pa., 1 to 6 p.m., benefit of Building Fund. Gifts, handmade articles, food, treasure trove, snack bar.

1—Philadelphia Quarterly Meeting at 4th and Arch Streets, Philadelphia, 4 p.m.

BIRTH

RITTER—On October 16, to George and Patricia Ritter, a son named JOHN LATHROP RITTER. The parents and other four children are members of Hartford Montbly Meeting, Conn.

MARRIAGES

BARRY-LONGSHORE—On October 24, at Hanover, N. H., PHYLLIS LYON LONGSHORE, daughter of Mr. and Mrs. Malcolm Rettew Longshore of Jenkintown, Pa., and WALTER RUSSELL BARRY, son of Mrs. Walter Russell Barry and the late Mr. Walter Russell Barry of Westbury, L. I., N. Y. The bride is a graduate of George School and attended Skidmore College; the groom is in his senior year at Dartmouth College.

SHAUDYS-HAZELTINE—On September 9, at South Bend, Wash., JEAN HAZELTINE, daughter of Mr. and Mrs. E. T. Hazeltine of South Bend, Wash., and VINCENT KIRKBRIDE SHAUDYS, son of Vincent P. and Anna K. Shaudys of Newtown, R.D., Pa. The groom and his parents are members of Makefield Montbly Meeting, Dolington, Pa. The couple are making their home in Missoula, Montana, where the groom is associate professor at Montana State University.

DEATH

WEBSTER—On August 18, at the Friends Home, West Chester, Pa., ANNA JENKINS WEBSTER, wife of the late Dr. I. Daniel Webster, in the 90th year of her age. She was a member of Swarthmore Meeting, Pa. Surviving are three children, Dorothea, wife of Alfred Mitchell of San Diego, Calif.; Philip J. Webster of Berkeley, Calif.; and Mariana J. Robinson of Wallingford, Pa. Also surviving are three grandsons, two granddaughters, and two great-granddaughters; two brothers, Edward A. and Arthur H.; and a sister, Florence. Anna was the older daughter of the late Howard M. and Mary-anna Jenkins.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO-WINTER PARK—Worship, 11

a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue.

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

ST. LOUIS—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.
Manhattan—United Meeting for worship

October—April: 221 East 15th Street
May—September: 144 East 20th Street
Brooklyn—110 Schermerhorn Street
Flushing—137-16 Northern Boulevard
Riverside Church, 15th Floor—Riverside Drive and 122d Street, 8:30 p.m.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4884.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days.
Frankford, Penn and Orthodox Streets.
Frankford, Unity and Wain Streets, 11 a.m.
Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, BRoadway 5-9656.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JAcKson 8-6413.

AVAILABLE

COMPANION to woman going to Florida for winter. Light housekeeping. Apply to Mrs. Rena Coveney, The Homestead, Mansfield, R. D., Pa.

CENTER CITY, Philadelphia, Pa.—First floor spacious office (two rooms, lavatory) with or without garage. Call Kingsley 5-0351 mornings or evenings.

MEXICO CITY FRIENDS HOUSE: Pleasant accommodation for individuals and families. Reasonable. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D. F.

OPPORTUNITY TO PUT BELIEFS into action. You can live your beliefs at either of these two integrated communities (majority white families) under Quaker leadership. **Concord Park**—modern 3- and 4-bedroom ranch homes from \$12,690; old Lincoln Highway and Route 132, Trevoise; one mile from Philadelphia interchange of Pa. Turnpike. **Greenbelt Knoll**—contemporary hillside homes, 3 to 5 bedrooms; woodland setting with parks on four sides including 2-acre private park; panelled 27' living room, fireplace set in floor-to-ceiling glass wall; many other unusual features; from \$19,950. On Holme Avenue 1 mile east of Roosevelt Boulevard and Pennypack Circle (in city limits). Trade-ins accepted. Models open daily and Sunday to 9 p.m. Telephone ELmwood 7-4356, or write George E. Otto and Morris Milgram, builders, Trevoise, Pa.

WANTED

WORKING HOUSEKEEPER, companionable, in Swarthmore, Pa. One adult; driver's license desirable but not necessary. Write Box H135, Friends Journal.

HOUSEMOTHER for eight little girls in private boarding school near Wilmington, Delaware; on bus line. Apply to Eilen Q. Sawin, Sunny Hills, Hockessin, Delaware.

COMPANION-HOUSEKEEPER, with or without child, for elderly lady near New Hope. Write to H. Knight, 100 Charles Drive, Bryn Mawr, Pa., or telephone Lawrence 5-3839.

FAMILIES who want to enjoy life in a successful integrated community in Philadelphia. See item under *Available*, "Opportunity to put beliefs into action."

TYPIST for part-time clerical position; hours to be arranged; some knowledge of Quaker literature required. Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.; telephone MARKET 7-3576.

PIANO, preferably studio upright. Have an instrument which has received your care for years but you no longer use? Our children need it. Can pay moderate price. Blumberg, Concord Park, Trevoise, Pa.; ELmwood 7-6892.

LOCAL AREA ASSISTANTS for new housing service. Real estate experience helpful but not essential. Should have broad social interests in race relations and integrated housing, be a resident in Philadelphia suburbs, and have use of car. Part time, hours flexible; commission basis plus expenses. Friends Suburban Housing, Inc., 53 Cricket Avenue, Ardmore, Pa.; Midway 9-9992.



Darlington Sanitarium

WAWASET ROAD
(Route 842)
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

NOVEMBER 24, 1956

NUMBER 47

FALL EDUCATION ISSUE

***I**NTELLIGENCE makes clear to us the interrelation of means and ends. But mere thinking cannot give us a sense of the ultimate and fundamental ends. To make clear these fundamental ends and valuations and to set them fast in the emotional life of the individual seems to me precisely the most important function which religion has to perform in the social life of man.*

—ALBERT EINSTEIN

Adolescence in the Age of Longing

. *by William L. Peltz*

Integration in Philadelphia Public Schools

. *by Emma Sidle*

What's Going On in Friends Schools?

. *by Mark F. Emerson*

Letter from Jordan . . . *by Graham Leonard*

*Annual Conference for Teachers in Friends Schools
Hungarian Refugee Relief Work*

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JEANNE CAVIN
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Hungarian Refugee Relief Work

A **DRAMATIC** story of work done by the American Friends Service Committee and other groups to aid thousands of Hungarian refugees in Austria was told by Allen J. White, who has just visited Central Europe (see our notice on page 738 of our issue for November 17).

Allen White said the refugee problem in Austria is tragic but emphasized that he found the situation "working smoothly as may be expected under the circumstances." He estimated the number of refugees being cared for at Treiskirchen and another camp near Vienna at between 15,000 and 20,000.

Services of the team and supplies from the stock already on hand for use in the A.F.S.C. permanent refugee relief program were offered to a governmental agency which has signed a building that had been stripped bare of utilities and heating equipment. On the basis of radio reports of the approaching Russians, many Hungarians decided quickly to flee across the border. At first the refugees were mostly women and children, with many of the children sent ahead by mothers who stayed behind, trying to locate other members of the families. Most of the separated children were later reunited with at least one of their parents in the refugee camps, he said. Men came in greater numbers later.

To illustrate the "overwhelming" response of the Austrian people in providing food and shelter, he described the plight of a town near Vienna. The mayor revealed that he had created a financial crisis for the town by spending "every schilling" to provide facilities for the refugees. In answer to the mayor's call, volunteers hastened to fix up a building to provide heat, hot water, and beds.

The immediate A.F.S.C. relief in Austria made possible assistance which was otherwise unavailable. For example, the Service Committee was able to secure butane stoves for the camp and a mixing machine to prepare baby formulas.

Allen White said tons of clothing, food, and medicine already have been distributed by the various organizations and \$1,000,000 has been earmarked by the United States for aid to the Hungarians. But even such generous responses will meet only part of the long-term need. Allen White appealed for money as well as material aids to continue the needs which will be great in the coming months. He said Americans can help by contributing money which can be used to secure some of the goods which must be bought and also to pay for processing and shipment of material aids from this country.

Julia Branson of Lansdowne, Pa., European commissioner for the A.F.S.C., said that in 48 hours about 2,000 refugees have come into Vienna because the food problem in Hungary "is acute in the extreme." More of the recent refugees are coming from the center of Hungary, she said, and are walking all or part of the way. Previously the refugees came from places nearer the Austrian border. Like the earlier arrivals they are coming with only the clothes on their backs and some are without shoes, she said. Warm underwear is greatly

(Continued on page 756)

FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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VOL. 2—No. 47

Editorial Comments

Rebels Without a Cause?

JAMES DEAN, idol of untold adolescents, will be the main attraction in the film *Giant*, made from Edna Ferber's Texan novel. Large numbers of young people in America have made James Dean the object of an unabashed hero worship. The young artist deserved great admiration for his part in *Rebel Without a Cause*. The present picture will add a weird touch to his fame, since he is made to reappear on the screen long after his tragic death. The less desirable features of his fame have caused threats of suicide, swooning, and a growth of iconographic industries of the cheaper kind.

There is also Elvis Presley, whose savage dances destroy songs, rhythm, taste, and every other musical tradition and hypnotize the minds of untold youngsters. The complete absence of self-discipline in his conduct appeals to an adolescent generation that knows too little of the meaning of true discipline.

Rock'n Roll

The film *Rock Around the Clock* that spreads some of the same mood caused such attacks of mass hysteria in London and Manchester that other English cities had to prohibit its showing. Young people tore the theater seats to pieces, wept, caused general tumult, and started street battles with the police. Professional rowdies joined them outside the theaters and intensified this disorder so that the police were hardly able to master them. This puzzle of mass psychology caused psychologists and zoologists in the Liverpool zoo to show the film to six chimpanzees. The animals gave it only mild applause; apparently it failed entirely to revive in them memories of unrestrained jungle parties, if such had been at all slumbering in their subconscious minds. *Rock'n Roll* caused little, if any, trouble in Italy and Spain, where young people are accustomed to dance rather freely in the street and where social restrictions have been slight in spite of the Catholic character of the countries involved.

Japan's Sun Generation

Public discipline and restraint have been greatly relaxed in Japan. Again, it is a film that has caused aggressive outbursts of antiauthoritarian or antitraditional

sentiments. Ishibara's *Season of the Sun* displays a teenage couple of middle-class prosperity whose first anxiety it is not to have (or show) any emotion whatever. The girl dies as a result of an abortion, but even at her bier the lover shouts defiantly, "How stupid of you to die!" Women's clubs and teachers try to keep the youngsters away from the film or have it prohibited as a perverted image of Japanese youth. High suicide statistics, especially of young women, and a decline in morality prove how unprepared Japanese youth was for the new freedom. Ishikawa, a celebrated author and liberal, recently returned from Peking, advocating less freedom and a disciplined devotion to common welfare in the manner he had seen in Communist China. Responsible women's clubs in Japan deal with the problem, but they have not yet found the willing ear of the broader public.

Youth in Germany

Reports from German cities are just as disquieting. There is a wave of rowdiness; teams of the so-called *Halbstarken* (literally, "the half-strong ones") have attacked not only civilians and individual policemen but also police stations. The film *Rock Around the Clock* caused some of the wildest scenes ever witnessed in peacetime Germany. The causes for these excesses are not far to seek in a country that experienced the physical and moral breakdown which was Germany's fate in 1945. Its consequences are far from removed. Youth is uprooted and has little moral shelter.

A Common Denominator?

We must guard against rash generalizations of such observations in countries as different as the United States, England, Japan, and Germany. This is not the time for drawing quick conclusions. But we may have to ask ourselves some pertinent questions.

Is it right to let our children and young people grow up in a climate of perpetual applause instead of making them aware of parental and school authority exercised in a wise, restrained, but firm manner? Are modern parents afraid to apply their natural instinct for education and to draw on their own observations and experiences instead of following fads and frills in educational philosophies?

Are moral excesses perhaps a reaction again unwanted puritanical restrictions?

Can it be that our generous psychological understanding of almost everything that happens with and to our children deprives them of the urge to assert a desirable resistance against the older generation, a resistance that was so often vexing but necessary for their own growth? Are they in the position of a "wrecking crew" for whom there is nothing to destroy? Have we provided too many guards against their getting hurt?

Do we give the young generation enough to do in their spare time? Do they have duties around the house in the community, their Meetings, and churches, and in the school community? Or do we let a sense of futility grow in them?

More, many more such queries could be formulated. All might result in our tacit admission that our adolescents are likely to have some cause for the rebellion that makes them the main educational problem of our time. They are probably not "rebels without a cause."

Adolescence in the Age of Longing

By WILLIAM L. PELTZ, M.D.

OUR much beloved William Lyon Phelps used to remind us that adolescence was often not the happy time it sometimes might appear to be. All too often it is an age of longing, frustration, and despair. Indeed, there are golden moments in youth, but they are quite apt to be far outnumbered by longer and more frequent moments which are dull or even rusty.

The Adolescent

It does not require the services of a psychiatrist to recognize the traits of adolescence. They are known full well to all of us—the physical, emotional, and mental changes; the restlessness, confusion, and impatience; the lack of stability; fluctuating enthusiasms and intense infatuations; the laziness, forgetfulness, and inconsistency; the aggressive self-assertion, desire for independence on the one hand, and the ever-present dependent needs on the other; the desire for privileges, but the lack of sense of obligation and responsibility; the high ideals of one moment and the outrageous behavior of the next; the feelings of isolation and of not being understood, and the dreams and fantasies which sometimes lend a schizoid coloring to the picture; the mixture of pathos, bewilderment, and humor.

The psychiatrist tries to explain the psychological reasons for, or psychodynamics of, the problems and characteristics of adolescence. Next, he tries to be helpful to the adolescent, either directly or through parents, teachers, or community.

The psychiatrist does not claim to know all the answers. He might be thought of as a twentieth-century explorer, still pioneering in the vast uncharted ocean of the unconscious.

Areas of Difficulty

The inner conflicts which go on within the adoles-

cent's developing personality and the outer conflicts between himself and significant people in his external environment have come to be recognized. It has been seen, too, that the problems related to the struggle for independence may stem from either an inner conflict between dependency needs and desires for independence or from an outer conflict with overprotective parents. Such struggles and conflicts may be manifested in submissive compliance at home or in school in one young person and in rebellious behavior in another.

Hostility and sex have come to be acknowledged as the two problems with which people, young and old, have the greatest difficulties. There is recognition of the so-called Oedipal conflict which is reawakened in early adolescence. There is recognition of the narcissistic quality to adolescent friendship, as seen in the tendency of the adolescent to choose friends like himself. The inconsistencies of adolescence, which to many people are so puzzling, have come to be understood in terms of the conflicts which are going on in the unconscious between powerful instinctual impulses and growing, changing superego forces, as well as the demands of reality. With the increase of pressure from instinctual drives during adolescence, the ego uses various mechanisms of defense, but especially those of intellectualization and asceticism. The reasons young people strive for academic or athletic achievement are seen in terms of basic needs for love, security, and desires to "belong," and in terms of sublimations and mechanisms of defense.

The sources of insecurity and anxiety are believed to stem from earlier experiences of childhood. Much consideration has been given to the development of standards and value systems, especially along the lines of positive and negative identifications with other people—most of all, with parents and teachers. Antisocial behavior and juvenile delinquency is believed to be related to the absence of loving, consistent parents who are strong figures and good examples, with whom the young people

Dr. William L. Peltz is assistant professor of psychiatry at the School of Medicine, University of Pennsylvania. The above article was abbreviated from an address he gave at a teachers' convention held at Lawrenceville School.

can identify. Another important matter which warrants mention is the development of so-called ego-identity (the awareness which a maturing person develops of himself as an independent individual in his own right).

The usual manifestations and expressions of sexuality during adolescence are not only accepted as being natural and normal, but their importance is recognized as part of the process of eventually finding mature heterosexual love objects.

It should be kept in mind in connection with these matters that there are 9,000,000 people who are handicapped by emotional illness in this country, and that 1,000,000 are in mental hospitals annually; that juvenile delinquency is increasing; that the divorce rate has increased 2,000 per cent in 75 years; that our annual alcoholic bill is eight billion dollars; and that domestic as well as international hostilities literally threaten our existence.

Help through Psychiatry

Psychiatry is trying to help in a multitude of ways—through the activities of various official organizations such as the World Mental Health Organization, the American Psychiatric Association, the American Psychoanalytic Association, and the Group for the Advancement of Psychiatry. There are hospital institutes, inspection boards, committees of various sorts, research projects, collaborative efforts with allied disciplines such as teachers, ministers, sociologists, and psychologists, and mental hygiene projects for children, adolescents, and parents—all in addition to individual inpatient and outpatient psychotherapy carried out by the increasing number of psychiatrists and psychoanalysts in the country.

Schools and school systems have lagged, and for understandable reasons, in regard to utilizing the knowledge and experience of psychiatry.

There is no way of knowing exactly how many psychiatrists are actually connected with schools or school systems in this country, but the figure is probably somewhere between one and two hundred. Reliable estimates indicate that at least 10 per cent of all students in schools and colleges need some psychiatric help each year. Over a three-year period at one boys' boarding school, 12 to 13 per cent of the student body was seen each year, either by the school physicians, or the consulting psychiatrist or psychologist, because of emotional problems.

The types of problems or areas of difficulties for which adolescents are seen to need help are usually related to emotional immaturity; problems in relation to family, such as overprotection, rejection, conflicts

because of parental conflict or divorce, and difficult sibling situations; worry over sexual matters, and inability to get along with contemporaries. Symptoms may vary from anxiety and difficulties in studying to varying degrees of phobias, compulsions, depressions, and suicidal tendencies or schizophrenic symptomatology, with loss of contact with reality.

The areas in which the psychiatrist may be of help are several: (1) the early detection and treatment of deviant behavior; (2) the training and guiding of teachers during preservice or inservice training, as well as during their actual teaching experience; (3) becoming a member or consultant of the policy-making or administrative groups which deal with such matters as educational policy, planning of the school curriculum, teacher selection; (4) collaborating in those projects which are oriented towards influencing the mental health of the student through the students' direct experiences in the classroom or other group activities; (5) meeting with groups of parents with the idea of offering enlightenment and solution of problems through suggestions and open discussions.

Psychiatry and Religion

The psychiatrist is interested in the total personality of his patient and so is vitally concerned with the development of conscience, standards, value systems, and things religious and spiritual. Dr. Kenneth Appel said in his presidential address at the annual meeting of the American Psychiatric Association, "The urgencies, emphases, and practice of psychiatry are allied to religion which is the cultivation of the well-being of the individual—or salvation—and the conservation of social values. Psychiatry is thus not antireligious"—in spite of the all too frequent popular misconception, I might add, and in spite of the personal beliefs or disbeliefs of individual psychiatrists, psychoanalysts, or lay people.

Just as the theory of evolution led to some doubts about certain religious teachings which theretofore had been taken for granted, so modern psychology has raised other questions and has explained things never before understood. These things may offend some very religious people, and certain dogmas may not be reconcilable with certain aspects of science and psychology; but these things do not alter one iota the beauty of life or the verity of God in heaven.

It is from the love and warmth of the family that the emotional needs of the infant and the child are fed, and it is largely from the interplay of feelings within the family and from the standards and value systems of the family unit that the personality of the individual child is formed. But it is through religion and the church

that these standards and value systems are passed along to the family from generation to generation, from century to century (and not just to families, but to schools and colleges and the larger community as well).

Perhaps ministers and psychiatrists use different approaches, but their aims have much in common. Whereas the minister practices and preaches the gospel of love, the psychiatrist, in addition to being concerned with Eros, life instinct or love, or whatever he may call it, is also concerned with helping people handle problems which arise from hostility, sexuality, and narcissism. Over and over again the aims of religion and psychiatry are found to be the same. To lose oneself in order to find oneself, to be mature, to put away childish things; to have good object relationships, to love one's neighbor; to live in accordance with the reality principle instead of the pleasure principle, to follow the precepts of the Sermon on the Mount—these are different ways of saying much the same sorts of things.

In this day of collaborative effort we see that ministers, educators, and psychiatrists, in spite of the differences in their orientation, training, and approaches, may each have something to offer to the other, and the whole becomes greater than the sum of its constituent parts.

Let us hope that as a result of such collaborative efforts and of the multidisciplinary efforts which various more enlightened schools and school systems in this country are making, there will be more enlightenment, more mature emotional adjustment, and more freedom from conflict, frustration, and fear, and that there will be fulfillment of the aesthetic and spiritual things which our adolescents are seeking in this Age of Longing.

Letter from Jordan

ON Monday, October 29, the United States consul began to advise unessential Americans to leave Jordan. Tuesday afternoon, on what proved to be the last plane out of Jerusalem, all but the headmasters of Friends two schools and the pastor left to Beirut. Wednesday there was no way out, due to gasoline rationing, except by U.S. Army plane to Bagdad or through Mandelbaum Gate into Jewish-held territory and by plane from there. Friends Girls School was closed for a two-week holiday, so that 45 boarding girls would be with their families. Transport to their homes was extremely difficult and expensive even then.

On Thursday American Friends met all day with local Friends and leaders to discuss the management of the schools should it be necessary for Americans to leave. A member of the Jordan cabinet was consulted. He called back to report that this new "anti-West" cabinet

had taken time in this national emergency to consider the problem facing Friends. This cabinet of a predominantly Moslem country sent us the following message: "The government of Jordan appreciates the long and valuable service of Friends in Ramallah to the people of this country. They urge Friends to continue their fine work. The Jordan government will do all in its power to protect the personnel and work of Friends in Ramallah. We urge the American Friends to stay, though we realize this is a matter between them and their own government."

Meeting for worship on Thursday evening was very deep and meaningful. Vocal ministry was in the spirit of prayer. There was a deep sense of thanksgiving for the loving fellowship and sharing that the day of deliberations had brought. American and Arab Friends will long cherish the mutual trust and support of that day.

Friday the U.S. consul in Jerusalem warned that the last convoy under its protection would leave at noon by road to Beirut. From that date American citizens remain in the Jordan at their own risk. The headmasters of the two schools felt confident that Friends work in Ramallah would continue under the able leadership of local Friends. It was felt important to reunite the family of George Scherer, headmaster of Friends Boys School and secretary of the Mission for this year. They were also concerned to escort four Indian students under their care to Beirut.

The pastor of Ramallah Meeting felt that he could not conscientiously leave in this time of danger. He felt that his work and witness are in Ramallah regardless of the conditions in the country. He decided to remain. The schools will be entirely under the control of the local committee. Jirius Mansur, M.D., clerk of Ramallah Monthly Meeting of Friends, is chairman of the local committee.

The members of Ramallah Mission are now in Beirut (except the pastor, who is in Ramallah) and plan to return to Ramallah as soon as the U.S. consul feels it is wise to do so.

Friends Boys School has continued under the able leadership of Farid Tabri, who has served the school for over 35 years. The Friends Girls School reopened today under the direction of Wadiá Shatara, who last June celebrated 50 years since her own graduation. Fuad Zaru, a member of Ministry and Counsel of Ramallah Meeting, who teaches chemistry in both schools and has a local pharmacy, will act as superintendent of Friends Schools and handle the finances. The local committee will set the policy and support the others in every way needed.

(Continued on page 756)

THE COURIER

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This publication is issued by the Friends Council on Education in an attempt to explore and help shed light on problems common to all who work in the field of education. It is our hope that schools will feel very free to communicate with each other should they seek further elaboration on any activity described.

The Editorial Staff comprises Howard G. Platt, David G. Paul, Rachel K. Letchworth, Isabel Randolph, Clayton L. Farraday, Jr., Helen B. Hole, and Mark F. Emerson.

The Courier comprises page 751 to the top of page 756.

Integration in Philadelphia Public Schools

By EMMA SIDLE

THERE are two separate and distinct problems arising from the presence of large numbers of Negroes in Philadelphia public schools. One is the emergence for the first time of a fairly large middle class group, with all of the hopes and aims and standards normal to the middle class; the other is the attempt to assimilate rapidly a large group of recent arrivals from the rural South who are in every way ill prepared for urban living. Most of the pupils with whom I work fall into this latter group. They are overconfident, and utterly baffled; they are aggressive and scared; they want rights but do not understand responsibilities. Some years ago an Irish poet, speaking of his own people's problems of adjustment, said, "When one age has died, and another has not been born, the soul of man is left homeless." In this sense many of my children are homeless.

The Problems of Rapid Assimilation

I think we ask of them both too much and too little. Children who have never seen a book nor had a story read to them enter the first grade as soon after five as they can legally be admitted, then are pushed on from grade to grade, each year dropping further behind their grade level of achievement. Youngsters newly arrived from inferior Southern schools find themselves thrust into a class of their own age group and simply don't know how to make the adjustment. In either instance teachers are strongly urged to pass on all pupils in attendance. A grade is seldom repeated, and the child is not made aware of norms or standards.

The other day I asked a class if ten per cent was very

large. They said no. Then I asked if 100 or 200 really bad people were enough to ruin a school's reputation and make it hard for everybody involved. When I had an affirmative answer, I pointed out that this would only represent 5 to 10 per cent of the enrollment in an average city high school. All slum children are not delinquents; nor are they stupid. Many of them will eventually find themselves, hold down decent jobs, become part of the larger community. I do think the process could be accelerated.

How would I do this? First, I would make the school program both more and less flexible. Children spend more or less than the usual three years in primary grades, depending on their progress in learning. More than that, I would have more classes in elementary and junior high schools to give to each child the ability to learn. I would be more candid with parents as to where children stand with later established norms. We seem to save the children the frustrations, only to have them erupt in the next few years, where the child is utterly bewildered by the sudden appearance of standards.

Only yesterday I asked a tenth grade girl who played to be a secretary to explain the word "monopoly." It was one of six over which she had stumbled in reading about the Sherman Antitrust Act. Her answer was to the effect that she could not be bothered to look up words, the book was too hard (it is used in seventh grade at Germantown Friends School), and that I was hired to teach her and therefore she should not have to do the work. She really was not trying to be fresh; she was stating the case as she saw it. Her friends nodded agreement. Why should they learn such words?

Emma Sidle, a teacher in the Philadelphia Public School System, is a very active member of the Philadelphia Yearly Meeting Race Relations Committee.

Just how honest are we in allowing this girl to spend three years here, ostensibly preparing for a job which she will never be able to get or hold unless her attitude toward work and her knowledge of the English language both undergo drastic change? We have made it seem that not the knowledge attained but the years in school unlock the magic key to opportunity. Quite honestly these children think that prejudice holds them back, and not their own inadequacies. Insofar as we have not made clear which are acceptable patterns of behavior and what are normal levels of intellectual attainment, the fault is ours.

I feel very strongly, as do many teachers, that the boy or girl with an established history of delinquency should very rarely be retained in the regular public school. I would remove from the classroom those who have had histories of sexual delinquency, the unmarried mothers, those who have contracted venereal diseases (they are of course presently excluded if they are in an infectious stage), and those who are on court probation, particularly if crimes of violence are involved. It certainly does little for the morale of a class when a boy is taken into court for beating up a classmate in order to extract money, is convicted, released on parole, and returned to the classroom. He becomes a hero to some, the law is robbed of meaning, and the scared child remains scared.

The Right to a Protected Education

The children of those of us whose incomes are adequate go either to Friends schools or to schools in "nice" neighborhoods where such happenings are rare. We want for them a good education in both senses of the word, intellectually and morally. We believe in bringing up a child "in the way he should go and that when he is older he will not depart from it." Are we so different from other parents? Do not most parents want that for their children? Has the child of the poor any less right to a protected education than the child of the rich? I know that to hold back the slow, to separate the problem child, works hardship on those children. My only argument for so doing is that in not doing it more children are hurt, and they, too, have rights that must be honored. Any quarantine deprives some of rights in order that the rights of others may be preserved. This would affect both white and Negro children, unfortunately a larger per cent of the latter, for the reasons already given. It would, however, remove one of the strong reasons given by many parents for removing their children from one school to another and would, I believe, do much to reduce racial tensions in our schools.

Remember, the problems of the slum and of difficult adjustments of new arrivals in our cities are not new even though the faces change. What is new here is the school law which keeps these children until they reach 17, unless they can find jobs at 16, and many of them cannot.

The Problems of a Sizable Middle Class

The other problem, and one that has touched each of our Friends schools, is the emergence of a sizable Negro middle class.

There have always been a few Negro intellectuals. But they stood out, to some as freaks of nature; to others as harbingers of what might be more generally expected in that distant day when opportunities were more widely available. Suddenly that day is upon us. Here in our midst are hundreds of Negroes both financially and intellectually solvent. Because we are surprised, they present new problems to the community and to the school.

Because they have better jobs and more money, and because they have so largely absorbed our middle class mores, they want a decent house in which to live, a decent neighborhood in which to rear their children, and decent schools for those children to attend. The achievement of this is not simple. By and large, the suburban developments are closed to them.

As a result of circumstances far too complex to detail here, the neighborhood in which I live has over the last few years shifted from all white to mixed, to a nearly Negro neighborhood. That has meant a concurrent shift in school population. When I was a child, I remember only one Negro child in the public school serving this area. That did not mean there were no Negroes in the geographic community. I was speaking sociologically of a neighborhood as a cultural entity. There were two small Negro enclaves; but they were separated, and their children went to another school.

Reactions and Attitudes

What reactions have I seen as this change has taken place? One woman quite frankly said that she could not stand Negroes and would have to move. Several people died. Some moved because the houses were too big to take care of now that only one or two were at home and they were getting older. One woman had a stroke, and the doctor said an apartment was the answer to her problem. Two families, the only immediate neighbors with children, said, "This is fine. We want our children to be tolerant. Now we can put our beliefs into action." Had the neighborhood shift stopped there, they would have been satisfied and could have withstood the criticism of other parents, for they are essentially strong

people; but it did not. Soon their white friends moved away with their children. Those of us who stayed were older and childless. Both families had moved here as young couples on the way up. Both husbands were now making more money. The children were approaching adolescence. Both families wanted more room. One family wanted and got a house with five bedrooms and three baths on the second floor! Both families have now moved, and I am convinced that had the neighborhood not changed, they still would have moved and at about the same time to about the same suburban places. But they would have done it with a difference.

And what of those who have moved in? One woman whom I had known for many years said, "You don't know how we wanted to get the boys out of that neighborhood. We had been trying for years to find a place. Maybe after we live here a while, people will see we aren't so different and not resent us." She is a lovely person, but the "For Sale" signs went up all around her, and I know they hurt. One of the places across the street was bought by a man who taught with me. I know why he moved. The house he had been able to afford when he first married was too small although the neighborhood where he lived was attractive. He had no school problem now. Several years ago he had a problem. His nice block was surrounded by less attractive blocks, and his little girl had had to go to a school where too many of the children were of the type I first described. Finally, he could not stand it, and he entered his child in a Friends school. The other day I was at my next-door neighbor's looking at the boys' reports. They had recently moved from an overcrowded neighborhood largely because of the three boys. We were discussing their marks, and I said, "Remember, if you want to go to college as your father did, you have to keep high marks." The father said, "There is no *if* about it—my boys are going to college."

These three parents illustrate what is happening in our schools. Intelligent Negroes like intelligent white parents want a good education for their children. When we fail to give it to them, they will either move, if it is financially or otherwise possible, or they will take their children out of the public school system. From Catholic parents to whom I have talked I feel quite sure that church pressure is not the only reason for the growth of the Catholic parochial school system. Negro parents in increasing numbers can be expected to do what white parents have been doing for years, put pressure on the school deemed better to accept their children in increasing numbers.

What is the attitude of the school authorities? Years

ago there were separate schools designated for Negroes and separate eligibility lists for teachers. Both have long since gone. Any official statement would say that there is no segregation in Philadelphia schools but that there remain one-group schools. These one-group schools essentially reflect neighborhood patterns. Pressure on the school authorities has in some instances forced peculiar boundary lines, it is true. It is also true that some parents resort to various subterfuges to have their children attend schools other than those nearest their homes. Nonetheless, there are plenty of mixed schools and mixed faculties. Negroes occupy administrative positions in the upper echelons of the school system, usually serving, however, areas where the population is predominantly Negro. Official policy is both liberal and constructive, where I am critical of it, and I am; it is a question of implementation. We still have got to do a better job.

Annual Conference for Teachers in Friends Schools

THE Friends Council on Education held the eighth conference for teachers in Friends schools from October 4 to 6 at Pendle Hill. Most of those who attended were new staff members. Ninety-nine men and women from 19 schools, representing six states, were present.

The conference first reviewed the distinctive basis on which Friends education rests, the principles and practices of Friends. The first day was largely devoted to the history of the Society, its organization, and the growth of its testimonies.

Harold Chance, director of the Friends Peace Service, A.F.S.C., spoke on "Friends Worship." The essence of corporate worship, he said, is the opening of "windows toward God." One may compare it to a wheel. If the spokes (the human beings) draw to the hub (God), there is a "gathered meeting." If the hub cannot be found, the wheels fall apart. All Friends testimonies stem from this worship, from the things brought there by mind and soul. Very movingly he described what a worship-full meeting might be.

Perhaps the high point of the conference was the inspiring talk "The Spiritual Message of the Society of Friends" given on Wednesday evening by James E. Bristol, director of Community Peace Education, A.F.S.C. He spoke of certain basic convictions at the heart of Quakerism: that of God in man; the power of love; that perfect love casteth out fear; that we are all members of one body; that universal justice must be achieved; that brotherhood and the Kingdom are on the way, and only as we move within them as a means do we move toward the desired goal.

Within the Friendly belief also is the conviction that results come not because we want to fight evil but to practice good. We need constantly to undertake more than we are equipped to do, never waiting until we are ready, as it is in the doing that we gain insight and strength to see the thing through.

Finally, we need to hold the philosophy of the seed, for when seed is sown, someday will come the harvest, though we may not see it.

Burton P. Fowler, principal emeritus of Germantown Friends School, brought the conference to a close with "Implications of Friends Principles for Education." It is his belief that the frequent difference between preachment and practice poses a problem in the teaching of anything religious. If principles taught in a Friends school are not lived up to, students may become cynical; and whatever goes on in a Friends school throws light on its basic religious principles. Because of this, certain attitudes are necessary to imply these principles: (1) observance of the social testimonies of peace, equality, and simplicity; (2) recognition in the methods of teaching of the divine nature of human beings; (3) the capacity to work together. If one acts with and for others, problems of discipline, competition, and counseling fall into place.

A thought expressed during one of the daily meetings for worship gives expression to this general spirit of the deliberations of the conference: "Teaching is not a bag of tricks, but a way of life—not what you know, but what you are. Children will not walk a path to which you *point*. They will go with you a little way *where you walk*. So your feet must be set on the right path."

ISABEL RANDOLPH

What's Going On in Friends Schools?

By MARK F. EMERSON

Friends Schools Are Building

FROM the Atlantic to the Pacific, Friends schools are engaged in building programs to enable them to offer the opportunity of Friends education to more students.

Miriam Diehl writes that Westfield has two new classrooms and a new kitchen. Reed Landis says Haddonfield is enjoying a new addition which houses its preschool, kindergarten, and first grade.

In New York State, Friends Academy on Long Island, Victor Haughton reports, has two new classrooms and is expecting to break ground for a new gymnasium in December. Oakwood, at Poughkeepsie, has a fine new addition which doubles the size of its girls' dormitory. It also has a new principal, Charles Hutton, who comes to Oakwood from Moses Brown. And we hear from William Meenaghan that Brooklyn Friends has installed fluorescent lighting throughout the school and repainted all its classrooms in gay colors.

Up in New England, in Providence, George St. John, Jr., at Moses Brown, reports \$210,000 has been contributed since last spring toward its goal of \$400,000 for a science wing and a new classroom building. Also from Providence, via Marion Cole at Lincoln School, comes news of \$310,000 received for the Development Fund.

In Pennsylvania, Gladys Chilton at Lansdowne tells of a new playing field for girls' hockey. Laurence Blauvelt of Friends Select reports a number of new classrooms added to

take care of increasing enrollment. Steve Fletcher at Newtown describes numerous alterations in its rapidly growing school, including a combination gymnasium-auditorium, a science classroom, and an art studio. And according to Merrill Bush at Friends Central, the new science and arts building there will be ready for classes after Christmas.

Going south, Bliss Forbush announces the opening of Baltimore Friends' new \$250,000 auditorium building. Edna Neuhauser from Washington sends word of Sidwell Friends' "new" administration building in an historic four-story stone mansion. Louise Wilson of the Friends school at Virginia Beach reports that many items of new equipment have been added there.

Toward the west, in March the Friends Boarding School at Barnesville, Ohio, according to Robert Hinshaw, will begin an addition to the main building to provide additional classrooms, a laboratory, and an assembly room. Earlham College in Richmond, Indiana, which is under the direction of Thomas Jones, is building a new Earlham Hall. This will bring to a close the current building program, which has added eight new buildings to the campus during the last ten years. From William Penn College at Oskaloosa, Iowa, Charles Ball's annual report gives details of the beginning of a new building program which will include a gymnasium, men's dormitory, and a library. The gymnasium is scheduled for completion by December 1. Leonore Goodenow describes how the students at Scattergood School in West Branch, Iowa, are carrying on a construction program, with the freshmen building a six-car garage and the sophomores a cattle shed and dairy farm.

Friends Schools Are Developing

Gwynedd Friends kindergarten is putting out a leaflet to acquaint parents with the purpose and program of the school according to a letter from Doris Jones. Buckingham Friends is opening a brand new kindergarten, we are told by Peter Barry.

In the elementary schools, Miriam Jones says the Friends School at Haverford is starting a regular program of French after four years of experimental work. The Friends School at Virginia Beach is also introducing French in the second and third grades. Marion Branson writes that sewing will now be taught in the seventh grade at Greene Street Friends School. Pacific Ackworth has an annual school trip, which this year included exciting visits with Navajo and Hopi Indians.

Among the secondary schools, new developments are also being introduced in religious education, language study, and honors courses. Atlantic City has started a course in Quakerism, which is being taught by Henri Van Etten, formerly connected with various Friends activities in Paris. At George School freshmen and sophomores are now studying the Old and New Testaments as a part of their courses in English literature, while juniors and seniors have a weekly period of religious instruction with William Cleveland, who has been appointed to succeed William Hubben as director of religious interests.

Several schools are expanding their programs in language

Mark F. Emerson is on the Staff at Friends Central School.

study. It is interesting to note that the decrease in emphasis on Latin is being reversed at Moorestown, where it is replacing general language in the 8th grade; in Baltimore, where it is now required for all 8th graders and available for four more years; and at Barnesville, which has added two years of Latin to its curriculum. Brooklyn has found an 8th grade class in language arts very successful in introducing foreign languages to its students. Westtown is adding Spanish to its language offerings. Baltimore is pioneering with the first course in Russian in any secondary school. Seven students are enrolled in this course.

Moses Brown is experimenting this fall with honors sections in English, mathematics, foreign languages, and the sciences. Lincoln School announces similar sections in most subjects. Sidwell has 14 seniors enrolled in an honors course in English, preparing for the Advanced Placement Tests of the College Board. Success in these will make it unnecessary to take freshman English in college. George School is offering similar advanced courses in English and mathematics.

Friends Select has inaugurated a six weeks' summer school this year. Penn Charter is continuing an in-service training course for teachers offered jointly with the Philadelphia Public Schools. It is concerned this year with new developments in the field of mathematics. Wilmington Friends is increasing the opportunities in the curriculum for music and for writing by scheduling the regular practice of the concert band during school time and by publishing a newspaper eight times during the school year. Scattergood is offering a full-year course in government, with emphasis on the governments of other countries and on world government. It also has an interesting innovation in the form of an extra week added to the school year for individual student projects in some field of interest to the student. We admire the initiative and ability of the school to put that over.

On the college level, Earlham is using a grant of \$45,000 from the Carnegie Corporation to conduct a three-year experiment in intensive small group learning and to explore the possibilities of interdepartmental group tutorials. This has proved a powerful scholastic stimulus and may provide one answer to the threat of "assembly line" education. Last year the faculty at William Penn made a thorough self-study of the college, and as a result has expanded two basic general education courses, "Communication through the Humanities" and "Fundamentals of Biology and the Physical Sciences." William Penn has also planned for sophomores an integrated course which will deal with contemporary institutions and problems in sociology, government, economics, and human welfare. Swarthmore has had two curriculum committees (one representing the faculty; the other, the students) examining the course of study for the last two years. They have designed a curriculum for the first two years to contribute to the students' general education, with the possibility of honors work with intensive, specialized study for upper classmen.

Friends Schools Are Serving

Buckingham has an interesting arrangement. Its entire grounds are divided into eight areas, and each grade takes

care of one throughout the year. Pacific Ackworth is integrating student work projects with a study of native California plants to beautify the grounds.

Brooklyn has a Service Committee which combines service to the school and to the community. It is divided into two groups, one working within the school and the other serving a nearby hospital and a community center. Sidwell has a special Service Day which all high school students devote to work projects or social service in hospitals, welfare institutions, and underprivileged areas of their community. Lincoln is conducting a Toy Lending Library in Providence. Bryn Mawr College students operate a summer camp on the New Jersey coast for underprivileged children from Philadelphia in addition to doing recreational work with patients at the Coatesville Veterans Mental Hospital and at the Embreeville State Mental Hospital, where they constitute a Friends Institutional Service Unit under the sponsorship of the American Friends Service Committee. Haddonfield has a Service Club which supports two Southern schools. And Baltimore for the third consecutive year has received a plaque and \$50 toward its library for its program of interfaith activities.

A number of qualified students from Earlham go to Puerto Rico during the summer and work with the people there, helping to build roads, community centers, and other needed facilities. A selected group of Earlham students also take part in a program of foreign study in France involving seven months of residence and travel abroad. Faculty members from Brooklyn and Penn Charter are teaching in France and Belgium, respectively, in exchange with teachers there, as a part of the Teacher Exchange Program conducted by the State Department under the Fulbright Plan. Meanwhile, children at Pacific Ackworth are studying units on Canada and India, and others at Virginia Beach are corresponding with children overseas through the Friends World Committee.

Many Friends schools center their international activities about affiliations with schools abroad which are arranged through the School Affiliation Service of the American Friends Service Committee. Greene Street has recently become affiliated with the Oakwood Collegiate School in Sheffield, England. Lincoln is affiliated with two schools in France. Sidwell is one of the few schools to be affiliated with a school in Japan.

One of the highlights of these affiliations is the exchange of students between partner schools. A member of the junior class at George School is an exchange student in Berlin this year, and Annette Rossing from Berlin is at George School. Eckhart Barth from Kassel is at Westtown. Moorestown sent its first student, Martin Lehfeldt, to Germany last year. John Miele and Judith Crumliss from Friends Central are in Graefelfing, near Munich, this year, while Erik Guthy from Graefelfing is at Friends Central.

Another fine feature of the affiliations is the visits between partner schools. During the past summer six students and a faculty representative from Moorestown visited the Rudolf-Steiner Schule in Nürnberg. Three members of the faculty at Penn Charter visited its affiliated school in France. Though not connected with an affiliation, four sixth grade students and a teacher from Germantown attended the Children's

International Summer Village in Sweden. This is the first time that elementary students from a Friends school have gone abroad. The most exciting and ambitious undertaking was the European trip of 25 members of the Germantown Friends school choir, which also visited the school's affiliated school in France.

Hungarian Refugee Relief Work

(Continued from page 746)

needed, she said, because of the cold weather and the unheated building they are housed in at the Treiskirchen refugee camp near Vienna. Bedding at the camp is straw on the floor. A Red Cross convoy entered Hungary from Yugoslavia sometime ago, and another the following day from Austria. She thought that the direct route from Austria was now established and that subsequent convoys will go through directly to Hungary.

Julia Branson and Ed Meyerding, field director of the A.F.S.C. mission in Vienna, are leaders of the team handling the Service Committee's refugee program established immediately after the refugees started pouring in. Over 50,000 pounds of clothing and bedding and 75,000 pounds of surplus food are being distributed.

About \$22,000 worth of relief supplies were purchased in Vienna by the A.F.S.C. workers. A shipment of 26,795 pounds of clothing, bedding, and other relief supplies has sailed from Philadelphia for Austria. Over the week end of November 11 an additional 13,000 pounds of infant and junior foods were shipped by air in a cooperative effort of American, Belgian, British, Dutch, French, and German airlines. Another 14,000 pounds were shipped on November 13.

Letter from Jordan

(Continued from page 750)

Yesterday the Jordan Army asked to occupy both schools. The local committee very ably presented Friends testimony on peace and was able to secure the promise of the Jordan Army that no military use would be made of Friends property. The medical branch of the Jordan Army then asked to use the schools for hospitals in the case of great emergency, if the schools were closed. Friends agreed to this as this was the use of the buildings in three previous wars in Palestine.

The Young Friends have trained themselves to be first-aid units in their own neighborhoods in case of bombardment of Ramallah. A small group of them will use two jeep station wagons as emergency ambulances in Bireh and Ramallah. Dr. Sarama John of India (wife of T. John, who teaches in Friends Boys School and attended Hartford Seminary) is now working with the United Nations Relief Works Agency and will be on call for civilian casualties if needed.

Willard and Christina Jones have remained at their post for the Near East Christian Council Refugee Committee in Jerusalem.

This is election day in the U.S.A. It cannot be imagined how much hope the Arabs have in the promises of Eisenhower and Nixon that U.S.A. will restore peace and rectify borders violated in recent aggressions. Never has the United States had such a marvelous opportunity to regain the leadership of the free world. U.S. prestige here is higher than it has been since World War I, when the U.S. was also the hope of the oppressed and dominated nations of the world.

The sadness and disbelief of what England and the Jews have done will soon turn to hatred on top of the previous hatreds and prejudices. The greatest tragedy is the loss of the fine and inspiring hope that Egypt had brought to the Arab world. Perhaps that pride and hope were based too much on military and revenge, but it was the first manifestations of self-respect and real freedom. To see people so recently raised from despair to hope be ground down in humiliating degradation is worse than death itself!

November 6, 1956

GRAHAM LEONARD

Friends and Their Friends

Dr. Tano Jodai, a member of Tokyo Friends Meeting is the new president of Japan Women's University. She has served the University for 40 years as teacher, chairman of the English department, and dean.

Elizabeth Emmons, one of two Friends Boarding School contestants, was winner in an apple pie baking contest put on by the Ohio Power Company in Barnesville, Ohio. She is a member of the Friends Meeting in Washington, D. C.

At the Centennial Symposium of St. Paul's School in Concord, N. H., the Friends Council on Education was represented by Richmond P. Miller. The symposium on "The Church School and Religion in Our Time" was held over the week end of October 13-14. Robert Birley, headmaster of Eton, Norman B. Nash, Bishop of Massachusetts, and Professor Paul Tillich of Harvard Divinity School were joined by three St. Paul's students and alumni as speakers on the subject, which was discussed fully in a number of small round tables.

Among other Friends in attendance were Daniel D. Test Jr., of Westtown School, Barbara M. Clough of Northfield School, Eugene Wilson of Amherst, and James B. Satterthwaite of Groton School.

The sessions were held in the beautiful new Memorial Hall auditorium, the Chapel, and the Hall of the New Upper School. Several hundred representatives of schools and alumni commemorated the final event of the distinctive 100th birthday of the school, long associated with its well-known head the late Samuel S. Drury. The present rector is Matthew M. Warren, formerly of St. Paul's Church in Chestnut Hill, Philadelphia.

The October 1956 number of *Indian Progress* calls attention to *A Book of Creative Writing* by Indian students, 1941, revised 1953, and printed at the Phoenix Indian School, Phoenix, Arizona (184 pages, paperbound, \$1.45). A colorful representation of Indian culture, it reflects the contemporary life of the Papago, Pima, Maricopa, Apache, Hopi, Navaho, and Colorado River tribes.

Eleanor Hull, a Cleveland Friend, has been asked by the Joint Commission on Education for the National Council of Churches to write a book for its 1957-1958 Reading Program. It is to be a biography of Chiyokichi Takahashi and his late wife, Shizu Higuchi Takahashi. The latter was an early graduate of Tokyo Friends Girls School.

Dorothy Gifford, teacher of science at Lincoln School, Providence, R. I., "has won new honors," notes the September number of *The New England Friend*. She was "sent to Oklahoma City for the Science Fair by the *Providence Journal*, received the Elizabeth Thompson Award for outstanding science teaching from the American Academy of Arts and Sciences, and is a reader for the College Board examinations in chemistry."

Friends Select School, Philadelphia, inaugurated a six-week summer school this year, and the session proved helpful to a number of Friends Select students as well as to students from other schools. Review and advance work in several fields was offered.

Increased enrollment in the upper school made it necessary to provide more classrooms this fall. During the summer a number of rooms formerly used otherwise were converted to classrooms.

During the spring of 1957 Friends Select School will undergo the regular evaluation by the Middle States Association of Schools and Colleges. Faculty committees are already at work in each field. The review and revision of the upper school curriculum, which was begun last year, will also be continued.

The election of Amos Jenkins Peaslee, deputy special assistant to the President of the United States, to the trustees of Bryn Mawr College has been announced by Miss Katharine E. McBride, president of Bryn Mawr. Amos Peaslee will also become a member of the board of directors of the College. An international lawyer, Amos Peaslee served as U. S. ambassador to Australia from 1953 to 1956. In 1919 he represented the United States at the Liabach Conference and was attached to the Commission to Negotiate Peace in Paris during the same year.

A member of the Philadelphia Yearly Meeting of the Society of Friends, Amos Peaslee is honorary president of the trustees of the Friends Central School of Philadelphia and a former president of the Alumni Association of Swarthmore College. He is a resident of Clarksboro, N. J.

E. Douglas and Marian P. Burdick, and their two sons, Robert and John, were among the first American evacuees taken from the fighting zone in Egypt. Together with some 300 adults and 90 children, they left Alexandria, Egypt, on the S.S. *Exochorda*, commandeered by the United States Navy, and reached Naples two days later. The harbor at Alexandria was closed but opened to let the ship pass. During the voyage the adults slept in deck chairs or on the deck.

Dr. Burdick was in Egypt on a two-year leave of absence from the University of Pennsylvania as a professor of statistics to teach biostatistics at the High Institute of Public Health in Alexandria under the American Point IV program. All the family are members of Lansdowne Meeting, Pa.

James M. Read, U.N. Deputy High Commissioner for Refugees, has been given the responsibility of coordinating aid for the anti-Communists fleeing Hungary. A former resident of Gwynedd, Pa., he has had wide experience in relief work. For nearly 20 years he was director of the Foreign Service section of the American Friends Service Committee, with headquarters in Philadelphia. From late 1949 to June 1951 he served as director of the Division of Educational and Cultural Relations for the U. S. High Commissioner in Germany, resigning to accept his present post when the U.N. refugee organization was formed in 1951.

The Pennsylvania Guild of Craftsmen is showing an exhibit of handcrafts at The Woodmere Art Gallery, 9201 Germantown Avenue, Philadelphia, from November 4 to 25. A number of Friends are among the craftsmen whose work is on exhibit in various departments: Ethel Hansen, Philadelphia (enamels); Gertrude Duetz, North Wales (pottery); Marion S. Norton, Philadelphia (rugs and needlework); Nancy W. McFeely, George School (weaving); James J. Jackson, Woodbury, N. J. (woodwork); and Kenneth S. Burton, George School (woodwork). The following awards were given to Friends: Distinguished Craftsman, Nancy W. McFeely; Special Mention, James J. Jackson.

Wolf Mendl, who is in charge of the A.F.S.C. seminars in Japan, expressed in an obituary of the late Dr. Tatsunosuke Ueda his great appreciation of the deceased Friend's outstanding qualities. After describing Tatsunosuke Ueda's merits as a scholar of renown and his rare abilities as a linguist, Wolf Mendl says, ". . . He was not a scholar of the ivory tower variety. He took a wide and deep interest in world affairs and was one of the most active in promoting the international student seminar program of the American Friends Service Committee, whose work he supported energetically." And furthermore, ". . . In his depth of understanding and affection for other peoples, Dr. Ueda was not one of those who find nothing good in their own country. On the contrary, he never failed to share his sense of what was valuable in the Japanese tradition and spirit. . . ."

The broadcast of the meeting for worship held in the studios of WCAU in Philadelphia for the "Church of the Air" on Sunday morning, November 11, 1956, was tape recorded. It is now reproduced on a 10-inch LP record and may be borrowed for listening by any interested person or group who has a record player. Requests for it should be addressed to the Committee on Custody of Records of Philadelphia Yearly Meeting of Friends, 1515 Cherry Street, Philadelphia 2.

Twenty-two of those present had met together frequently in advance of the appointed meeting for worship, while three others came to the studio because they wanted to attend a radio meeting-of-the-air. The cooperation of the broadcasting station and the Greater Philadelphia Council of Churches was distinctly noticeable for this unique and initial opportunity in the nature of Friendly outreach.

The December number of *The Reader's Digest* will contain an article on the Friends Africa Mission in Kenya Colony, East Africa.

The Friends Meeting of Austin is concerned over recent incidents and developments in the State of Texas which are serving to fan the flames of racial prejudice and thwart an orderly solution to the school integration problem. The Meeting has expressed the following convictions: ". . . While recognizing the many problems it has created, we believe that the Supreme Court decision calling for an end to segregation in our public schools is right and just, and we believe all differences of opinion as to how this should be achieved must be resolved in a spirit of love and Christian forbearance. We deplore the apathy of those who would remain silent in the present situation as giving their tacit approval to the forces of evil which reflect on the dignity of the state and its citizens. We do concur wholeheartedly with the recent statement of the Christian Life Commission of the Baptist General Convention of Texas, which asked all faiths to join in a five-point pledge against racial violence as follows: 'To behave with charity and good will toward all persons in a time of racial crisis; not to engage in, nor to encourage, any action involving or implying violence; not to join with any group in actions which a person would not carry out openly as an individual; to encourage moderation and patience at all times by word and action; and to show friendship and consideration for persons of all races with whom a person is associated.'"

Coming Events

NOVEMBER

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

25—Warrington Quarterly Meeting at Menallen Meeting, Flora Dale, Pa. Ministry and Counsel, 10:15 a.m.; worship, 11 a.m.; lunch, 12 noon; business, 1:30 p.m.; conference, 2 p.m.: Amelia Swayne, "How Does One Participate Most Helpfully in Quaker Meeting?"

25—Centenary of Race Street and Cherry Street Meeting Houses at Race Street Meeting House, Philadelphia. Worship, 10:30 a.m. followed by fellowship, reminiscing, refreshment in Cherry Street Room. Loan exhibit, commemorative booklet.

25—Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: George Thomas, "Power Politics—Atomic Trigger!"

26—Annual Meeting of Friends Historical Association to commemorate centennial of Race Street and Cherry Street Meeting Houses, at Race Street Meeting House, Philadelphia, 7:30 p.m.: Richmond P. Miller, "Race Street Meeting House, 1856-1956." The galleries will be filled with descendants of prominent Monthly Meeting and Yearly Meeting Friends in period costumes; wedding gowns of Race Street brides will be worn by original wearers, daughters, and granddaughters.

27—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Wilfred Wellock, "The Relation of Quaker Simplicity to an Expanding Economy."

28—Illustrated talk at Westtown Meeting House, Pa., 7:30 p.m.: Frederick and Sarah Swan, "Visiting Japan Friends for Philadelphia Yearly Meeting Japan Committee."

28—Forum at Chester, Pa., Meeting House, 8 p.m.: Hon. John A. Waddington, New Jersey State Senator, "Civil Liberties and Government Action."

29—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Colin Bell, "A.F.S.C. Work outside America."

30—Meeting on behalf of Koinonia Cooperative Community Farm (interracial) of Americus, Ga., at West Grove Meeting House, Pa., 8 p.m.: Mrs. John Thomas, who recently visited the community. Sponsored jointly by Western Quarter Race Relations Committee and Lincoln University Service League.

DECEMBER

1—Christmas Bazaar at the new Friends Meeting House, North Main Street, Yardley, Pa., 1 to 6 p.m., benefit of Building Fund. Gifts, handmade articles, food, treasure trove, snack bar.

1—Philadelphia Quarterly Meeting at Arch Street Meeting House, Philadelphia. Meeting on Worship and Ministry, 2:30 p.m.; worship, 4 p.m., and meeting for business; supper, 6:30 p.m.; at 7:30 p.m., Esther Holmes Jones, accredited observer at the U.N., "United Nations at Work in Latin America," illustrated with color photographs. Book Store open for Christmas shopping, 3 to 7 p.m.

1—Forum at the London Grove, Pa., Meeting House, 8 p.m.: Dr. Arthur E. James, "Glimpses of Kashmir, India, and Ceylon." Kodachrome slides. All cordially invited.

2—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30, Fred Reeve, superintendent of the East Africa Friends Mission Society will speak on Kenya and Friends work there. All are invited.

1, 2—Nottingham Quarterly Meeting at Penn Hill Meeting House, Wakefield (Peach Bottom P.O.), Pa.; also conference session of the Joint Peace Committee of the two Baltimore Yearly Meetings. Speakers, Dorothy Hutchinson, Jeanette Hadley, Wilmer Cooper. For program, overnight hospitality, and meals, write Edith P. Coates, Quarryville, Pa.

2—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m.

6—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Cameron Paine, "A Recent Visit to T.V.A."

8—Salem Quarterly Meeting at Mickleton, N. J., 10:30 a.m.

8—Haddonfield Quarterly Meeting at Moorestown, N. J., 3 p.m.

8—Haverford Quarterly Meeting at Haverford Meeting, Pa., Buck Lane. Clerks of Worship and Ministry, 1:30 p.m.; Meeting on Worship and Ministry, 2 p.m.; worship and business, 4 p.m.; supper, 6 p.m.; evening, "Friends Responsibilities toward Integration," led by Ira de A. Reid, L. Wilbur Zimmerman, Paul A. Lacey, and William Blattenberger. Quarterly Meeting for young people, 4 p.m. to end of evening meeting.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 7th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m., Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N.W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO-WINTER PARK—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWnsend 5-4036.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

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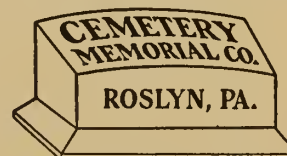
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PHILADELPHIA—Meetings for worship are held at 10:30 a.m., unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane.

Coulter Street and Germantown Avenue.

Fair Hill, Germantown Avenue and Cambridge Street, 11:15 a.m.

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Frankford, Unity and Wain Streets, 11 a.m.

Green Street, 45 West School House Lane, 11 a.m.

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PITTSBURGH—Worship at 10:30 a.m. adult class, 11:45 a.m., 1353 Shady Avenue.

STATE COLLEGE—318 South Atherton Street, First-day school at 9:30 a.m. meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 82 Washington. Correspondent, Esther McCandless, BRoadway 5-9656.

TEXAS

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New Christmas Books for Children

I BELIEVE where the love of God is verily perfected, and the true spirit of government watchfully attended to, a tenderness towards all creatures made subject to us will be experienced and a care felt in us that we do not lessen that sweetness of life in the animal creation which the great Creator intends for them under our government.

—JOHN WOOLMAN

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WILLIAM HUBBEN
Editor and Manager
MILDRED A. PURNELL
Associate Editor

JEANNE CAVIN
Advertisements
MARTHA TURNER
Subscriptions

CONTRIBUTING CORRESPONDENTS

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Valiant Friends

INDOMITABLE FRIEND. By **WILLIAM R. HUGHES**. Allen and Unwin, London, 1956. 236 pages. 12/6; \$2.50

AGATHA HARRISON. By **IRENE HARRISON**. Allen and Unwin, London, 1956. 157 pages. 12/6; \$2.50

Friends have a wonderful chance to look at two persons in our generation who have gone before us and who have shown us that in our own time it is possible to live out what one of them called "an apprenticeship in peacemaking." For in these two happy portraits of Corder Catchpool and Agatha Harrison Friends will find the unraveling of the stories of two English peacemakers and to melt the ice of resistance and distrust and injustice which has kept peoples apart.

Corder Catchpool's *On Two Fronts* has long inspired young men who have been drawn to pit their lives against war. In this book he shows them what prison was like by his description of his own grim experience in England in the closing years of the First World War, but the autobiography ended there. Having said *no* to war and to conscription for war, the present biography shows how his whole adult life was not only thrown against the forces that lead to war but was given to saying *yes* to the releasing forces of peace. The story of his witness while in the engineering and personnel fields in England; in the long and costly sojourn in Germany, where he and his family joined with American Friends in the international Quaker Center in Berlin "to keep open bridges for the traffic of cultural and spiritual relations between people and people"; in his missions to Lithuania, to Czechoslovakia, and with George Lansbury in his well-known Embassies of Reconciliation is all handsomely described in this able biography.

It was Corder Catchpool who arranged for Gandhi's triumphant visit to the Lancaster cotton mills workers in 1931 when Scotland Yard warned that the workers would mob him if he appeared. It was Corder again in the Nazi period who got Reuter, who later became mayor of Berlin, out of Germany and saved his life. In his little diary he had carefully written "The only security for a Christian is not to be afraid," and this record will show Friends how fully his life exemplified this maxim.

The life of Agatha Harrison written by her sister gives a vigorous picture of this intrepid woman who during the thirties and early forties as secretary of the India Conciliation Committee served virtually as Gandhi's personal emissary in London and contributed mightily to the achieving of India's independence. Her career in social and personnel work, at the London School of Economics in building up a department of social welfare; in China under the American Y.W.C.A. in setting in motion the first studies and legislative moves for the protection of women and children in the sweated Chinese textile industry; in India with the leaders of Indian independence and in the years prior to her death in 1954 as a member of the Quaker conciliation teams at the United Nations in New York, Paris, and Geneva is all set forth movingly in this little volume.

DOUGLAS V. STEERE

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, DECEMBER 1, 1956

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Editorial Comments

Experiment in Living

BUCKS COUNTY, Pennsylvania, manages to combine rather unusual contrasts. Not only can it now boast the world's largest steel-producing plant, but it also has some of the most idyllic scenery, attracting artists, exurbanites, and tourists alike. In Levittown it has, unfortunately, one of America's largest segregated housing projects, but in nearby Concord Park, at Trevoise, is one of America's outstanding developments in integrated housing. In the early part of 1957, 139 of the attractive and spacious houses will be completed, of which already 100 are occupied by white and nonwhite families. The ratio between the two groups is about 55 per cent whites and 45 per cent nonwhites. When visiting Concord Park, we were impressed by the excellent appearance of the entire development as well as by the separate homes. General arrangement, landscaping, and the individual effort of home owners had all helped to make a pleasing picture. The inside of the homes is attractive, spacious, and functionally perfect. The families belong to the middle-income group and are welcome to join a civic association which not only holds a park area but also administers a good many neighborhood concerns (hobby groups, baby sitting, lecture and discussion groups, etc.). Everywhere one senses the spirit of an outgoing and friendly neighborliness.

It is no surprise that Concord Park and Greenbelt Knoll, a similar development in the \$20,000 to \$25,000 range nearby, has attracted nation-wide attention. From New York, San Francisco, Columbus, Baltimore, Pittsburgh, Washington, Dayton, and Chicago, as well as The Fund for the Republic, have come delegations to study the organization of the development that has now 65 stockholders, of whom about half are Friends. Few of the property owners joined the community because of their liberal views or the urge to support a daring interracial experiment. Some openly admit to having harbored some rather serious reservations. Initially, they could not resist the opportunity to buy a modestly priced home in the attractive setting of Concord Park. But invariably they have had to revise their prejudices after a period of normal contacts such as any neighborhood provides.

President of the company is George E. Otto; the executive vice president is Morris Milgram. The National Committee Against Discrimination in Housing gave its

first Walter White Award this year to Morris Milgram in recognition of his pioneering spirit and undaunted courage. George Otto and Morris Milgram received also the 1955 award of the Philadelphia Fellowship Commission. Both honors were fully earned.

The Friendly Persuasion

Have you seen that much discussed film, "The Friendly Persuasion"? If not, go at the first opportunity. First, for the best laugh you've had all year; second, for a good, clean story with a judicious mixture of tension, pathos, real tragedy, and comic relief; third, for excellent characterization and inspired acting; and fourth, for vitamin intake in your own Quaker ideals. Oh yes, you may cavil at a few petty details of language, custom, or incident. You may even concede that such a picturesque farm exists only in the never-never land of fair romance. But the whole will leave you feeling proud that you're a Friend and aiming to be a better one. It will blow some good, clean air right through the attic of Friendly ways. And it may make some non-Friends think twice about the sacredness of human life, the wisdom of gentle forbearance and disciplined ways, the loveliness of godly, human living. It is no small achievement to make a film audience feel it has been brought into the heart of a meeting for worship.

In Brief

Between 1919 and 1955 nearly 20,000 Americans have studied, trained, or taught in 120 foreign countries. Their names, qualifications, and other data about them are now available in the *Central Index of Educational Exchanges* compiled by the Institute of International Education. The book also contains information about the more than 191,000 people from 151 countries who have come to the United States for educational purposes during the same period of time. Between 25,000 and 30,000 new names will be added each year.

The 783 nationally administered health centers of Japan give broad publicity to family planning. This fiscal year the government supports organized birth control by allotting the amount of 32,375,000 yen to it. Almost 30,000 persons, mostly midwives, have taken a course for instructing married people.

Meetings between God and Man in the Old Testament

By HEINZ v. TUCHER

MAN desires to meet his Creator, while God longs to reveal His power, wisdom, love, and justice to man (Daniel 9:20-23). Many would call the Old Testament accounts of meetings between God and man fables to be told to children, fables which prove nothing but the primitiveness of the people who claimed to have had those experiences. In the final analysis, it was the account of these meetings which kept Israel from forming a religion of pessimism similar to Buddhism, which could see nothing in the course of history but a succession of plagues and catastrophes. Such pessimism pervades the book of Ecclesiastes.

Disasters or Great Plans

There are a number of Old Testament accounts in which God appears to warn men of impending disaster, and always a moral reason is given. Punishment can be warded off by repentance. Our first ancestors were warned of the severity and distress of polluted human life, and of death. Noah and through him his contemporaries were warned of the Great Flood (Genesis 6:13). Abraham and Lot were warned of the destruction of Sodom and Gomorrah (Genesis 18 and 19). Moses was sent to warn the Egyptians of impending plagues. Jonah was sent to warn Nineveh, the Gentile city, on behalf of the God of Israel, and such was the success of his mission that its king and its people repented in sackcloth and ashes. And Jonah himself had to learn a personal lesson, that God rejoices in the conversion, and not in the destruction, of sinners.

But the angels of the Lord speak not only of plagues and catastrophes but also of the great plans that God has for Abraham's descendants, for the Jewish people, and for the whole world. To the family of Noah, frightened by the greatest catastrophe in the history of the human race, He promised never again to bring such a catastrophe upon earth (Genesis 9:8-13), and He encouraged the survivors to start afresh on a mudcovered and apparently lifeless hillside in Asia Minor. The only color in a bleak world was supplied by the rainbow, and God made it the sign of His covenant with men.

Abraham, Jacob

Four hundred and fifty years later God enters into another covenant with Abraham. To the old, childless couple He promises innumerable offspring (Genesis 17:1), not only great in numbers but also in importance.

Heinz v. Tucher is a Friend who lives in Bavaria. For some years he did missionary work in India.

During the next two generations these promises are repeated. Jacob is chosen out of the grandsons of Abraham to be heir of the promises, and he is met by God at four important stages of his life. On the way to his uncle Laban in Haran, he had the dream of the stairs leading up to heaven and heard God assuring him of His special care and steady support. Jacob was greatly shaken by this vision, which influenced his whole life. On the way back from Mesopotamia God met Jacob on the banks of the river Jordan. Jacob had sent across all his family and his property; thus for the moment he was free of earthly ties. He was even prepared to leave his earthly goods to his enemy Esau, but before meeting him, he had to wrestle with God, as in later days Christ had to wrestle in the Garden of Gethsemane before facing his adversaries.

When Jacob was an old man and on his way to Egypt God revealed to him the fate of his descendants in that country, and made this important promise: "I will surely bring them up again [unto the hills of Canaan]" (Genesis 46:1-7). Why God chose Jacob, who excelled neither in honesty nor in courage, and whose married life did not conform to Christian standards, we can only guess. Esau may have been too rough and superficial.

In regard to Abraham, God acted on the principle stated later at Mount Sinai: "To those that love me and keep my commandments, I will show mercy, until they increase to a thousand." Here was the beginning of a race whose special virtue lay in the fact that it abstained from idol worship (Genesis 35:2) and put its entire trust in One who to them at first appeared a tribal deity but who was in fact Lord of the universe. Him they served with an undivided heart, and that is what matters.

Moses

No other person of the Old Testament has had such a close and permanent relationship to God as Moses the founder of Judaism. God called him out of a burning bush on Mount Horeb (Sinai) and persuaded him to be his speaker and mediator. Here was a man who in his youth had had the bitter experience of being rejected by his compatriots; because he was a member of Pharaoh's household, they suspected him and his well-meaning but mistaken efforts to lighten their yoke. This early failure left an inferiority complex (Exodus 4:10). Perhaps Moses had felt a calling for great things; as a child he had been miraculously saved by Pharaoh's

daughter. But forty years in the desert as a shepherd had made him feel forgotten by God and man. Having painfully renounced all ambition, he wanted to be spared any further disappointments. But it was just this renunciation which in the eyes of the Lord made him a valuable servant. And when he surrendered his will to God, he became the lawgiver whose influence by degrees spread throughout the civilized world. Only of Moses and Jacob was it said that they had seen God face to face and had lived.

Elijah

Even the prophet Elijah had not dared to look into

God's face when they met on the holy mountain of Horeb, where Moses had been given the Ten Commandments. When God spoke to Elijah, it was not in the noise of thunder and earthquake, as when the Law was given, but in a still, small voice which encouraged and comforted the hunted man who had risked his life in the fight against idolatry (1 Kings 19). After the consolation, great, new tasks were set before him. Full of new strength and conviction, he returned to the country of Samaria, a forty days' journey. Having met God at the sacred mountain, he was enabled to face anew the powers of this earth and to alter the course of history.

Should We Disarm?

By JOHN C. WEAVER

THE news note on page 361 of the FRIENDS JOURNAL for June 9, 1956, giving the feeling of the Westfield, N. J., Meeting regarding military service, may serve a purpose in presenting an opportunity for a frank facing of the division of opinion often found in older Meetings. But those of us who would never have joined the Society if it had not been identified in our minds with the historic peace testimony cannot help regretting the apparent hopelessness which puts into formal writing a failure at finding agreement.

I have long felt that the simplicity of historic statements is inadequate to meet modern doubts voiced by certain Friends, and have been trying to find time and mental clarity for something more helpful. It has seemed to me that an approach may lie in study of America's entrance into the wars within our own memory. Revisionist historians have presented strong evidence to show that the world would be vastly better off if our country had remained out of all these wars, and that it could have done so if practical, not "idealistic," decisions had been made by our statesmen at crucial moments.

Recapitulation

The guilt for World War I lay almost equally with imperial Germany and Austria, on the one hand, and czarist Pan-Slavism (and its western allies), on the other. Both sides violated American "rights" at sea. America tried to forget czarism when it fought for "democracy." But at the moment when czarism crumbled, President Wilson made the mistake of trying to force the weary Russians to continue the war; and Bolshevism arrived, followed by the counterrevolutions of fascism.

John C. Weaver, a Friend, helped to organize the Pittsburgh Meeting. He has been active in adult education and at present is program director of the Allegheny Roundtable, Pittsburgh, Pa.

Wilson had been right in 1916 when he said that only a peace without victory could last. But victorious France crippled German-Austrian democracy, with feeble American protests, and Nazism arrived.

Every Jew in Germany—and much of Hitler's Aryan manpower—could have been evacuated before World War II; but the rest of the world was plunged in hopeless unemployment, and did not know what to do with refugees. Some of them were forced upon the Arabs, with natural results.

How far from Christianity was a nation which in a decade could find no remedy for mass unemployment except by entering World War II? Are we sure we know a preventive today? Have we any business doing anything else until we do know?

Neither communism nor national socialism could exist anywhere in the world if there were a clear assurance that unemployment and hunger can and will be ended without them.

Deductions

From these brief assertions, made dogmatically to stimulate discussion and illustrate the material I have in mind. I draw these deductions:

If we are asked, "What would you do if you were in high office today?" there are practical answers on which pacifists and nonpacifists can unite (and the former rarely do any more than the latter): perfecting our own democracy; increasing immigration; giving economic aid and permitting trade abroad; and being eternally vigilant lest our statesmen again make the kinds of unnecessary mistakes which fill the history of power politics.

But we are not in high office. If we were, and told the whole truth, we would be voted out. The majority are willing to identify themselves with the succession of

governments (not greatly differing between the parties) which have done the things that created or aroused enemies against us. One after another these enemies have been destroyed, but the destruction always paves the way for a worse enemy. It is not hard now to know that if we destroy Sovietism by war, the enemy to follow will be primal chaos. The confused Soviet leaders know it, too, and are beginning to reduce their army for the sake of economic competition.

The Question

Still, their military power exists. Shall we reduce more than they? With all respect to those who feel that this is an insoluble riddle, I believe that the clue lies in the word "we." No plain citizen can absolve himself of responsibility for his country's acts if he has not spoken out to the best of his ability against wrong decisions. Like Ezekiel, he must deliver his soul. But realistically, the average citizen is no more responsible for great national trends than his footsteps are responsible for wearing away the city's sidewalks. (If he believes it wrong to walk on them, he can find ways of staying off.) In short, it is not "we" who determine arms policy.

If incompetent attendants in an ill-managed mental hospital provoke a riot among violent patients, and a mob charges out of the wards, it seems likely that the management, aided by the police, will have to use immediate counterforce. But must every citizen in the community prolong the situation by mounting permanent guard around the hospital and devoting two thirds of the public budget to this form of "security"?

Removing the Causes of Irritation

"Ye fearful saints [and Friends], fresh courage take!" Even if we concede that a government has unwisely made a host of violent enemies (at a distance such that reasonable peacemaking is slow and difficult) and may therefore have to guard its people against attack, for a temporary period, I submit that there is no case in the history of the United States where the enemy threat could not have been warned off, or the actual conflict brought to a beneficial end, with half or a much smaller

fraction of the armed force actually mobilized to achieve "unconditional surrender." And this force could have been recruited from volunteers who sufficiently sympathized with the unwise government to want to fight its battles.

The duty of all other citizens, even if not doctrinaire pacifists, would be to make sure that the government did not prolong the war (hot or cold) one minute beyond the point where the two sides could be brought together for a peace. They should concentrate, like the neighbors of the riotous hospital, on removing the causes of irritation. Governments and nations at war—like fighting individuals—invariably lose their sound judgment and must be restrained by withdrawing as much as possible of the human and physical resources on which they depend. Hence the pragmatic reassurance that even if there had been thousands of times as many conscientious objectors as there were, America could still have checked Nazi Germany and Japan and made an early peace with the moderate elements in those countries.

(If today there were enough pacifists to elect Congressmen—a symbol of home-community changes—these citizens could, in proportion to any increase of number, so change America's inward spirit and outgoing economics that the number of enemies in the world would proportionately decrease. Facts do penetrate iron curtains. But I put this formula in parentheses to show that I know the difference between mathematical philosophy and political realism.)

I have worded these assertions in a manner to bring cries of "heresy" from religious pacifists in the hope that nonpacifists will see I am trying to proceed from the premises, as well as from the other side of the bridge. When we get down to the study of military and diplomatic history without pre-assuming that generals, presidents, armed police, and idealistic soldier-boys are either murderers or heroes, we may be ready to look at facts instead of theories.

It will be obvious that I have myself arrived at a belief which traces the hand of God in history, and sees a divine law so undeviating in its mandate to me that

*I*T is so much easier to preach world brotherhood than to compose the antagonisms of a Parish Council; to inveigh against the exploitation of native races than to be entirely undemanding and unpossessive in all our personal relationships. We are so constituted that we can only reach out to unknown good in terms of the good we know and see. A man whose good will is kept for people he has never seen and thus is large, imaginary and of little avail, while his ill will is kept for those he lives with and is all too real, will never have that shining and attractive power which makes it easier for others to believe in God. "The Word was made flesh"; and in terms of the flesh it has to be renewed and relived.—MARGARET M. HARVEY, *The Law of Liberty*, Swarthmore Lecture, 1942

I am eager to impose it on others. But others must find it by their own inquiry. Twenty-five years ago I was neither a pacifist nor a religious believer, and I could not have been made so by scriptural texts if I had not found evidence that the spirit of those texts will work. And their opposite will not.

Quakers in Hungary—1662

AT a time when there was great unrest between the Turks and the Hungarians, two English Friends, William Moore and John Philly, were led in 1662 under a sense of religious duty to go into Hungary to visit a society known as the Hutterite Brethren. In many respects this society was like the present-day Bruderhof Communities in that its members refused to fight or swear, held all their possessions in common, and lived in families of several hundred.

After a journey through central Europe they arrived at a town about 100 miles northwest of Budapest near Bratislava, which at that time was the capital of Lower Hungary. Here they were kindly entertained by the Brethren, had some religious service among them, and distributed books about the Society of Friends. Being pressed in spirit, John Philly was led to visit more of these communities in Upper Hungary some 300 miles distant. The Brethren tried to dissuade both William Moore and John Philly from attempting such a long and treacherous journey into a country that was known to be hostile to strangers, indicating that either the natives themselves or the Turks, to whom the country was tributary, would likely put them to death.

Both of them did proceed, however, and before long, while on their way, they were taken prisoners by the authorities, who cried out that they had come to seduce the people and to make uproars. They were also accused of being spies and were put in chains into a dungeon with a Turk. The inquisition was still active at this time, and these two Friends suffered unspeakable tortures at the hands of their tormentors. For over a year they went through many cruel trials both alone and together, but tortures, beatings, and threats of death could not move their faith. They were finally transferred to Vienna, where sentence was passed that they should be burned if they would not embrace the established religion. Lutheranism and Calvinism by law were tolerated, but the recognized religion was Roman Catholicism, and anyone who brought in any new religion was to be put to death by burning.

An Irish priest was kindly disposed toward them, but mainly through the consistent help of a servant of the governor, who had been educated among the Hutterite

Brethren, they were set at liberty after a certain time. They were released separately with little money, William Moore having the equivalent of but 20 cents. How John Philly made his journey home to England through those unknown and hostile countries is not known, but William Moore crossed Austria and came up through Germany to Heidelberg and Kriegsheim (Cresham), where there were Friends. Once he was among Friends, the rest of his homeward journey was comparatively easy.

Although the practical results of the labors of these two Friends appeared almost negligible, it is not to be forgotten that this was the first time the beliefs of the Society of Friends were brought to Hungary and to parts of central Europe. William Moore and John Philly were strangers in a distant and unfriendly country where the Society of Friends had never been heard of, and where the language, the customs, and the people were all unknown. In the face of ridicule, torture, and death, these men of God witnessed their faith in God before all men, governors and rulers included; and they were not only preserved from all their threats, but they overcame them all.

In the light of the present situation in Hungary, which in many ways is comparable to that of the late seventeenth century, it might be well to glance back to see how the Friends of that time tried to break through the iron curtain of their time with a message of truth, hope, and love.

EDMUND GOERKE

The Holy Ghost Coming to a Committee Meeting

By WERNER HEIDER

Then they bowed their heads to be
Silent. Then, belatedly,
One came in to close the ring
Where they gave their souls to sing
Silence. Then their overtaxed
Hands lay folded, lay relaxed.

Then a wind around the ring
Rose to raise a cloven flame
Out of each, and yet within
Every silent, separate frame;
Every silent, separate thing
Held the breathless joy within.

Where they bowed their heads to be
One in silence, stealthily
The miraculous kingdom came;
Rug and room and chair and man
In the kingdom, all were one,
Sang the current, sang the flame.

New Christmas Books for Children

"I WAS always reading to my son and buying books for him," said a Florida grandmother. "But now I am so far from the grandchildren I can't keep up with which books they already have and what ones they would like."

She is right to leave to the parents selection of perennial favorites and classics in the making, such as *Journey Cake*, *Ho, Charlotte's Web*, *The Borrowers*, *And Now Miguel*, *Wheel on the School*, and *Susan Cornish*. But a book-minded, far-away grandparent can have a fine time sending gifts of brand new books. Again Lippincott's has a good array for all ages.

The prettiest picture book I have seen in a long while is *1 2 3 4 5* (\$2.50). Robert Doisneau's black and white photographs of a three-dimensional quality are clear, charming ones of snails, ducks, kittens, rabbits, and delightful children. Arthur Gregor has written the accompanying verses to aid a child in learning to count.

Any small boy will take satisfaction in Clement and Edith Hurd's *Mr. Charlie's Gas Station* (\$2.00) and comfortable Mrs. Charlie's good homemade cakes and cookies. For the little girls of 3 to 6 are three quite feminine books. Norma Simon's *A Tree for Me* (\$2.00) has gay, apple-colored pictures by Helen Stone. I think grandparents should be warned that a gift of this book would in time necessitate a gift of a young tree! *The Pink Hat* (\$2.00) has bright pictures and pleasing rhymes by Velma Ilsley with a moral for good measure. Young ladies' hats that are left on the floor will surely be eaten by bunnies galore. Dorothy Marino's *That's My Favorite* (\$2.00) is a good story with a surprise ending built around hopscotch, skipping rope, roller skating, and the city games of little girls. Decie Merwin's *Where's Teresa?* (\$2.00) is a "really truly" story of a loving family and how their problem of a constantly running-away toddler was solved. It is not applicable for city families!

My favorite of these new books for the very young is *Our Friend Mrs. Goose* (\$2.25) by a husband and wife team, Zenas and Miriam Potter. Here are adventures of Mrs. Goose and her neighbors so truly humorous that they can be read again and again and each time seem wildly funny. This is one of those rare creations, a book for all ages.

In the schoolbook series of Roundabout America for 7- to 9-year-olds Lois Lenski has two new books (\$2.25) *Berries in the Scoop*, *A Cape Cod Cranberry Story* and *We Live By the River*, which of the two is vastly superior.

Several splendid new books have come out for the 8- to 12-year-olds. Ruth Helm's *Wonderful Good Neighbors* (\$2.75) is the story of a city boy who learned to appreciate his Amish neighbors and new step-father at the same time he was struggling to leave his babyish reactions behind and merit being treated as a grown-up. The illustrations are by a father and son, Kiehl and Christian Newswanger, who are well-known as the authors of *Amishland*.

Mabel Leigh Hunt's books are always to be depended upon. *Stars for Christy* (\$2.75) tells of a wholesome, lovable Italian family, of their experiences at the neighborhood settlement house, and of their adventures on country vacations. "Time—

it was something you noticed in the country. It did not rush headlong as in the city, on a million noisy feet, on a million grinding wheels, roaring with a million ear-splitting voices. In the country Time floated slowly and quietly, like that gleaming big cloud high above the slat hammock and Christy Romano.

An exciting mystery is an impetus to fast and concentrate reading. In *Mystery of the Auction Trunk* (\$2.50) Elizabeth Honness has woven an absorbing tale around the true life of John Orne Johnson Frost, a primitive painter whose work did not achieve recognition until years after he had died and many of his pictures had disappeared.

Portrait of Jesus (\$2.75) is a most unusual collection of 20 paintings and engravings from the National Gallery of Art depicting the life of our Lord. The accompanying Bible selections are well-chosen by Marian King.

When ordering books for Christmas gifts, be sure not to forget Alfred Stefferud's *The Wonders of Seeds* (Harcourt Brace, \$2.75; reviewed in the *FRIENDS JOURNAL*, June 30, 1956). It will be appropriate for anyone from 8 to 80 who is interested in the mystery and the marvel of all things that grow.

JOSEPHINE M. BENTON

Books

TRIAL BALANCE: THE EDUCATION OF AN AMERICAN. By ALAN VALENTINE. Pantheon Books, New York, 1956. 283 pages. \$4.50

At a crucial turning point in a rich and varied career, which has included teaching and administrative posts at Swarthmore and Yale, the presidency of the University of Rochester, and serving as E.C.A. administrator in the Netherlands and director of the Economic Stabilization program during the Truman regime, Alan Valentine reviews and assesses that career and its concomitant experiences with frankness, honesty, and courage.

Essentially this autobiography is a study in disillusionment. His early Quaker upbringing and formal education at Quaker schools, at Swarthmore and at Oxford inculcated him with values and concepts which were ill-suited to the competitive materialistic culture of the twentieth century. Thus every step of his career has in one way or another involved the process of revising or discarding a vast number of previously held assumptions.

In his penetrating critical analysis, which is applied as relentlessly to himself as to contemporary institutions and attitudes, he covers such a wide and fascinating range of subjects as education in America and England, the scientific and academic mind, the oriental character, the American woman, national and international politics, government bureaucracy, and, finally, the complexities and hypocrisies of the contemporary social scene. In an ultimately hopeful and positive vein the author stresses the urgent need for arresting the present trend of egalitarianism and rediscovering the true meaning of democracy as the persistent elevation of mass culture.

Undoubtedly the book will stir up controversy, arouse opposition, and engender intellectual and emotional disturbance in many quarters. But it makes for thought-provoking and fascinating reading.

HOWARD W. HINTZ

THE QUIET IN THE LAND. Some Quaker Saints Challenge Us Today. By D. W. LAMBERT. The Macmillan Company, New York. 100 pages. \$1.50

The "Quiet in the Land" were early Friends whose lives, lived in the presence of God, manifested "calm of spirit and rest of heart" in spite of trials and persecutions. The book contains thumbnail sketches of 19 noteworthy Friends, many of them humble people who truly learned to know God and were able to witness to this knowledge by their lives as well as by their words. Each sketch is a brief summing up of a significant life, and the particular message of each is illustrated by short quotations. Here in the authority of others one can find much food for thought. The author hopes by these studies to "prompt to more prayerful and earnest Christ-centered living." This is good devotional reading.

EDITH WILLIAMS WAY

HAPPY CHRISTMAS! Tales for boys and girls. Edited by CLAIRE HUCHET BISHOP. Illustrations by Ellen Raskin. Stephen Daye Press, New York, 1956. 287 pages. \$3.00

Claire Bishop, a well-known writer for children, has presented us here with a unique selection of tales, poems, and carols celebrating the holiday period from St. Nicholas to Twelfth Night. Together with a few old favorites are many stories published in America for the first time. All have literary merit, and humor alternates with deep emotion and realism with fancy. Young children even will be able to sing the simple melodies of the carols, the older ones will perform the short play at the end of the book, and all will delight in the many lively woodcuts by Ellen Raskin. A list of records of Christmas music and carols, and information on Christmas in art add to the help and joy this book will be to young and old who believe in the Christmas message.

BLANCHE W. SHAFFER

Friends and Their Friends

The November 16 issue of *The Friend*, London, devotes considerable space to the crises in Hungary and the Middle East. Numerous Meetings have been vocal in deploring the military action of the British government. They have addressed letters and telegrams to the British press and to Cabinet members, including Sir Anthony Eden. Similar steps were also taken by Friends in India, the Gold Coast, Kenya, and Pakistan.

Paul D. Sturge, a Friend, was chairman of a protest meeting held in Friends House by the National Peace Council. Several clergymen actively participated. An emergency meeting of the Executive Committee of the British Council of Churches strongly disapproved the military actions taken and asked Christians of all denominations "to pray earnestly about these events." Northampton Meeting also addressed an appeal to Friends for a special daily worship hour.

Japanese Friends have expressed special concern over a peaceful settlement of the Egyptian crisis by the United Nations, according to cable and letter communications re-

ceived from the Japan Yearly Meeting at the Philadelphia headquarters of the American Friends Service Committee.

"The tension around Suez . . . has reached an extremely dangerous point," noted the letter, signed by Toyotaro Take-mura, chairman of the Peace Committee of the Society of Friends in Japan.

"Our anxiety is all the more keen," the letter continued, "because of the behavior of certain major powers which, as Permanent Members of the Security Council of the United Nations having veto power, are in positions of honor and of responsibility to defend the United Nations, whereas the actions taken by them actually cannot but seem to undermine the authority and effectiveness of that world organization, their very behavior leading to chaos instead of order and lasting peace."

Evelina Boyer of Dallas, Texas, Meeting was chairman of the committee in charge of arrangements for taking care of Spanish- and Portuguese-speaking visitors to the Pan-American Livestock Exposition during the Texas State Fair. In this capacity she was official hostess at the Pan-American Lounge, where there was a staff of interpreters. There were visitors from Mexico, Cuba, Central and South America—practically all the Latin American countries—including diplomatic representatives, as well as officials of the Exposition and the national Cattle Breeders Associations.

A volume of poems by Edith Warner Johnson, *Hold Lightly*, has just been published by Dorrance and Company, Inc., 131 North 20th Street, Philadelphia (75 pages; \$2.50). Edith Johnson is a member of Haverford Meeting, Pa. A review of the book will appear soon.

Henry J. Cadbury is giving the Edward Cadbury Lectures at the University of Birmingham, England, this year every Friday from October 19 to December 7. The subject of the series is "The Historical Jesus: Fifty Years' Research since Schweitzer."

Henry Cadbury has also contributed an article entitled "The Quaker Standpoint" to the September issue of *World Youth*, an international youth magazine published by the World Federation of Democratic Youth.

At the annual meeting of the Friends Publishing Corporation on November 9, 1956, the following Friends were appointed as officers of the organization: president, Howard H. Brinton; vice president and secretary, Linda C. Paton; treasurer, Irving Hollingshead.

The following Friends were reappointed to serve on the Board of Managers of the FRIENDS JOURNAL for the period of 1956-1959: Howard H. Brinton, Sarah P. Brock, Margaret L. Matthews, Lawrence McK. Miller, Jr., and Sarah F. Splint.

Ruth O. Maris, Wilmington, Del., was newly appointed to serve for the same period on the Board of Managers.

A further broadcast of a Quaker meeting for worship was scheduled to take place from a London studio on Sunday, November 25, 9:30 a.m., in the B.B.C.'s Home Service program. A group of about 23 Friends widely representative of Kingston Monthly Meeting were invited to undertake this service.

Representative Meeting, Philadelphia

Under the weight of concern for English Friends and others in connection with the use of British military forces against Egypt, brought to its attention by Providence Monthly Meeting, the Representative Meeting authorized a letter to the Meeting for Sufferings of London Yearly Meeting, expressing our fellowship with them at this trying time.

The Meeting agreed that the heads-of-families mailing list may be used only by those committees of the Yearly Meeting or other organizations to which the Yearly Meeting makes appointments. Quarterly and Monthly Meetings are granted the use of the lists of their own members only. Exceptions to this regulation must be given by Representative Meeting. The first exception was granted in favor of Jeanes Hospital.

The Meeting took steps to appoint four delegates to the National Conference of the Churches on Policy and Strategy in Social Welfare, to be held in Atlantic City in May of 1957.

Anna Brinton will represent the Yearly Meeting at the Los Angeles meeting of the General Board of the National Council of Churches, as alternate for Anna Hartshorne Brown.

The unfortunate loud ticking of the clock seems to have been the only unsatisfactory feature of the broadcast of the Quaker Meeting on the Church of the Air program on November 11. The occasion was a worshipful experience to the 30 persons who assembled a half hour before the broadcast. The prayerful hours spent together in preparation for the meeting and the prayers of Friends in other places at the time were felt to have been helpful. A tape recording of the broadcast will be on deposit with the Committee on the Custody of Records at 304 Arch Street.

The Meeting heard a report on the work which has been done by Friends Fiduciary Corporation and the Trustees of the Yearly Meeting in exploring possible ways of serving the Yearly Meeting jointly rather than separately. These organizations are urged to make their facilities better known to Monthly Meetings in the hope that property and funds could be in the hands of a continuing body rather than local Trustees.

The Arrangements Committee having charge of the agenda of the Yearly Meeting of 1957 had benefited by a meeting with chairmen of committees. Reporting to the Yearly Meeting will be by printed reports and presentation from the floor of other items needing the comments and suggestions of the Yearly Meeting. It is hoped that the sessions may be so arranged as best to enrich the spiritual life of the membership.

The Yearly Meeting is the beneficiary under the will of Sarah Corinne Partenheimer in the sum of \$10,000, the income of which is to be used for the education and maintenance of Friends' children.

HOWARD G. TAYLOR, JR., *Secretary*

BIRTHS

BOOTH—On October 30, to Newlin T., Jr., and Juliette Cooper Booth, a daughter named **CAROLIN TRAINER BOOTH**. The parents are members of Wilmington Monthly Meeting, Del. Carolin is the 18th great-grandchild of Marie C. Jenkins of Germantown, Pa.

HARRISON—On October 7, to T. Hartley, Jr., and Isabella S. Harrison, members of Westtown Monthly Meeting, Pa., a daughter named **SANDRA CAROLE HARRISON**.

LUNSFORD—On October 3, at Winchester, Va., to Reid and Gwendolyn Lunsford of Clearbrook, Va., a daughter named **LYNN CLEVENGER LUNSFORD**. Her mother is a member of Hopewell Monthly Meeting United, Va.

MARRIAGE

STABLER-LOEBLEIN—On October 13, in Sandy Spring, Md., **ELEONORE B. LOEBLEIN** and **ALBERT STABLER, JR.**

DEATHS

FORT—On October 15, at the Bullion Infirmary, Schuylerville, N. Y., **FLORA WILBUR FORT**, wife of the late Louis Fort.

Born in Easton, N. Y., 85 years ago, the daughter of Philander and Cornelia Buell Wilbur, she was a descendant of one of its pioneer families. She had lived all her life in that community and was a valued member of the Society of Friends in Easton. Those who knew her well were inspired by her never-failing cheerfulness and by her valiant spirit when afflicted by prolonged illness.

Eliza P. Crosby led the funeral service at the South Friends Meeting House. Burial was in the Easton Rural Cemetery. One daughter survives, Mrs. C. William Fletcher of St. Petersburg, Fla.

POWELL—On October 17, in Watertown, Mass., **ANNA LUCRETIA POWELL**, in the 90th year of her age, daughter of the late Jonathan R. and Anna Morrell Powell of Old Chatham, N. Y. She was a lifelong member of Brooklyn Meeting, where she was brought up and later of the Friends Meeting at Cambridge, Mass., when her home was for many years in Boston. Surviving are a niece, Beverly Powell Carlson of Falls Church, Va., and a nephew, Jonathan R. Powell, Jr., of Osage Beach, Missouri.

WALTON—On November 13, at The Taylor, Baltimore, Md., **SARAH ELKINTON WALTON**, daughter of the late Walter and Anna Shepherd Wright Walton of Accotink, Fairfax County, Va., in the 86th year of her age. She is survived by two nieces, Dorothy Walton Wright of Washington, D. C., and Anna Louise Walton Wade of Alexandria, Va. Burial was at the Woodlawn Friends Meeting Cemetery, Fairfax County, Va.

WELSH—On November 11, **CHARLES THOMAS WELSH**, aged 10 days, son of David L. and Elizabeth P. Thom Welsh of Riverton, Wyoming. Elizabeth Welsh is a member of Princeton Monthly Meeting, N. J.

WILLIAMS—On November 11, after an illness of two weeks **WILLIAM A. WILLIAMS**, aged 92 years. He was born December 20, 1863, near Pendleton, Ind., the son of Silas and Sara Cook Williams and spent most of his life on the farm. He was a birthright member of Fall Creek Meeting, Ind. He had been a teacher in several schools of the community in his early years. He was a cheerful and sympathetic friend to everyone. Surviving is a nephew, Ralph Williams, who with his family lives on the old home place. There are also six nieces.

Anna Green Shoemaker

On Saturday, November 3, 1956, Doylestown Monthly Meeting Pa., lost one of its most dearly loved members, Anna Green Shoemaker. During her 81 years Anna acquired many deep and sincere interests. Among these the Doylestown Meeting was one which she held close to her heart.

She sustained the meeting through the many years when it was a small indulged meeting and has been one of its sources of inspiration during these latter years of growth as a Monthly Meeting. In 1950 she became its first recorded member.

Now her active life has ended, but it is our hope that her spirit will abide with us, a sustaining force for unity and love.

Surviving members of her family are her two brothers, Harvey S. Green of Dublin and J. Walter Green of New Castle, Pa., and her sister, Mrs. E. Burton Satterthwaite of Jenkintown, Pa.

Services were held for her at the Doylestown Friends Meeting House, with interment in the Doylestown Cemetery.

Coming Events

DECEMBER

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

1, 2—Nottingham Quarterly Meeting at Penn Hill Meeting House, Wakefield (Peach Bottom P.O.), Pa.; also conference session of the Joint Peace Committee of the two Baltimore Yearly Meetings. Speakers, Dorothy Hutchinson, Jeanette Hadley, Wilmer Cooper.

2—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m. First-day school, 11 a.m.; luncheon, 12 noon; business meeting, 1:30 p.m. Lewis and Sarah R. Benson are expected.

2—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Spencer L. Coxe, Jr., "Quakerism in Action Today: Our Heritage in Civil Liberties."

2—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Music by the Delaware Valley Choir under the direction of Dail Cox and readings by Isobel Price, teacher of English and dramatics at Germantown Friends School, and William W. Price, architect and senior member of Actors' Equity Association. Isobel Price has created many roles at the Hedgerow Theatre, and William Price, besides playing eight years at the Hedgerow Theatre, has extensive experience as a director of plays.

2—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30, Fred Reeve, superintendent of the East Africa Friends Mission Society, will speak on Kenya and Friends work there. All are invited.

2—Illustrated talk at Green Street Meeting House, 45 West

School House Lane, Germantown, Philadelphia, 7:30 p.m.: Edward Morris and Esther Holmes Jones, "Along the Adriatic and Scenes from Portugal."

6—Lecture at Pendle Hill, Wallingford, Pa., 8 p.m.: Cameron Paine, "A Recent Visit to T.V.A."

8—Salem Quarterly Meeting at Mickleton, N. J., 10:30 a.m.

8—Haddonfield Quarterly Meeting at Moorestown, N. J., 3 p.m.

8—Haverford Quarterly Meeting at Haverford Meeting, Pa., Buck Lane. Clerks of Worship and Ministry, 1:30 p.m.; Meeting on Worship and Ministry, 2 p.m.; worship and business, 4 p.m.; supper, 6 p.m.; evening, "Friends Responsibilities toward Integration," led by Ira de A. Reid, L. Wilbur Zimmerman, Paul A. Lacey, and William Blattenberger. Quarterly Meeting for young people, 4 p.m. to end of evening meeting.

9—Talk and discussion at Fair Hill Meeting, Philadelphia, 10 a.m.: Walter C. Longstreth, "Civil Liberties."

9—First-day Adult Forum at Old Haverford Meeting, Oakmont, Pa., 10:15 a.m.: Albert B. Maris, clerk of Lansdowne Monthly Meeting, Pa., and judge of the U. S. Circuit Court, "Meeting Organization."

9—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Sarah M. Stabler, "Quakerism in Action Today: Quakers and the American Indian."

9—Lecture at Pendle Hill, Wallingford, Pa., 4 p.m.: Laurens van der Post, author of *The Dark Eye in Africa* and *Venture to the Interior*.

9—Race Street Forum at the Race Street Meeting House, Philadelphia, 7:15 p.m.: Francis Bosworth, director of Friends Neighborhood Guild, who recently spent five months in Europe and the Middle East, "Our Need for Responsible Relationships."

15—Conference of Brethren, Friends, Mennonites, and Schwenkfelders at the Church of the Brethren, Butler and Rosemont Avenues, Ambler, Pa., 4 and 7 p.m. Theme, "Simplicity in Today's World." Jack R. Rothenberger, D. Howard Keiper, John L. Ruth, Wilmer and Mildred Young, and others expect to help in consideration of the topic. Bring a box supper.

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For application forms address:

Daniel D. Test, Jr., Headmaster
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REGULAR MEETINGS.

ARIZONA

PHOENIX—Meeting for worship, 10 a.m. 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m. Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship First-days, 11 a.m., 1830 Sutter Street.

CONNECTICUT

HARTFORD—Meeting for worship, 1 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W. one block from Connecticut Avenue, First days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4344.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school 10 a.m. Telephone 88-6629.

ORLANDO-WINTER PARK—Worship, 1 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

ST. PETERSBURG—Friends Meeting, 13 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

CHICAGO—The 57th Street Meeting of a Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUtterfield 8-3066.

IOWA

DES MOINES—Friends Meeting, 292 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sunday at Neighborhood House, 428 South First Street. Telephone BE 7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone W. 5890 or UP 8245W.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m. Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for

worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. each Sunday. Visiting Friends always welcome. For information call JA 1556.

NEW JERSEY

ATLANTIC CITY—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

DECEMBER 8, 1956

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BEGIN to search and dig in thine own field for this pearl of eternity that lies hidden in it; it cannot cost thee too much, nor canst thou buy it too dear, for it is all; and when thou hast found it, thou wilt know that all which thou hast sold or given away for it is as mere a nothing as a bubble upon the water.

—WILLIAM LAW

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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

Annual Meeting of the Friends Journal Associates

THE annual meeting of the Friends Journal Associates was held in the Arch Street Meeting House, Philadelphia, November 9, 1956. The meeting was preceded by a very delicious supper that was enjoyed by a number of Friends.

The meeting was opened by a few words from Daniel Test, Jr., one of the co-chairmen. In the unavoidable absence of the treasurer, Harold W. Flitcraft, William Hubben, editor and manager of the FRIENDS JOURNAL, reported that there are 77 Associates at present, 616 of whom so far have made a contribution this year. The total contribution for the business year 1955-56 was \$7,523.00. The suggestion was made that a reminder be mailed to those who have not yet made such a contribution. Regularly a number of copies of the paper are being mailed to those who we hope will become subscribers. The FRIENDS JOURNAL has subscribers in 46 states and 46 foreign countries. We have had a number of new Associates since June.

It was approved that the annual meeting and dinner be held about the second week in November. Friday appeared to be the most convenient day.

William Hubben spoke briefly of his extended trip abroad. In Italy a more liberal attitude of the church appears to be gaining ground. The German people show less interest in ideology, but take a great pride in raising their living standards. They appear to have a great interest in American literature, and many have libraries of their own.

Benjamin R. Burdsall, co-chairman of the Associates, spoke briefly of the work of our staff and requested Evan L. Stubbs, chairman of the Nominating Committee, to make a report. The following nominations were made: co-chairmen, Benjamin Burdsall and Daniel D. Test, Jr.; secretary, Emma C. Flaherty; treasurer, Harold W. Flitcraft. All were reappointed.

The following Friends were reappointed to serve as members of the Friends Publishing Corporation for a three-year term: Freda Abrams, Howard H. Brinton, Thomas S. Brown, Benjamin R. Burdsall, Sarah F. Splint, and Henry Cadbury.

The following nominations for the 1957 Nominating Committee were approved: Mary S. Patterson, Carl Pratt, William Cadbury, John Judkyn, Margaret L. Matthews.

Our speaker was Margaret M. Harvey of London, at present at Pendle Hill. Her message on the topic "The Relevance of Walt Whitman's *Democratic Vistas* in 1956" was received with appreciation by a most attentive group of Friends. The following report condenses her lecture to a minimum.

Margaret M. Harvey: "The Relevance of Walt Whitman's 'Democratic Vistas' in 1956"

For many years now my life has brought me into close touch with the educational and social services and with individuals whose lives have been affected and moulded by the services, and I have tried to keep clearly before me as a touchstone Whitman's advice, "Think of spiritual results." And again, equally fertile is his reassuring "Be not dismayed; affliction will solve the problem of freedom yet." And so it comes.

(Continued on page 787)

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, DECEMBER 8, 1956

VOL. 2 — No. 49

Editorial Comments

Myth and Christian Faith

THE Bible is rich in imagery that has been a source of delight and inspiration to millions of readers. We need only to think of the story of Adam and Eve's fall, Jonah's trying experiences with the big fish, the sound of the trumpets of Jericho making the walls tumble, Elijah's fiery wagon rising to heaven, Lot's wife being changed into a pillar of salt, and the innumerable occasions when God spoke audibly to man. The concept which the Old and New Testaments have of the universe is prescientific and invites such poetic expression. Heaven is thought of as being above our world, while hell is underneath. The earth rests on pillars, the ocean has to be shut with doors and bars, and God imprisons disobedient stars. The entire prescientific psychology of old is mirrored in the Bible. Pagan mythology has a good many parallels to biblical stories. To quote only two of these, Niobe in Greek legend is changed into a stony figure, and Amphion's lyre causes the walls of Thebes to rise from the ground.

Some liberal Christian and Jewish thinkers interpret such mythological stories as symbols to convey truth. Others tending toward a literal acceptance of all biblical material have experienced increasing difficulties with such a fundamentalistic approach. It not only alienates the young but also offends the scientific thinking of modern man. Classification of some biblical content as mythological is as natural to some Bible readers as it is offensive to others.

Myth as Communication

The Bible is neither a history book nor a collection of scientific data. It is a book of faith, teaching faith and illustrating the grandeur of those who lived by faith as well as the predicaments of those who disregarded it. The biblical writers shared their message in various ways, and myth is one of their teaching devices. Some of these writers are artists, who *see* God's will, as it were, vividly and optically. They perceive His voice audibly. They use mythology to dramatize the divine-human encounter. Myth speaks in human terms of the divine. It proceeds from the known to the unknown. The language of metaphors, symbols, analogies, and myths is an excellent vehicle for teaching purposes.

Demythologizing the Bible?

For the last ten years some theologians have discussed the need for eliminating mythological elements from the Old and New Testaments. Would such removal of unscientific references help modern man to approach the Bible with fewer reservations? Will the modern mind then cease to be offended and again become one eager to accept and believe?

The discussion was started by Rudolf Bultmann in Germany, and a number of excellent publications in English have contributed to the debate. There seems to be little quarrel about the value of Old Testament incidents quoted above. But certain key events or passages in the New Testament are apt to arouse most sensitive reactions. Are we, for example, to think of Jesus' resurrection as the Greeks did when Paul preached to them about it? Or is it still for most Christians the key event of all Christian theology? Is the Christmas story, including Jesus' conception by the Holy Spirit, to be classified with the much older Egyptian legend of Isis and her omniscient son Horus, or it is a uniquely Christian dogma? Are angels and devils symbols for the spirit of good and evil, or are they actual spiritual beings? Do terms like God's "right" or "left hand" merely indicate positions of greater or less favor, or are they to be taken literally?

Such considerations affect the most strategic dogmas of the Christian churches, including the sacraments. They touch upon the very mission of Jesus, the meaning of the cross, and the essence of all Christian hope.

The Place of Myth

One effect of removing mythological elements from the Bible would be to strip off some of its most cherished beauty. Even the scientifically minded among us listen with reverence to Luke's Christmas story and would not do away with its paraphernalia of angels, shepherds, stars, etc. We also want to continue quoting Psalm 23, although we regard divine care as much broader than an agricultural civilization expressed it in this Psalm. Removing all poetic symbolism from biblical material would deprive the Bible also of much eternal truth that can be clothed only in mythological garb. The most modern mind demands such suggestive expression, as

the novels of our best writers prove, from Herman Melville and William Faulkner's work to that of Thomas Mann.

Teachers and preachers must draw attention to the mythological character of much in the Bible. They ought to define its purpose and function as enriching

a truth that has many counterparts in all civilizations.

Symbols and myths transpose us into the living presence of a far-away secret. They are bridges spanning eternity and time, the human and divine. They give life and reality to the "impossible" and strengthen man's faith in tomorrow's fulfillment.

Refugees from Nuclear Tests

By SYDNEY D. BAILEY

THERE are three reasons why Friends should be concerned for the people of the Marshall Islands displaced by nuclear test explosions: first, because we care for all who suffer misfortune; second, because we would like our own and other governments to stop making or testing weapons of war; and, third, because we want to preserve the ideals enshrined in the U.N. Charter, including those that relate to dependent peoples.

Three groups of islanders from U.N. Trust Territories in the Pacific have been displaced during the last decade by nuclear experiments. The first transfer was from the *Bikini* atoll and took place in 1946, before the Marshall Islands had been placed under U.N. trusteeship. The population, numbering 167, was moved to Rongerik, later to Kwajalein, and eventually in 1948 to the island of Kili. The second transfer took place in 1947 and involved the 137 inhabitants of *Eniwetok*, who were moved to Ujelong. The third transfer took place in 1954, after the first H-bomb tests in the Pacific. The *Rongelap* and *Utirik* atolls suffered unforeseen ill effects from radioactive fallout, and the 327 inhabitants were moved to Kwajalein. The *Utirik* islanders returned home in 1955. The *Rongelap* group, who were later moved from Kwajalein to Ejit, may be able to return to their own island about the end of this year.

Bikini

The *Bikini* islanders are perhaps the most unfortunate of the three displaced groups. After two earlier transfers they were in 1948 moved to the island of Kili, and it seems unlikely that they will ever be able to return to their own island. The 1956 U.N. Visiting Mission to Pacific Trust Territories reports:

As the physical and climatic conditions on Kili are very different from those on *Bikini*, the displaced people had experienced difficulties in adjusting to their new home. *Bikini*, with an extensive lagoon,

had afforded its people the opportunity of making use of an abundance of fish and good anchorage facilities for boats, which Kili does not possess. . . . The *Bikini* people have had to learn new methods of cultivating food plants which did not exist in their former habitat. . . . The lack of a protected anchorage, the unfavorable axis of the island with relation to prevailing trade winds, and the narrow shelving reef cause the island to be isolated during many months of the year. Landing conditions are possible only during brief periods, between November and late March. . . . Arrangements had been made for them [the *Bikini*ians] to utilize a land area at Jabwar [about 40 miles from Kili] . . . where buildings had been constructed which would accommodate some of the families from Kili on a rotating basis and enable them to fish in the lagoon and grow food. . . . One of the most disturbing aspects of this problem is the lack of available shipping which would enable the people to make use of the facilities of Jabwar. One of the ships which had been put into operation some time ago was completely wrecked, and another ship purchased by the Government is at present undergoing extensive repairs.

Eniwetok

The islanders from *Eniwetok* have been settled on Ujelong and, after initial difficulties, now seem to be making a satisfactory adjustment. The U.N. Visiting Mission reports that the most pressing problem of the Ujelong people has been inadequacy of shipping. "Ujelong . . . has frequently gone for six months or more without a field ship calling to load copra and to deliver goods."

Rongelap and Utirik

The people on these atolls were accidentally irradiated by the hydrogen bomb tests in 1954. The U.N. Visiting Mission reports:

About two thirds experienced nausea during the first 24-48 hours after the detonation and a few vomited and had diarrhoea which was believed due to the

Sydney D. Bailey, an English Friend, is a member of the A.F.S.C. Quaker team at the United Nations. Headquarters of the Quaker program at the United Nations are at 345 East 46th Street, New York 17, N. Y.

penetrating radiation exposure. A large number experienced itching and burning of the skin, and in a few cases of the eyes, which was believed due to the irradiation of the skin. . . . About 90 per cent of the children lost hair to some degree and so did about 30 per cent of the adults; 90 per cent of the people affected developed skin lesions of spotty distribution over the exposed parts of the body not covered by clothing. . . . About 20 per cent of the people developed deeper lesions which became weeping ulcers.

Petitions to the United Nations

There have been two petitions to the United Nations from the Hold-Over Committee of the Marshallese Congress (the local government authority in the Marshall Islands). The first, in 1954, requested that experiments with lethal weapons within the area should cease immediately. If, however, the experiments were judged absolutely necessary for the eventual well-being of all the people of the world and could not be stopped or changed to other areas, the following suggestions were made:

(a) All possible precautionary measures should be taken before such weapons were exploded. All human beings and their valuable possessions should be moved to safe distances.

(b) All the people living in the area should be instructed in safety measures. It was pointed out that the people of Rongelap would have avoided much danger if they had known not to drink the waters on their home island after the radioactive dusts had settled on them.

(c) Adequate funds should be set aside to compensate the people for loss of land or property.

(d) Marshallese Medical Practitioners and Health Aides should be given instruction in the detection and circumvention of preventable dangers.

In 1956 the Marshallese Congress sent a second petition to the United Nations, reiterating the earlier petition and pointing out that it had not been fully heeded. In particular, they had not been compensated for loss of

land: "Land means a great deal to the Marshallese. It means more than just a place where you can plant your food crops and build your houses; or a place where you can bury your dead. It is the very life of the people. Take away their land and their spirits go also." They emphasized at the same time that their plea for the stopping of the tests and their concern for the number of people who had been dispossessed of land did not imply any accusation against the United States government, which they regard as the most agreeable administration they have ever had.

What Can Be Done?

It is impossible in the space available in the FRIENDS JOURNAL to summarize the recommendations of the U.N. Visiting Mission and the Trusteeship Council or the information given to the United Nations about steps which the United States authorities have recently taken or will take to improve the lot of the displaced Marshallese. Several of the delegates to the summer session of the Trusteeship Council felt that the testing of nuclear weapons in Trust Territories was a breach of the Trusteeship Agreement, and the Indian delegate proposed that the question be submitted to the International Court of Justice.

As for the future of the displaced islanders, the Utrik group has already returned home, and the Rongelap group will probably be repatriated later this year. These people seem to have recovered from the immediate physical ill effects of exposure to dangerous radiation, though there may be some delayed effects. Leukemia, which is invariably fatal, does not usually become apparent until several years after radiation.

The Eniwetok islanders, after initial difficulties, seem to have adjusted to conditions in their new home at Ujelong. Steps have recently been taken by the United States authorities to improve shipping services.

The most unfortunate group are the Bikinians, who have been moved three times during the past decade and are now living on Kili. The United States authorities have tried to find a more suitable home for the Bikinian

*H*ONESTY, disinterestedness, patience, objectivity, are certainly needed for the social life of mankind. The scientists in their restricted fields are models to the rest of us and, one may say, even to themselves because they and we in other areas fall short often of this kind of integrity. Compared with their testing of evidence, their unrelenting effort to get at the facts, their careful distinction between the known and the conjectured, a large part of our American judgments in controversial issues appears like rank prejudice. Perhaps we need not blame ourselves too severely that we have not solved these moral issues as simply as we get the answers in the laboratory. The problems are not the same—more complicated, more intangible, more imponderable. The question is: Do we try in the same way? It has been said that the farm boy of fifteen applies more intelligence to his old Ford car than our statesmen apply to foreign policy. The problems are not commensurate, but the statement indicates something of the problem.—HENRY J. CADBURY, "Science and Conscience," *Pendle Hill Bulletin* No. 131

people, but without success. There would seem to be no alternative for the Bikinians but to accept the present situation, with whatever ameliorating circumstances the United States authorities can provide.

The question remains, however, whether further nuclear tests should take place in or near U.N. Trust Territories without the consent of the inhabitants. It should be noted that the Trusteeship Council recently received a petition from Western Samoa (a Trust Territory administered by New Zealand), protesting against the proposed testing of hydrogen bombs in the Pacific area in 1957 by the United Kingdom in cooperation with Australia and New Zealand.

It has been argued that the number of people in U.N. Trust Territories who have been inconvenienced or endangered by nuclear experiments is small compared with the number of people in other parts of the world who have suffered as a result of the cold war; that nuclear testing by particular countries is an unfortunate necessity which will continue so long as there is no international agreement to stop tests by all countries, and that the experiments should be held where the fewest people are inconvenienced or endangered; and that all reasonable precautions have been and will be taken to minimize the danger and inconvenience to the people of Trust Territories.

On the other hand, there are considerations other than those of military policy of which account should be taken. There is a widespread feeling in Asia and other parts of the world that for both practical and moral reasons the testing of nuclear weapons should be discontinued. Indeed, this was singled out by the Pope in his last Christmas message for action in advance of agreement on other disarmament questions.

But for the United Nations an important question relates to the objectives of the trusteeship system. Do the trusteeship provisions of the U.N. Charter and the Trusteeship Agreements permit states which administer Trust Territories to destroy or render uninhabitable such territories without the consent of the inhabitants? Should it not be a principle of the administration of dependent territories that the interests of the inhabitants are paramount?

The International Atomic Energy Agency

JUST prior to the great crisis facing the United Nations in recent weeks an unprecedented conference concluded its month of deliberation at U.N. headquarters, the conference on the Statute of the International Atomic Energy Agency, attended by representatives of 81 nations.

Plans for such an agency were initiated by President Eisenhower in 1953. The Tenth General Assembly last December approved inviting all states members to participate

in a conference on the final text of the Statute. Last April a 12-nation negotiating group meeting in Washington agreed on the text of the proposed Statute. The conference opened on September 20 in New York, the largest ever held at the U.N.

One could not listen to the discussions without realizing how deeply concerned every delegate was that nuclear materials and technical effort be channeled to peaceful ends with adequate supervision to prevent diversion to military uses. Many amendments were offered to emphasize this and to insure that assistance be provided to those countries scientifically and industrially less developed.

The 23-article Statute was finally unanimously approved. It will come into force when ratified by 18 countries, including three of the following five: Canada, France, United Kingdom, the U.S.S.R., and the U.S.A. This new agency will have its headquarters in Vienna. Its relationship to the U.N. will be similar to that between the U.N. and the specialized agencies. It will have a director general, a general conference of all members (to meet once a year), and a Board of Governors; it will report to the General Assembly, and when appropriate, to the Security Council and also to the Economic and Social Council and other U.N. organs "on matters within their competence."

There were two occasions which were exceedingly moving to this reporter. One day while the conference was in session, the young women from Hiroshima, after months of surgical treatment here, were touring the United Nations prior to their departure for Japan. They did not attend this conference meeting, but those of us who saw them at the U.N. realized how eloquently they testified to man's need to direct nuclear energy into peaceful uses.

The other very moving moment came at the end of the conference. We watched each of the delegates walk to the dais and sign the Statute for his country. Then everyone in the General Assembly room, delegates and audience, stood for a long moment in silence.

MARGARET E. JONES

True Mintage

By MARY C. CAMPBELL

The babe lay shining, golden,
Across his mother's thighs;
No gift from him withholden,
He was both strong and wise.

She looked her adoration
At the babe so strangely born,
And knew that all creation
Would share this holy morn;

For stamped like gold with an image
The babe was love's perfect sign,
Full weight the coin of this mintage—
Humanity made divine.

Internationally Speaking

TWO difficult problems will remain for Western European nations and the United States if and when the Suez crisis is ended: instability and racial sensitivity.

Not one of the Arab states is really stable. (Israel lacks geographical and economic elements of stability but may have moral qualities to overcome these handicaps.) An unstable government offers temptation to stronger neighbors to step in and improve matters. (The United Kingdom, France, and the Soviet Union have recently been trying to improve matters in Egypt.) Two or more nations trying to improve matters in the same country may get into dangerous rivalry with each other. (The recent Suez crisis was an example.) It is important for the European nations and the United States to take great care to refrain from such competitive aid in the Near East. An underdeveloped country can easily become an occasion of war between stronger neighbors.

Newly independent nations in all parts of the world are sensitive about colonialism and white imperialism. Unfortunately, there is just enough in the record of Western Europe and the United States to justify the sensitivity. This makes it hard for these nations to offer the Arab states either economic aid or advice. And it encourages the nations of Asia to assume that in any dispute with the Arab states, such as the original Suez dispute, France, the United Kingdom, and the United States are wrong.

One precaution is for the European nations and the United States to act through the United Nations in all attempts to aid the Arab states to develop economically and to achieve stability. U.N. action, of which the aided states share in the direction, seems less imperialistic than does unilateral action by great powers; and the United Nations can serve as a chaperon to protect all the participating nations against unfounded accusations of imperialism and exploitation.

Another precaution would be for the United States and Europe, particularly the United States, to give visible evidence that Negro citizens fully share the rights and responsibilities of national life. A few Negro ambassadors, not announced with great publicity but quietly going ahead with the business of representing the United States, might do more than many programs over the Voice of America and as much as the underwriting of the Aswan Dam to win for the United States the confidence of the newly independent nations with which this country must increasingly deal.

A recent *New York Times* report from Tokyo told of fear, or alleged fear, in North Korea of an attack from South Korea. This is a reminder of the danger of long-

unsettled disputes as well as of the difficulty of finding a way to reunite the two sections of Korea. It is also a reminder of the danger of ill-considered actions on the part of allies or client nations.

Perhaps it would be well for the United States and the General Assembly of the United Nations to restate the principle that the threat or use of force is no longer a legitimate means of trying to accomplish even legitimate purposes. War as an instrument of national policy is neither tolerable nor to be permitted.

This rumor about South Korean intentions recalls the rumor, unhappily too widely believed in Europe, that the Korean trouble in 1950 was precipitated by South Korea after inadequate discouragement by the United States. A client or ally nation, by reckless or unscrupulous action, may expose a large country to as serious danger as may a nation actively hostile. The United States should leave no doubt that it discourages aggression by its clients and that it firmly disapproves of war as an instrument of national policy.

November 23, 1956

RICHARD R. WOOD

Annual Meeting of the Friends Journal Associates

(Continued from page 782)

about that I have a sense of paying back tonight, in some small measure, some part of the debt I owe, by redirecting your attention to what he has to say on this great heritage we share, the democratic way of life. It is necessary to emphasize this sharing because it is not the way of life of one particular country but rather the Western way of life as a whole. Perhaps one of the reasons why we are failing is that we have no clear and noble image as to what democracy is and what it might become. This is my first reason for believing he has something to say to us.

The word itself in 1956 has worthy and unworthy associations, and its meaning is open to a wide variety of interpretations. In 1888 the word had not been debased, and there is no ambiguity as to what Whitman meant when he used it. This clarity should be a help to us. He is modest about his ability to convey his ideas with clarity.

We must often wonder how far we have progressed in defining and embodying the functions of democracy beyond the idea of adult suffrage. Unless it goes deeper and gets at least as firm and warm a hold on men's hearts, emotion, and belief, its strength will be defective, its growth doubtful, and its main charm wanting. Should not the welcoming of variety, the cherishing of spiritual liberty have so strong a hold upon the hearts of men that the way of liberty would guarantee that it hold for them an inescapable charm? Whitman was not consistently optimistic about the appeal of democracy. "These savage wolfish parties alarm me, owing no law but their own will. More combative, less and less tolerant of the idea of

ensemble (togetherness) and of equal brotherhood, the perfect equality of the states, and the overreaching American ideas."

What the image of the future was not to be, he would undoubtedly warn against in 1956 as he did in 1888. It is the fashion among dillettants and fops to decry the whole formulation of the active politics of America as beyond redemption and to be carefully kept away from. As for you, I advise you to enter more strongly into politics. It is a delusion that the establishment of free political institutions and plentiful intellectual smartness, with good general order, physical plenty, industry, etc. (desirable and precious advantages as they are), do, of themselves, determine and yield to our democracy the fruitage of success. It is as if we were somehow being endowed with a vast and more thoroughly appointed body and then left with little or no soul.

The evidence of our failure which he notes as the most serious and to which he returns again and again is the absence of moral conscience. He speaks in one place of "singular abeyance of moral conscientious fiber all through American Society"; and again, "In my vigor the moral element of the moral conscience seems to me either entirely lacking or seriously enfeebled or ungrown." He speaks of it as the most neglected aspect, the least attended to in modern times, "a hiatus indeed threatening its gloomiest consequences after us."

"The purpose of democracy is . . . that man, properly trained in sanest, highest freedom, may and must become a law or series of laws unto himself, surrounding and providing for, not only his own personal control, but all his relations to other individuals and to the State." There is "the old yet ever modern dream" that "democracy alone can bind all nations, all men, into a brotherhood, a family—not that half only, individualness which isolates. There is another half, which is adhesiveness in love, that fuses, ties, and aggregates, making the races comrades and fraternizing all. Both are to be vitalized religion (sole worthiest elevator of man or State), breathing into the proud material tissues the breath of life. For I say that the core of democracy, finally, is the religious element." I can say that our new world democracy is so far an almost complete failure in its social aspects and in really grand religious, literary, and aesthetic results.

Whitman is profoundly dissatisfied with what passes as culture, "thoroughly upholstered exterior appearance and show, the sufficiency of mere outer acquisition, glibness, verbal intellect." As now taught, accepted and carried out, are not processes of culture rapidly creating a class of supercilious infidels, who believe nothing? The true use for the imaginative faculty of modern times is to give ultimate vivification to facts, to science, and to common lives, endowing them with the glow and glories and final illustriousness which belong to every great thing and real things only. Without that final vivification which the poet or the artist can give, reality would seem incomplete, and science, democracy, and life itself finally in vain.

We may plead exhaustion or disillusionment or lack of faith, but whatever the course, I believe we badly need a rebaptism of the flame that lit this brave Spirit. "Solitary, Singing in the West, I strike up for a new World," he says, and reminds us that the challenge is still, as it ever was, a personal

one. "There is yet, to whoever is eligible among us, the prophetic vision, the joy of being tossed in the brave turmoil of these times."

EMMA C. FLAHERTY, *Secretary*

Friends and Their Friends

We should like to supplement the 1955-56 report of the Friends Journal Associates, printed elsewhere in this issue, by a few pertinent facts. On July 2, 1955, when the FRIENDS JOURNAL published its first issue, it had 4,650 paying subscribers. On November 30, 1956, the number had increased by 602 subscribers, making at present a total of 5,252 paying subscribers (free exchange copies for other magazines and copies mailed to advertisers are not contained in these figures). With the exception of the summer months we are mailing around 80 sample copies per week to prospective subscribers.

The increase in subscription rate from \$4.00 to \$4.50 will only in part cover the increasing production cost in 1957. The budget for printing, paper stock, and salaries had to be expanded. The 1955-56 operating receipts were \$23,781.41, while expenses amounted to \$42,919.13, leaving a deficit of \$12,237.92. These figures illustrate the importance of the contribution of \$7,523 made by the Associates toward meeting the above deficit.

A number of Monthly Meetings have not only urged their members to subscribe to FRIENDS JOURNAL but have given free gift subscriptions to new members, to newly married couples, or even (as in one case) to all members who were not yet subscribers. Such support is greatly appreciated.

Amos J. Peaslee, a member of Mickleton Monthly Meeting, N. J., has just brought out a new edition of his three-volume collection of constitutions entitled *Constitutions of Nations* (2,725 pages; \$22.50). The three volumes contain the constitutions of 89 sovereign nations, extensive bibliographies, tables, and summaries, as well as excellent reproductions of national seals and coats of arms. He is also bringing out another two-volume work entitled *International Governmental Organizations; Constitutional Documents* (1,609 pages; \$15.00). Both works are the only ones of their kind in the English language.

The two works have been published by Martinus Nijhoff, P.O. Box 269, The Hague, Holland. The American distributor is Justice House, 501 Fifth Avenue, New York.

The office of the Trust Territory high commissioner announced on November 26 that Eniwetok and Bikini islanders, who were moved to facilitate U.S. atomic tests in the Pacific, will receive \$450,000. Bikinians, who were moved to Kili, will receive \$300,000. Eniwetok evacuees, now on Ujeland, get \$150,000. The agreement gives the United States the right to use Bikini and Eniwetok. This information will be of interest to those who have read "Refugees from Nuclear Tests" by Sydney D. Bailey in the current issue.

George Bliss has left his post as executive director of the New England Regional Office of the American Friends Service Committee and expects to spend the next few months investigating Quaker schools with a view to organizing a new Friends school in New England. Succeeding him as director of the New England A.F.S.C. is Robert Lyon, formerly head of the C.O. counseling service for the A.F.S.C. in Philadelphia

George Fischer has resigned as finance secretary of the New England A.F.S.C. Succeeding him is Herbert Huffman, who for the past 20 years was pastor of the First Friends Church, Indianapolis.

Peter Leppmann has been appointed A.F.S.C. college secretary for the New England region.

Friends in Miami, Florida, according to the *Miami Daily News* of October 6, 1956, are planning to build a meeting house next spring. It will have three classrooms for the children's First-day school and be built around a patio. Chairman of the building committee is Robert Tyler Davis, director of the Vizcayo Art Museum. The interesting article in the *Miami Daily News* reports a few more details of the project and deals sympathetically with some of Friends beliefs and practices.

Mickleton Meeting, N. J., has addressed a special letter to all its members that deals with the peace testimony in the spirit in which the 1956 Philadelphia Yearly Meeting has expressed its concern, that is, by formulating specific queries. Mickleton Meeting has arranged for a number of group study meetings this fall. The letter acknowledges its indebtedness to the initiative of Falls Meeting (see FRIENDS JOURNAL, November 3, page 700) and says, ". . . The Committee feels that each Friend should face this challenge for himself and for his Meeting and should not pass it off as a responsibility of the Overseers or of any committee. We are hopeful that these queries will cause real searching among our members as to the place of the peace testimony in the lives of all of us. . . ."

Sam Lindley, a member of Honolulu Meeting, is now chairman of the department of philosophy in Allegheny College, Meadville, Pa.

Seven members and an attender of Williamstown Meeting, Pa., joined with choir members from churches represented in the Upper Main Line Ministerial Association to give a concert at the Conestoga High School, Berwyn, Pa., on Sunday evening, November 11. Dr. Jesse B. Zerr, Radnor High School choral conductor, directed the singers. The Upper Main Line Ministerial Association, which is composed of representatives from the Baptist, Episcopal, Lutheran, Methodist, Presbyterian, Quaker, and unaffiliated churches in the area, sponsored the concert as a means of bringing about closer fellowship among the participating groups, and hopes the event will be repeated annually.

During the past summer English Friends have shown a lively interest in the newly published Book of Discipline of Philadelphia Yearly Meeting entitled *Faith and Practice*. The Representative Meeting of Philadelphia Yearly Meeting has, therefore, offered a number of copies of *Faith and Practice* to English Friends for use in Friends libraries throughout the country. English Friends have gladly accepted this offer, and recently a shipment of 75 copies left Philadelphia. They will be distributed to various Monthly Meeting libraries in England.

Robert R. Solenberger of Lansdowne Meeting, Pa., read a paper at the International Congress of Anthropological and Ethnological Sciences held in Philadelphia, September 1 to 9. The 600 delegates came from all parts of the world, including the Soviet Union and its satellite countries. The subject of the paper was "Contrasting Patterns of Carolinian Population Distribution in the Marianas Islands." He gave papers on other problems of natives of the same area at two previous meetings of the American Anthropological Association.

Wilmer A. Cooper, acting executive secretary of the Friends Committee on National Legislation, received his doctorate in philosophy at Vanderbilt University last August. His thesis was "Rufus M. Jones and the Contemporary Quaker View of Man."

John E. Motz has been appointed vice president of the Board of Trustees of Goucher College. He also accepted the vice chairmanship of the 1956 Community Chest-Red Cross Appeal in Baltimore City and Anne Arundel, Baltimore, and Howard Counties, Maryland.

At the annual convention of the National Geriatrics Society, held recently in Dallas, Texas, Dr. Everett S. Barr was named president of the organization. Everett S. and Alice Logan Barr, who live at Como Farm, Marshallton, Pa., are members of Bradford Monthly Meeting, Coatesville, Pa.

Reprints have been made of an article on "Philadelphia's First Scientist, James Logan," by Frederick B. Tolles, which first appeared in the March 1956 number of *Isis*.

An *Engagement Calendar for 1957* prepared to advance the cause of peace is being sold by the Women's International League for Peace and Freedom, 2006 Walnut Street, Philadelphia 3, Pa., at \$1.25 each. With a glossy cover of old ivory and graceful symbolic design, weekly pages with ample spaces for morning, afternoon, and evening engagements, and complete calendars for 1957 and 1958 on the inside covers, it is attractive, useful, and convenient. The 52 quotations at the tops of the pages relate to the truth that peace can be attained in the individual, the nation, and the world only by peaceful means.

The White Dove is the title of the latest novel by Helen Corse Barney (Crown Publishers, Inc., 419 Fourth Avenue, New York 16, N. Y.; 256 pages; \$3.50). Much of this novel deals with the concern of the Quaker heroine for the Seminole Indians living in the Everglades. The reader becomes acquainted with the attitudes and tribal customs of the Seminoles, and with the characters traverses the glades and swamps where danger constantly lurks for the unwary.

Jean Elizabeth Sullivan began in August a two-year assignment in the Medical Services Program in Korea for the American Friends Service Committee. She is a graduate of Pomona College, Claremont, Calif., and received a medical degree from Woman's Medical College, Philadelphia. She was an interne and a first-year medical resident at Kaiser Foundation Hospital, Oakland, Calif.

St. Mark's Episcopal Church, Locust Street between 16th and 17th Streets, Philadelphia, has invited Mildred A. Purnell, associate editor of the FRIENDS JOURNAL, to give a half-hour organ program there on Sunday, December 23, at 5 p.m. Compositions by Bach, Pachelbel, Walther, Dupré, Purvis, and César Franck will be played.

Mildred A. Purnell is the organist and choir director at the Swedenborgian Church, 22nd and Chestnut Streets, Philadelphia. The Christmas cantata *Bethlehem*, by Maunder, will be performed there by candlelight on Sunday, December 9, 7:45 p.m.

Those of us who have worked in the Adult Section of the Religious Education Committee of Philadelphia Yearly Meeting have compiled two kits, one for seekers and one for new members of the Society of Friends. We feel that the pamphlets contained in these may be useful to Meetings who are concerned with helping attenders and new members to feel at home in Quaker ways of worship and faith. The kits may be obtained by communicating with the Religious Education Committee of Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 2, Pa. The cost is 75 cents for the seekers' kit, \$1.00 for that for new members.

DOROTHY E. CRAIG, *Chairman*

In recent weeks the Quaker U.N. Program has been host to several groups of teen-agers and adults who have come to New York for our U.N. programs. Spahr Hull's A.F.S.C. teen-agers brought 25 young people from several states. Another teen-age group included 40 juniors and seniors from the Moorestown Friends School. Eleven students from the Greene Street Friends School in Germantown, Pa., came for a day. We were also able to meet with some students from Classical High School, Springfield, Mass. Forty-two adults journeyed by bus from Iowa on a trip arranged by the Des Moines A.F.S.C. office. The group included persons from Minnesota, Nebraska, and Missouri, as well as Iowa. The Cambridge A.F.S.C.

office sponsored a group of 25 Friends from the New England states, including three Friends from Montreal and two Wider Quaker Fellowship Texans. Our most recent group has been sponsored by the Young Friends Board of the Five Years Meeting. Twenty-eight young people from Indiana, Ohio, and several of the New England states joined in this U.N. seminar.

MARGARET E. JONES

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

The article "Our Neglected Migrant Children" by Cyrus Karraker in your issue of September 1, 1956, gives the correct impression of the current situation. The problems of migrant laborers and their children are growing more serious and devastating each year. If only the Council of Churches and the Pennsylvania Citizens' Committee on Migrant Labor would cooperate! Where the Council of Churches has set up what it considers proper living quarters, accidents are occurring from improper cooking facilities, broken steps, and flooring. Our farmers would not ask white laborers to live and work under these conditions. Why ask migrants?

Apparently some of our executives in churches and government have not visited migrant work camps, or they would be willing to cooperate with the Pennsylvania Citizens' Committee on Migrant Labor in condemning improper facilities.

Williamsport, Pa.

ESTHER M. STAMBACH

Contrary to Stephen Cary's assumption, I had read *Meeting the Russians*. I have just reread it and continue to believe that it fails to come to grips with the basic incompatibility of the Soviet State and God. As Whittier put it, "No wrong by wrong is righted."

As for myself, I do not have the least doubt or fear as to the outcome.

I am confounded by his defense of the Soviet treatment of women. He follows the "party line," 100 per cent. (See *Moscow News*, 9-22-56.) The wonderful positive opportunities so kindly provided by the State for women to work are due to the fact that they *must* work, particularly if married, so that the combined earnings are just about sufficient to provide food and clothing for the family.

New York City

C. MARSHALL TAYLOR

One correction to Andrew Lea Eastman's "Letter from Suez" (FRIENDS JOURNAL, November 3, 1956) in which the following statement is made: "The time to talk tough or ask for international control would have been the first time Egypt failed to keep the Canal open. Then the West would have had grounds for complaint. . . . The Suez Canal is open."

The Suez Canal has been closed by Egypt to one United Nations member, Israel, since 1948.

Chicago, Ill.

MARIAN SATTERTHWAITE CARNOVSKY

The article in the November 3 issue of the FRIENDS JOURNAL by Maurice A. Mook on the postage stamps that have featured portraits of Friends displays great originality and is of interest to others beside those who collect stamps. But one very outstanding Friend who was so honored has been ignored in this article. I refer, of course, to Edward Alexander MacDowell, who was featured in 1940 in this way.

San Diego, Calif.

JOSHUA L. BAILY, JR.

With reference to Richmond Miller's review of the coming motion picture "The Friendly Persuasion," in the FRIENDS JOURNAL issue of October 20, it may be of interest to musical Friends that the original music from the sound track has been released on a 12-inch 33 $\frac{1}{3}$ longplay record by Unique (a division of RKO pictures). The music is composed and conducted by Dimitri Tiomkin, using an 82-piece orchestra, and the writer finds it most interesting and enjoyable. The theme song, "Thee I Love," could well be among the top most popular tunes within the next few months.

The record cover has notes by Lawrence D. Savadove on the story. I like what he says about the Quakers: "Yet there exist men in this nation who hold that all bloodshed is evil. They resist evil with strength, with sacrifice, and with a determination born of their devotion to God."

391 Wyatt Road,
Harrisburg, Pa.

JOHN L. AMMON

I have recently been reading a book called *The Friendly Persuasion*. This book and others, along with magazine articles, seem to me to be nothing more or less than exploitations of the Religious Society of Friends and prominent families therein for private gain.

Why do we allow our plain language and other cherished and sacred customs to be thus exposed and advertised to the whole world? Many of the expressions in *The Friendly Persuasion* are couched in the commonest of words and are just plain everyday drivel. The author is disrespectful, not only of the Friends, but of the families involved.

It is too bad someone does not sue the author, publisher, and motion picture makers for a million dollars or so. Maybe that would put a stop to this unworthy but apparently lucrative business.

Winchester, Pa.

CLARENCE J. ROBINSON

A group of Friends in London have had under consideration for some time the possibility of publishing a biography or memoir relating to the life and work of our Friend Carl Heath. No definite arrangements have yet been made for this, but the group is anxious to ensure that relevant material—in the form of letters or other papers—should be available if and when the time comes for such a publication to be issued. Could I invite Friends who still have copies of any significant correspondence with Carl Heath and would be willing to make it available for this purpose, to get in touch with me? I would appreciate hearing, too, from any

Friends who feel that they would have something to contribute indirectly to such a volume out of their personal knowledge and recollection of Carl Heath and his inspired service.

"Cloverlea," Bramley, Nr. Guildford, GERALD BAILEY
Surrey, England

The Junior Class of the First-day school of the Sandy Spring, Md., Meeting of Friends United composed the following prayer:

Our Father, who art in heaven,
Help us to be good.

Help us to treat others as we want others to treat us.

Thank you for our loving families and for friendly playmates.

Help us to learn to pray and to find thee. Amen.

This prayer, composed by youngsters, might well serve to inspire many adults.

Washington, D. C.

LUDWIG CAMINITA, JR.

Coming Events

DECEMBER

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

8—Haddonfield Quarterly Meeting at Moorestown, N. J. Meeting for worship and business, 3 p.m.; supper served by Moorestown Meeting, 5:30 p.m.; musical Christmas program for the whole family, arranged by the Social Fellowship Committee, 7 p.m.

9—Talk and discussion at Fair Hill Meeting, Philadelphia, 10 a.m.: Walter C. Longstreth, "Civil Liberties."

9—First-day Adult Forum at Old Haverford Meeting, Oakmont, Pa., 10:15 a.m.: Albert B. Maris, clerk of Lansdowne Monthly Meeting, Pa., and judge of the U. S. Circuit Court, "Meeting Organization."

9—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.; Sarah M. Stabler, "Quakerism in Action Today: Quakers and the American Indian."

9—Lecture at Pendle Hill, Wallingford, Pa., 4 p.m.: Laurens van der Post, author of *The Dark Eye in Africa* and *Venture to the Interior*. Tea, 3:30 p.m. The meeting is sponsored by the Friends Conference on Religion and Psychology.

9—Race Street Forum at the Race Street Meeting House, Philadelphia, 7:15 p.m.: Francis Bosworth, director of Friends Neighborhood Guild, who recently spent five months in Europe and the Middle East, "Our Need for Responsible Relationships."

14—At Oxford Meeting, Pa., 8 p.m.: Walter and Leah Felton of Lansdowne, Pa., "Shepherds, Angels, and Kings."

15—Conference of Brethren, Friends, Mennonites, and Schwenkfelders at the Church of the Brethren, Butler and Rosemont Avenues, Ambler, Pa., 4 and 7 p.m. Theme, "Simplicity in Today's World." Jack R. Rothenberger, D. Howard Keiper, John L. Ruth, Wilmer and Mildred Young, and others expect to help in consideration of the topic. Bring a box supper.

16—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Anna Brinton, "Quakerism in Action Today: Quakerism in Japan."

16—Meeting of dedication and worship, 3 p.m., at the new meeting house of Cheltenham Monthly Meeting, located on the grounds of Jeanes Hospital, Central Avenue, Fox Chase, Philadelphia. All are welcome.

16—Christmas pageant, "The Promise of Peace," at George School, Pa., in the George School Alumni Gymnasium, 8 p.m. Written by Adelbert Mason, director of admissions, the pageant will be a production of the dramatics, music, fine, and manual arts departments. Chorus of 75, soloists, orchestra.

19, 20—Quaker Business Problems Group at Central Y.M.C.A., 1431 Arch Street, Room 205, Philadelphia. Wednesday, supper, 6 p.m.; Thursday, luncheon, 12:15 p.m. Topic, "What Incentives Should Be Used in Industry?" Leader, D. Robert Yarnall, Jr.

BIRTHS

EVES—On November 17, at Orange City, Fla., to B. Miller and Mary Davis Eves, a son named ALBERT THOM EVES.

FAY—On November 5, at Madison, Wis., to Francis and Nancy

Fay, a third child named ELEANOR FAY. All are members of Madison Monthly Meeting, Wis.

KENT—On October 8, at Rhineland, Wis., to Orlow and Natalie Kent, a son named NICHOLAS ORLOW KENT. His parents have two other sons, Michael Pierce and Peter Sewell Kent, and a daughter, Nancy Kyle Kent. All are members of Ithaca, N. Y., Monthly Meeting.

MARRIAGE

GENEST-HILLER—On November 17, at the Congregational Church, Mattapoisett, Mass., PRISCILLA ALDEN HILLER, daughter of Ira R. and Priscilla Hallett Hiller, and WILFRED EMILE GENEST, son of Mr. and Mrs. Emile R. Genest of Fairhaven, Mass. The bride is the granddaughter of Helen M. Hiller, a member of Flushing Monthly Meeting, N. Y., for many years before moving to Massachusetts.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings, the last First-day of each month, after the meeting for worship. Clerk, Clarence Cunningham.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO-WINTER PARK—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

GEORGIA

ATLANTA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Georgia.

HAWAII

HONOLULU—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for worship, Sundays, 10:15 a.m., followed by adult study. Children's meetings on alternate Sundays. Clerk,

Christopher Nicholson, 5002 Maunalani Circle; telephone 745893.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNSEND 5-4036.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

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DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

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NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

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May—September: 144 East 20th Street
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Flushing—137-16 Northern Boulevard
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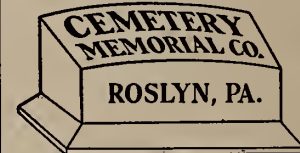
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FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

DECEMBER 15, 1956

NUMBER 50

IN THIS ISSUE

*U*NIVERSAL peace is the best of those things that are ordained for our happiness. Hence it is that what sounded for the shepherds from above was not riches, not pleasures, not honors, not length of life, not health, not strength, not beauty, but peace.

—DANTE

Love Came Down at Christmas

. by Margaret M. Harvey

Christmas Meditation

. by Irwin Abrams

Poetry by Earle Winslow,
Edith Warner Johnson, and Sam Bradley

Pilgrimage to the Land of the Bible

Race Street's Centennial

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Re-entered as second-class matter July 7, 1955, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

In Muted Voice

By EARLE WINSLOW

Not with a great noise,
But in muted voice,
Is the world's work done.

To pluck violently
Breaks the chord,
And brazen trumpets
Drown the word of the Lord:

Which word is love,
And charity, and faith,
With power to move
The men of earth.

This is no miracle
Of the Sabbath Day,
Nor merely biblical
Nor mysterious way.

It is eternal law—
It is truth decreed;
It is what men saw
Spring from the Seed:

Seed mightier than steel,
Voice mightier than arms,
With power to heal,
And dissipate alarms.

Not with a great voice
Do men rejoice,
But in quiet words,
Mightier than swords.

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The Beloved Come Freely

By EDITH WARNER JOHNSON

Drawn by the gleam of candlelight
This Christmas night
The beloved come freely through time and space
Returning to us in the known place.
The grace of their spirit calls
From beyond the thin walls
Of silence.
Whispers cleave the barrier. Shadows move
Bringing to us their gifts of love.

The above poem is reprinted from *Hold Lightly* by Edith Warner Johnson with the permission of the author and of the publisher, Dorrance and Company, Inc., Philadelphia.

FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, DECEMBER 15, 1956

VOL. 2 — No. 50

Editorial Comments

Bethlehem

BETHLEHEM is only about five miles from Jerusalem, and its modern name is Beit Lahm. It is a fairly well-to-do town of about 28,000 inhabitants, mostly Arab Christians, with a few Mohammedans living among them. The name of Bethlehem is old, and already Micah (5:2) envisioned it to be the birthplace of "the ruler in Israel." The neighborhood is, of course, the scene of David's rise. Jesus himself never mentioned Bethlehem as his birthplace. Its ancient meaning was "place (or house) of bread," and it is possible that the disciples remembered this when Jesus spoke of himself as the bread of life. Bethlehem is also the scene of the idyllic love stories from the Book of Ruth.

It has been said that all of us have our spiritual home in Bethlehem, where Jesus^a was denied the shelter in which to be born. The romance of this lovely thought again this year suffers rude shocks from the terrors of history. At this moment we cannot think of Israel and her neighbors except in a mood of anxiety. Perhaps we have always tended to surround Bethlehem and the nativity story with reveries such as the hearts of the homesick are apt to entertain. Over the centuries we have been perhaps more poetic than we realized when we added one detail after the other to the biblical accounts of the first Christmas. For example, we love to imagine that Christ was born in a driving blizzard, although "there were shepherds out in the field, keeping watch over their flock by night" (Luke 2:8), a detail which would place Christmas in the summertime. The figure of King Herod, too, is a reminder that in retrospect we may not fully appreciate the realities surrounding the event.

Myth and Truth

The stable serving as shelter is likely to have been one of the many hillside caves which were used for cattle or, in necessity, for guests and which have served in modern times as homes for Arabian refugees. Emperor Constantine erected a beautiful church over the grotto in 330 A.D. after Justin the Martyr had been in 155 A.D. the first one to mention the grotto as the birthplace of Jesus. Several times in history Bethlehem has been

destroyed, but the Church of the Nativity with its elaborate additions has survived all wars. One of its mosaics portrays the adoration of the Magi, who are dressed in Persian garments. In 614 A.D., when a Persian king destroyed all of Palestine, he spared the Church of the Nativity because of this circumstance.

One of the many legendary tales surrounding the Bethlehem story concerns a spring close to the grotto, the water of which is supposed to have served Mary and Joseph. The star that led the Wise Men from the East to Bethlehem is said to have fallen into the spring water, where it cannot be seen by anyone but a virgin. Each corner seems to have some pious association, and there is one place at the aisle leading out of the cave where the angel stood when he advised Joseph to flee to Egypt.

Unquiet Place

Christians, Jews, and Mohammedans maintain in Palestine their places of veneration. Yet not only do political borderlines separate them, but deep-seated prejudices interfere also with the traveling pilgrim's itinerary. The Israeli government must be credited with having facilitated access to Christian places of interest. As late as 1954 the Israelis built a road extension between Nazareth and Tiberias to the top of Mt. Tabor, where supposedly the three apostles witnessed the Transfiguration (Mt. Hermon being the one more favored by modern scholars). The solution for the past and present religious trouble seems to be to declare any shrine, Jewish, Christian, or Mohammedan, as part of an international zone.

Messianic Deliverance

Palestine and the entire Middle East refuse shelter once more to our hopes for deliverance from war. For the last 2,000 years faith has knocked in vain at the doors of many hearts. As in the case of the nativity, we may have indulged in sentimental and poetic visions in regard to universal peace. Our impatience fired our imagination beyond the speed reason can allow, and today the checkered maps of the Middle East and Europe reflect the frightening realities of international discord.

Yet the greater peril is poised in our hearts. Darkness and despair must not be permitted to obscure the Bethlehem star, which the pure in heart can still see. The "infinite ocean of light and love," of which George Fox's vision speaks, will yet overcome the "ocean of darkness." Such was his promise. Such is our faith.

Christmas Meditation

"THE heart has its reasons which the reason does not know." These words of Pascal have helped me ponder the symbols of Christmas. There was a time when I looked to the literal meaning of the Christmas story and I felt that intellectually I could not completely accept it. But I have found that while my intellect can help me learn *about* God, it is through the heart that I can find my way to Him. And the language of the heart is poetry.

"In the beginning was the Word, and the Word was with God and the Word was God. . . . And the Word became flesh and dwelled among us." Intellectually, I know that this opening passage of John's gospel represents a Neo-Platonic doctrine which existed long before Christianity was born and that in its Christian form it belongs to the second century, not to the religion of the first followers of Jesus. Yet it expresses for me a deep truth. I believe that there was a unique impact of God upon the world nineteen centuries ago and that in the life of Jesus I can see the Divine become manifest. Through the personality of Jesus God has spoken to man. And I can understand that there is that which is divine about the human personality and there is that of man in God, which is to say that I conceive of God as a personal God.

The story of the Nativity which Luke tells is one that a mere historian unsupported by faith would not find credible. Yet the poetry of the Christmas story holds for me many a truth. The warm and human quality of the whole tale, the tender love of Mary the mother, the fatherly concern of Joseph, the presence of the simple shepherds and of the animals, all this which attends the great moment when the Divine impinges upon the mortal helps me comprehend the humanity of God. As does the Babe in the manger, so vulnerable and dependent, yet destined to lead man toward the Kingdom of God. And the suffering which he is to undergo reveals to me a God who so loves the world that pain and sacrifice can be associated with Him. We know from our own experience that the highest test of love is the readiness to endure suffering for another. Again I sense a quality of the Divine, humble and compassionate, reaching out for us, often so vainly.

There is rich meaning for me in the spiritual which affirms:

The Lord is so high you can't get over Him,
So low you can't get under Him,
So wide you can't get around Him—
You've got to come in by and through the Lamb.

So infinite is God's nature, so ineffable His being, that the minds and spirits of most of us can but glimpse Him in part. We see as through a glass, darkly. As we contemplate the birth of Jesus and his life and death, we can grasp something more. We should never surrender the vigorous quest of the inquiring mind to know about God and His universe, for the intellect, also, is a part of the Divine potential within us. But perhaps it is rather through the poetry of the soul, the "heart's surmise," that we may meet Him face to face.

IRWIN ABRAMS



Envy Not the First-Born

By SAM BRADLEY

Our love's first child comes here
Through winged years, spectre-dim,
And now, this blessed midyear,
The town's a Bethlehem.

Sing. Let song from the throat
Rise to a height, like prayer.
Lo, books God's finger wrote
Reveal Him—everywhere!

All second-born, give praise!
Love only can prepare
For greater love. His ways
You intimately share.

We put eternity
In prism, like a star,
And hang it on a tree
Still green with our desire.

You both are sheltered now.
You, younger, clasp and share
His bend of heaven's bough,
The mild yoke of his care.

You lately come, have cheer!
The herald who came before
Left gifts for every year,
Gave all—and yet gives more.

His gates are womb and grave,
His bridge is brother-men.
He comes—for love we gave
And give today again.

Love Came Down at Christmas

By MARGARET M. HARVEY

"LOVE came down at Christmas," yes, came down into a far from welcoming world. We ought not to find it difficult to picture that cold welcome this year, for we can hardly bear to turn our thoughts to Bethlehem; and though this may deprive us of some of the cherished associations of Christmas, the result may be to make us contemplate what happened when "the Word was made flesh and dwelt among us." It may make us more clear-sighted about the present outlook for "Love coming down" nearer home, in our own cobbled streets and alley ways.

It was an anxious young Mary and perhaps an even more anxious Joseph who sought shelter in the inn that night. Are we busy enough about our Father's business, seeing to it that no one seeks shelter because of any unimaginative act of ours? Or because of any unimaginative failure to act?

Bringing to Fact Our Dreams of Good

Thousands of miles away we know that in more than one part of the world women with babies or with babies about to be born are fleeing in terror from horrors concocted in laboratories. Idolatry has been defined as contentment with prevalent gods, and unfortunately for its victims, science is the most powerful of our prevalent gods. The knowledge of our acquiescence in this idolatry and of its consequences rightly casts a heavy shadow on our Christmas celebrations. Even if we cannot actually hear the bombers passing overhead (as I have heard them in past years while

carols were being exquisitely sung in King's College Chapel in Cambridge on Christmas Eve), we know they may be operating somewhere on a mission that can never bring "peace on earth."

We need constant recalling to the truth that "so long as we deal with the cosmic and the general we deal only with the symbols of reality but as soon as we deal

with private and personal phenomena as such, we deal with realities in the completest sense of the term" (William James, *Varieties of Religious Experience*). We have to "bring to fact our dreams of good," not in general terms but in minute particulars. So let us go right on thinking about unwelcomed babies. How do they fare in our own cities, towns, and villages? Do we have districts where a baby has less a good chance of surviving than in others? And some where the chances of their growing up weakly, undernourished, handicapped from the start in the race of life are all too probable? Then for the love of God let us look to these places and not rest satisfied until we have at any rate given the babies equality of opportunity to grow as He meant they should.

A Heart of Flesh

It is we that are so unnaturally disinclined to put first things first. "Howbeit," wrote Paul to the Corinthians,

"that is not first which is spiritual but that which is natural; then that which is spiritual." Christ never treated men as if they were spirits only; he spoke to us of the earthly things we love and have need of, and through them taught us heavenly truths. T. T. Lynch writes:

He spoke of grass and wind and rain
And fig trees and fair weather;
And made it his delight to bring
Heaven and earth together.



Margaret M. Harvey, a member of London Yearly Meeting, is at present at Pendle Hill. She is active in the British Adult School Movement and is chairman of a Juvenile Court. In 1942 she gave the Swarthmore Lecture at London Yearly Meeting, entitled "The Law of Liberty."

He spoke of lilies, corn and vines,
The sparrow and the raven;
And words so natural and so wise
Were on men's hearts engraven.

And yeast and bread and flax and cloth
And eggs and fish and candles—
See how the whole familiar world
He most divinely handles!

How we must be grieving God by our clumsy handling of "the whole familiar world"! Reason alone, it is clear, cannot avail to make the world safe for young parents and new lives.

Powers of spirit and imagination, transcending reason, beginning where reason leaves off, are what we have need of if ever this inhuman chaos is to be reduced to a godlike order. "I will take away the stony heart out of your flesh and I will give you a heart of flesh" (Ezekiel 36:26). There is still this transforming power to trust in, that can call forth from the hardest heart the power to love.

The Ox of Passion and the Ass of Prejudice

"Human nature," a modern mystic has said, "is like a stable inhabited by the ox of passion and the ass of prejudice; animals which take up a lot of room and which I suppose most of us are feeding on the quiet. And it is there between them, pushing them out, that Christ must be born." Yes, alas, peacemakers though we would like to be, there are few of us that do not bristle when we are affronted or stiffen up when we are faced with something new and strange or paw the ground when faced with a head-on challenge. Assuredly we feed that ox of passion.

And what of the ass of prejudice? Are we open to considering dispassionately the possibility that other countries may perhaps order this or that aspect of their life better than ours does? Have we sometimes to be begged to contemplate the possibility that we may be mistaken? Do we ever pray that we may never be blind to any form of beauty? Assuredly we feed that ass of

prejudice. Obstinate we continue to expect to pluck figs from thistles; we beat the air, demanding to know the answers to problems we ourselves have created.

A Homeward Path

Long before we have dealt with the hurts inflicted on the child victims of one war, further tragic armies of the homeless are on the march, and more and more children will be growing up lacking the knowledge of a real home. They will see little about them that speaks of "the goodness of God in the land of the living," little that teaches them of the existence of a loving Father. None of us is able to reach out to the unknown except through the known, so if our use of metaphors taken from the family to express the nature of man's relationship to God is to mean anything to our children, they must have experienced this in some measure on earth. "Like as a father pitieth his children. . . ."

This is the tremendous responsibility laid upon us. But the unknown was once made known to mankind in terms of the known. There came through Jesus the full revelation of the fatherhood of God "in whom all families in heaven and earth are named."

Not to have known love in action in family life, each "in honor preferring one another"—it is hard to overestimate the far-reaching consequences of such loss of natural relationships. We recognize with shame the symptoms of deprivational diseases brought about by the lack of these most civilizing influences. I know of no sadder encounter than with young people who have become "hard-boiled." What they have known of life has made them grow a tough skin, but this hard outer shell is brittle, and when it is pierced, the interior, like that of a mollusk, is very vulnerable. It is we who must bear the blame. How shall their journey through life be along a homeward path? For it is our knowledge of the joys of home that makes us desire to be at home in the universe. "Nothing is so beautiful as a light in a cottage window except the light of the stars; and when we feel the beauty of the cottage light, we know that it is of the same nature as the beauty of the stars; and



ARE you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.—HENRY VAN DYKE

our desire is to be sure that the stars are the lights of home with the same spirit of home behind them" (Clutton Brock, *Essays*).

It was a homeward path that Christ came to open to men, a path which they might freely choose, traveling

along which they might come to themselves, come to their full stature, and at last might say, "I will arise now and go to my Father." "Heaven is my throne and earth is my footstool; what house will ye build me? saith the Lord."

Pilgrimage to the Land of the Bible

EVEN in this age of the jet plane and the hydrogen bomb it is possible for time to stand still. In the ultramodern land of Israel, a nation only a few years old, the places holy to Christianity are much as they were in the days when Jesus preached in Galilee.

Thus, Kfar Kanna, where the first miracle in the ministry of Jesus was performed, is an ancient and sleepy village. The roads are dusty, the houses are humble, little dwellings of weather-beaten stone, the people dress in graceful, flowing robes which were in fashion thousands of years ago. Down the unpaved lanes wander goats and sheep and an occasional camel.

The home where Jesus turned water into wine for the marriage feast has long since disappeared, but a Roman Catholic church stands at the spot, built atop the ruins of two earlier Christian houses of worship, one going back as far as the fourth century and the other dating from the time of the crusades. In an excavation several feet below the church floor can be seen a lovely mosaic which spells out an inscription in Aramaic, the language spoken in the Holy Land in the days of Jesus' ministry, and indicates that a synagogue once stood on the spot. In the village, too, is a Greek Orthodox chapel containing two antique water pitchers which, according to tradition, held the water that was miraculously transformed by Jesus of Nazareth.

Nazareth

Nazareth itself, just a few miles from Kfar Kanna, is much larger than that village, but modern times have had little effect on Nazareth either. The women of the town still go for water to the spring where the Virgin Mary filled her pitcher daily when she lived and raised her family in Nazareth, the spring now called The Fountain of Our Lady Mary. Parts of Nazareth are newly built, but they are constructed of the same materials and in much the same style as buildings which are centuries old. The town has grown since the days of Jesus, but as in his time it is still one with the countryside, and twisted, gnarled olive trees stand out in bold relief above the cup of Galilee hills in which Nazareth nestles. Though motor vehicles bring farm produce into Nazareth, the fruits and vegetables are sold in a shadowy and

aged market area whose streets are paved with time-worn cobblestones. The smiths, shoemakers, and other craftsmen who work in tiny cubicles lining the narrow streets use crude tools modeled after those of their ancestors, and all in all life follows a pattern set long ago.

As is fitting, Nazareth is a place of many houses of worship. There are more than 25 churches, monasteries, and convents in a town of less than 30,000 people, half of whom are Christian, the other half Moslem, and on Sundays and holy days the echoing of bells can be heard for miles around. The most important holy place, the Church of the Annunciation, was built in the eighteenth century, but its peaceful, cypress-shaded courtyard contains the carved remnants of earlier churches. And the church itself is built above a humble grotto which is at least 2,000 years old, the grotto where Mary lived before her marriage to Joseph and where the Archangel Gabriel appeared to prophesy the birth of Jesus.

Nazareth, of course, contains other places of great interest to the pilgrim: the Church of St. Joseph, which stands above the cave where the Holy Family lived after the return from Egypt; the synagogue, where the child Jesus is said to have studied; the Church of Mensa Christi, built around the stone where Jesus is believed to have dined with his disciples after the resurrection; and the Mount of Precipitation.

From the mountains atop Nazareth can be seen, rising from the floor of the Valley of Esdraelon, the gently rounded peak of 2,000-foot Mount Tabor, traditionally held to be the scene of the transfiguration of Christ. In the days of the Roman Empire a mighty stairway of more than 4,000 steps climbed Tabor. The stairway is gone, but the magnificent Franciscan basilica atop the mountain, built in modern times in the fashion of fourth-century Christian architecture, contains the relics of ancient churches.

The Sea of Galilee

Whether traveling from Mt. Tabor or from Nazareth, it is less than an hour's drive to one of the most important areas in the ministry of Jesus, the Sea of Galilee. On the shores of the harp-shaped lake stand the restored ruins of the Roman-style synagogue of Capernaum,

among whose giant pillars Jesus is believed to have preached and healed. There, too, is the site of the home of St. Peter. Nearby, in an area of pastoral peace where willows at the waterside dip toward the cobalt waters of the famous lake, is the little hill known as the Mount of Beatitudes, scene of the Sermon on the Mount, and the Hospice of Tabgha, where Lazarist Fathers tenderly plant flowers on the site of the miracle of the loaves and fishes. The spot is also marked by recently excavated mosaics dating back 1,500 years and depicting a basket of loaves and two fishes.

Famous Places

Wherever the pilgrim goes in Israel, he can hardly avoid the memory of the Bible. Traveling from the Sea of Galilee to Holy Jerusalem, for example, he will pass through the Valley of Esdraelon, where Old Testament warriors like Gideon and Saul clashed with the enemies of the Hebrews and where the ruins of Meggido recall the prophecy of Armageddon. He will travel within the shadow of Mount Carmel, where Elijah defeated the prophets of Baal, and ride across the Sharon past the great ruins of Caesarea, where Pontius Pilate lived and

ruled, and past Jaffa, where the apostle Peter performed the miracle of the raising of Tabitha.

Within the confines of Israel-held Jerusalem, the pilgrim may visit the age-old mountain called Zion, dominated by the tall steeple of the Church of the Dormition, which stands above the site where Mary slept before the assumption. Though narrow, the plateau of Zion contains several other places of religious significance. One is the Coenaculum, the chamber of the Last Supper. Another is the tomb of King David.

Amazingly, a bus ride from Jerusalem costing only a few cents will take the traveler to Ain Karem, traditionally considered the birthplace of St. John the Baptist. A graceful little village in the rocky Judean hills, it starts in a valley and curls up two facing hills and is surrounded by ancient terracing and equally aged olive trees. In Ain Karem the Franciscans tend the Church of St. John, containing the Grotto of the Birth of St. John, and the Church of the Visitation, beneath which still flows the bubbling fresh-water spring held to be that which gushed forth miraculously as Elizabeth, mother of St. John, greeted her kinswoman Mary after the annunciation. The Bible still lives.—I.G.T.O.

Race Street's Centennial

A TWO-DAY celebration of the centennial of the meeting house at Race Street, Philadelphia, was observed on November 25 and 26. Recalling the history of the building involved also a partial enumeration of the services to Quakerdom and the community growing out of Friends activities in this meeting house.

Erected in 1856 and first used in 1857, the premises have drawn to this location not only the activities of the Monthly Meeting formerly held on Cherry Street between 4th and 5th Streets but also Friends Central School, The Whittier hotel, the offices of the Yearly Meeting and many of its committees, Friends General Conference, FRIENDS JOURNAL, the American Youth Hostel Association, the National Mental Health Foundation literature storehouse, and the local headquarters for the World Government Movement. Some have come and gone, such as the first warehouse and clothing storerooms for the A.F.S.C. and the William C. Biddle Center.

The full story of this record has been told well in the new booklet *A Century of Race Street Meeting House, 1856-1956*, by Frances Williams Browin, reviewed elsewhere in these pages. Since part of the property was a joint undertaking with Philadelphia Yearly Meeting, the Representative Meeting appointed Samuel J. Bunting, Jr., and H. Justice Williams to serve on the planning committee, together with a large group of Monthly Meeting Friends, headed by Katherine Griest as chairman.

Following the meeting for worship on First-day morning, a remarkable series of reminiscences were shared by 92-year-old

Jane P. Rushmore; Charles J. Darlington, clerk of the Yearly Meeting; Mary Hoxie Jones, who wrote the history of the A.F.S.C., organized at 15th and Cherry Streets, where it also held its meetings; Frances Williams Browin, who is a member of Central Philadelphia Monthly Meeting; and David G. Paul, clerk of the Monthly Meeting, who acted as the resourceful introducer of the occasion.

Throughout the week end a most varied historical exhibit became a center of attention and interest.

On Monday evening the annual meeting of the Friends Historical Association was held at the meeting house, with Thomas E. Drake presiding. Mary Patterson Sullivan was chairman of the entertainment committee's program. The annual address was given by Richmond P. Miller on "Race Street Meeting House, 1856-1956." His lecture, based on wide research, revealed, among other interesting items that instead of "Racers" the Friends of the Meeting might have been styled "Songhursters" or "Sassafrasers," for those were the names of the street in colonial days. It became Race Street because it was a favorite thoroughfare for driving to the race course in Fairmount Park many years ago.

Seated in the facing benches at the centenary were Friends carrying historic walking sticks or wearing heirloom dresses, beaver hats, wedding gowns, poke bonnets, sugar scoops, and shawls trimmed to Quaker simplicity. All of this the Philadelphia newspaper photographers caught and reproduced in their pages with more notice from the press than Friends have been allotted for a long time.

TODAY'S CROSSWORD PUZZLE (31)



- ACROSS**
- 1 Chairman of U. S. Joint Chiefs of Staff
 - 8 Harbors
 - 13 Reveal excessively
 - 14 Heaps
 - 16 Popular song often heard at weddings
 - 17 Witty saying
 - 18 Girl's name
 - 19 Wearing a shoulder wrap
 - 21 Compass point
 - 22 Without feeling
 - 24 Audacious
 - 25 Lady of Iberia
 - 26 —Rebellion in India, 1857-
 - 28 Author of "Nonsense Verses"
 - 29 In any case
 - 30 Portends
 - 32 Place for catching fish
 - 34 Rather dark
 - 36 Affirms
 - 37 Cause for hay fever
 - 38 British jet transport
 - 40 Striped instrument
 - 41 Colorless salt in baking powders
 - 43 Antitoxin
 - 47 Footnote abbreviation
 - 48 Shanks'
 - 49 Jackknife
 - 50 Tall shade tree
 - 51 Wasted time
 - 53 Express
 - 55 Fidelity to nature
 - 57 Arithmetic problem
 - 59 Seams
 - 60 Existing in name only
 - 61 Relatives of jeunes filles
 - 62 Lingering guests
 - DOWN**
 - 1 Redbreasts
 - 2 Way of approach
 - 3 Run away suddenly
 - 4 Title of monk or friar
 - 5 Literary work
 - 6 Daredevil
 - 7 Stainable
 - 8 Kin of a castle in Spain
 - 9 Having a strong smell
 - 10 Regular: Abbr.
 - 11 Upset: 2 wds.
 - 12 Wrenches
 - 14 Former Italian Premier
 - 15 Bedaubed
 - 20 Rainy day items
 - 23 Large sled
 - 25 Crossed out
 - 27 Servitude
 - 31 Blows up
 - 33 Periods before events
 - 34 Bend over, as in laughter: 2 wds.
 - 35 Final
 - 37 Small pincers with long jaws
 - 38 What honny-clabber is
 - 39 Egg dish
 - 42 — maid
 - 44 Ruffle slightly
 - 45 Pertaining to part of soft palate
 - 46 Measures of length
 - 51 Bake in a kiln
 - 52 Theatre sign
 - 53 Facts
 - 56 One of a Persian people
 - 58 Very: Spanish

Answer to yesterday's puzzle:

BLACK CHEAP
CLICHE AORTAS
WOODMAN SLITTED
ORO ENTITLED TAR
ROMA GULLY TOBE
KNELL CLEW LINES
SADSACKS OUTSET
OKAY MORT
SPARES TIDELAND
PILASTERS DEMUR
ALAN AXIOM SADO
NOB INCOMES RIP
STANDEE ASHPITS
SMELTS THORNY
ABYSS HYPOS

Ford

Victoria V-8
omatic, R&H

1795

Pont.

a, Hydramatic
one Finish

1895

De Soto

one V-8 4-door
20,000 actual miles
one, Sharp

1795

Pontiac

in DX "8" 2-door
dra., R&H

1095

Dodge

et V-8 4-door
Power Steering
ia & Heater

1295

Plym.

are Hardtop
reful Owner

1095

Ford

ria Hardtop
omatic, R&H
Sharp!

1095

must see this one

'53 PACKARD Clipper 2-door. A real
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HE-7

- '55 OLDSMOBILE Super "88" Holiday,
radio and heater, Hydramatic, power,
2-tone
- '53 PONTIAC 4-door, Hydramatic, 2-
tone finish, radio and heater.....
- '56 FORD Crestline Victoria, one owner,
low mileage, radio and heater, Fordo-
matic, Flo-tone
- '50 BUICK Super Hardtop, radio and
heater, Dynaflo, 2-tone finish, white
wall tires
- '55 FORD Custom V-8 2-door, real clean
- '51 PONTIAC "8," Hydramatic, radio
and heater; top automobile.....
- '55 MERCURY Monterey Coupe. An
outstanding car with all equipment.
- '56 CHEVROLET Bel-Air 4-door Hard-
top, 2-tone finish, Powerglide, like
new. Be sure to see this one.....

G. Barnes, Luther Robertson, Charlie G.
Shiverdecker, Gordon Simpson, Mgr.

Down Payment
Cars Under \$1000

Third

MI-7

OLET Club Coupe, original
nish, radio and heater, extra

\$

Books by Friends

THE LIFE OF JESUS. A Consecutive Narrative Constructed from the Revised Standard Version New Testament. By JOHN E. KALTENBACH. Thomas Nelson and Sons, New York. 159 pages. \$2.50

From the preface: ". . . It is one way of ordering the Biblical material for the benefit of students of the life of Jesus. It is neither a harmony nor a synopsis, but a consecutive story of the life and teachings of Jesus constructed from the excellent and illuminating text of the Revised Standard Version of the Four Gospels and Acts . . . omits material that is repeated in the various Gospels or duplicated within one of them. . . . The order of some passages has been rearranged to lend more geographical, chronological, and topical unity. . . . [The] purpose has been to present all of the events in the life and teachings of Jesus in a single and consecutive story. The reader will judge the value of the total impact of these familiar words when arranged in this manner. . . ."

The total impact of these familiar words when arranged in this manner is considerable. Here one may discover that there is much of the story of Jesus' life that may have been lost within more familiar context. Creatures of habit that most of us are, possibly an unconscious resentment prevents our truly appreciating the clarity and directness of the new version in our Testaments. The language of the Revised Standard Version certainly sharpens the focus.

The book states that it has been patterned for the teacher. It should not be overlooked by those who feel the need for self-instruction. It is also recommended for daily reading aloud in the family group.

SYLVAN E. WALLEN

A CENTURY OF RACE STREET MEETING HOUSE, 1856-1956. By FRANCES WILLIAMS BROWIN. With a foreword by Jane Rushmore. Published by Central Philadelphia Monthly Meeting of Friends, Philadelphia, 1956. 36 pages. \$.50

This attractive grey booklet appeared November 25, and made a significant contribution to the joyful centennial celebration held in the Race Street Meeting House that week end. As the author writes, "By the happiest of coincidences" the reuniting of Race and Arch Street Yearly Meetings "reached its fruition in the very year that marks the centennial of Race Street Meeting House's construction. Certainly nothing could be a more felicitous augury of a second century of useful service for 'the new meeting house' whose builders had been raised in the belief that between them and Arch Street Friends there could be no common ground!"

The amply illustrated book tells the story of four successive stages in the building's history. For Friends of recent vintage it is inspiring to learn of the sacrifices that went into the building's construction, of its housing the Friends Central School now in Overbrook, and of its years of usefulness as headquarters for committees for Friends social work, for forum meetings on controversial subjects, and in its central function

as a house of worship. Many Friends who have known and loved the building have contributed lively anecdotes which Frances Browin has woven delightfully into the historical background. The book should find a permanent place in all Quaker libraries. Philadelphia Friends are indebted to the author for her careful work and to Jane Rushmore for setting a tone of inspiration and hope in the Foreword. "This little book," she writes, "should help us lift high the torch of progress which lights the way as we enter a new century."

DOROTHY G. HARRIS

HOLD LIGHTLY. Poems by EDITH WARNER JOHNSON. Dorance and Co., Philadelphia, 1956. 75 pages. \$2.50

"It is high time," writes Laura Benét, "that lovers of poetry knew more of Edith Warner Johnson's work, which has great originality as well as a decidedly haunting quality," an opinion in which the present reviewer heartily concurs. Now we have her poems collected in a volume entitled *Hold Lightly*, attractive in format and satisfying in content.

These poems, brief, evocative, probing, deal with moods of nature, with the understanding of souls, with twilight, love, death, time, and eternity, as distilled through a spirit at once innocent and subtle, sensitive and vigorous. Her technique is varied and flexible, marked by a delicate music and fresh patterns of rhyme and assonance. The title poem, "Hold Lightly," expresses—but in an entirely different fashion—the truth embodied in Blake's "He who bends to himself a joy." "The Irrepressibles," with delightful humor, shows spirited puppies and old people in contrast to the reproving and staid middle-aged. One of the most characteristic in its keenness of observation, its savoring of the preposterous, its love of small things, is "How a Mouse Outrode the Hurricane." "Child at the Window" and "Good-by to a Little Girl Swinging" reveal warm tenderness for childhood and the sense of its wonder, its totality of feeling. Other poems penetrate the mists of twilight and death. Perhaps the most poignant poem of all is "The Old Have Far to Go."

This is a treasure for oneself or a happy Christmas gift for a discerning friend—for anyone, indeed, whose spirit might like to "find on its way / A star as stepping stone."

ELIZABETH GRAY VINING

THE FOUR WINDS BLOWING. By S. DOROTHEA KEENEY. Allen, Lane and Scott, Philadelphia, 1956. 66 pages. \$2.50

In her new volume of poems, *The Four Winds Blowing*, S. Dorothea Keeney writes effortlessly of sights and sounds which come alive for us by reason of her careful observation and loving response to them.

Many of her subjects are from the world of nature. She writes of the mystery of interrelatedness: "Each is everything under the sun." She describes water sounds, and sea fingers, pushed and pulled by the tide; storms at sea and on the land; bird sounds: "the mocking bird's high singing rushes on," "the throaty cry of the bittern," "The oriole, the robin and the wren sing courage back again"; the eagle, the bobolink and, in a moving quatrain, the winter song of the cardinal.

Several poems deal with human beings. In some of these there is, for my taste, a little too much tendency to moralize. Very much better I like the one called "He Has Had Need of Love," where attention is focused throughout on the figure of the old man, who with knotted hands scatters bread beneath the elevated train roaring overhead; and the starkly powerful "After the Storm."

The verse forms, while varied, are conventional in meter and rhyme; while there are often several layers of meaning beneath the surface, the impression is of a simple clarity. Perhaps these poems of Dorothy Keeney's are in the advance guard of a movement from irregularity and obscurity to a fresh fashion of pattern and communication. Certainly she is on the right side of Keats's dictum that "if poetry come not as naturally as the leaves of a tree, it had better not come at all." Her poems "come naturally," and one senses the truth of her lovely line, "The tender things of earth have made me wise."

ELIZABETH YARNALL.

Friends and Their Friends

The Board of Managers of the FRIENDS JOURNAL has increased the rate for a six-month subscription from \$2.25 to \$2.50, beginning January 1, 1957. The annual rate of \$4.50 remains unchanged.

We are indebted to George F. Kummer, a member of Solebury Meeting, Pa., for the beautiful drawing on page 801.

"A Christmas Prayer" written by the Committee of Worship and Ministry of Gwynedd Meeting, Pa., reads in part: "May those of us who are parents be imaginative and untiring in our attempts to have this celebration be indeed meaningful. And as we stop to contemplate the real meaning of this season for us, it is conceivable that we may find ourselves able, with thy help, to be thoughtful of other people whom we have taken for granted; to be more truly generous, where we have been inclined toward self-centeredness; to be able to put into words the many good feelings and thoughts we have, but have failed to articulate."

Friends wishing to order First-day school lesson materials published by Friends General Conference should address their inquiries to the Conference office at 1515 Cherry Street, Philadelphia 2, Pa., or should phone RIttenhouse 6-2286. Only the Religious Education Committee of Philadelphia Yearly Meeting can now be reached through the Friends Central Bureau of the Yearly Meeting.

Because of a revised printing schedule toward the end of this calendar year, it has become necessary to move up the deadline for advertising and calendar items from the usual Monday morning to the following dates: Thursday, December 20, 9:15 a.m., for the issue dated December 29; Friday, December 28, 9:15 a.m., for the issue dated January 5, 1957.

Dover Preparative Meeting, N. H., is now operating on its winter schedule and meets at 11 a.m. on Sundays for half an hour. This is followed by a half hour of First-day school for children and discussion for adults. The topic for the adult group is "The Life of John Woolman."

Eva Hathaway represented Dover Preparative Meeting at a week-end seminar at Woolman Hill on November 2 and 3. John Stevens attended the Friends Seminar at the U.N. on November 16 and 17. Both are students at the University of New Hampshire.

Clifford Gillam, president and general manager of The Inn, Buck Hill Falls, Pa., has received the unanimous endorsement of the Pennsylvania Hotel Association for the office of secretary of the American Hotel Association.

"Simplicity" by Euell Gibbons, which appeared in the FRIENDS JOURNAL for May 26, 1956, has been reprinted in *The Guardian*, Madras, India, for August 23, 1956.

Samuel T. Brinton, clerk of Cheltenham Monthly Meeting, Pa., writes us as follows:

"Cheltenham Monthly Meeting of the Religious Society of Friends announces the opening of its new meeting house. A meeting of dedication and worship will be held on December 16, 1956, at 3 o'clock in the afternoon.

"We make this announcement with a feeling of great joy tempered with humility. We are deeply indebted to the many members of the Society of Friends and others who have contributed so generously to make this building a reality.

"We are grateful to Jeanes Hospital and the Trustees of Philadelphia Yearly Meeting of Friends for their willingness to let us build on their land. The meeting house will be used by both the Hospital and Cheltenham Friends.

"Our building program started in January 1952. . . . As of November 1, the members of Cheltenham Monthly Meeting (19 active families) raised and contributed 51 per cent, donations from Friends Funds provided 11 per cent, individual gifts from outside our Monthly Meeting came to 20 per cent, with 18 per cent still to be obtained. Our architect is William Macy Stanton of Westtown, Pa., whose interest, enthusiasm, and skill have resulted in a beautiful blending of traditional Quaker simplicity with practical usefulness.

"The address of our new meeting house is c/o Jeanes Hospital, Central Avenue, Fox Chase, Philadelphia 11, Pa.

"The meeting house is the first building on the right of the main driveway as one enters Jeanes Hospital grounds from Central Avenue. For those coming by bus, the P.T.C. "O" bus from Broad and Logan subway station stops at the Hospital gate; also the "N" bus from Pratt Street terminal, Frankford Elevated Station.

"The regular Sunday meeting hour is 11 a.m., with First-day school at 10:15 a.m.

"We extend a warm welcome to join us in worship and to share in the quiet beauty of the surrounding grounds."

A story of reminiscences of Philadelphia Quakerism by Mary Louise Aswell under the title "A Quaker Concern" appears in the *New Yorker* for December 1, 1956.

See also the *Saturday Evening Post*, November 3, for Drew Pearson's "Confessions," beginning with his Quaker boyhood, and the November *Ladies' Home Journal* for Jessamyn West's "Hollywood Diary," dealing with the filming of "Friendly Persuasion."

The December 1956 issue of *Reader's Digest* contains an interesting article entitled "African Quakers of Kenya" by Tom Compere and Edwin Muller. It is a reprint from the November 14 issue of *The Christian Century*.

"Quakers Drop 'Plain Talk' But Faith Remains Same" is the title of a fine article on Friends by George W. Cornell, Associated Press writer, in the *Wilmington News*, Del., for November 23, 1956. The article is based on an interview with Arnold B. Vaught, director of the Friends Center in New York City.

As arranged at New Zealand General Meeting, Napier Friends are organizing a summer school at Omahea, Rissington (12 miles from Napier), from December 29, 1956, to January 7, inclusive. Omahea is an old, rambling homestead presented to the Girl Guides for camping week ends, summer schools, etc. Rissington is a quiet village in the secluded hills of Hawkes Bay. The theme for the summer school is to be some practical applications of Friends principles to everyday life.

Robert Cuba Jones, coordinator of the Spanish English Cultural Group of Mexico City, who gave a series of talks at the School of Social Work of the University of Guadalajara, has been invited to present a paper at the Seventh Annual National Congress of Sociology to be held early in December in the city of Monterrey. While in Monterrey Robert Jones will give another series of talks at the University of Nuevo Leon, which is located in that city. He has also been invited to lead a series of discussions on community development and organization for the social workers of the Children's Hospital in Mexico City after the first of the year.

Estella Canziani of Hammersmith Meeting, England, had three water colors on exhibit at the Royal Society of British Artists exhibition held in early October at Suffolk Street, London, S.W. 1.

Ray Newton, who recently retired as head of the A.F.S.C. Peace section, is now directing a new organization, Farmers and World Affairs, Inc., whose purpose is to carry on peace education with farmers' groups. The office is at 1201 Chestnut Street, Philadelphia 7, Pa.

BIRTHS

DONOVAN—On November 26, to Theodore W. and Annette Fitch Donovan, members of New Haven Monthly Meeting, Conn., a daughter named RACHEL ANNETTE DONOVAN.

SHOUN—On November 29, to Glenn and Ellen Llewellyn

Shoun of Hartford, Ohio, their second daughter and third child, named ELEANOR CHRISTINE SHOUN. Her grandparents are William T. and Ella H. Llewellyn of Hatboro, Pa.

MARRIAGE

DEL BUONO-BRADWAY—On October 31, at Norristown Court House by Judge George C. Corson, DORIS HILDRETH BRADWAY, daughter of Mr. and Mrs. William S. Bradley, and VIRGIL FRANCIS DEL BUONO, son of Mr. Felix Del Buono and the late Mrs. Del Buono, all of Plymouth Township, Pa. The bride is a member of Plymouth Meeting, Pa.

DEATH

DYER—On November 27, at her home, 323 Taylor Street, Pendleton, Ind., following an illness of eight months, JEANNE HARDY DYER, aged 42 years, wife of John W. Dyer and daughter of the late Roscoe and Nelle Mingle Hardy. She was a birthright member of Fall Creek Meeting, Pendleton, Ind., and an active member of the Meeting. She was a graduate of Indiana University and a member of the Olivian Literary Society. She was studying the art of weaving and was a member of the Weavers Guild. Surviving are two daughters, Nancy Hardy Dyer and Sara Whittier Dyer.

Coming Events

DECEMBER

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

16—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Anna Brinton, "Quakerism in Action Today: Quakerism in Japan."

16—Meeting of the Central Activities Committee of the Young Friends Movement at 1515 Cherry Street, Philadelphia, 2:30 p.m. After the business meeting Young Friends will eat together, sharing the cost; carol singing at Philadelphia General Hospital. Send in reservations to 1515 Cherry Street.

16—Meeting of dedication and worship, 3 p.m., at the new meeting house of Cheltenham Monthly Meeting, located on the grounds of Jeanes Hospital, Central Avenue, Fox Chase, Philadelphia. All are welcome.

16—Community Christmas Tea at Gwynedd Meeting, Pa., 5:30 p.m. At 7 p.m., address by J. Bernard Haviland of Westtown School, "The Coronation of a King."

16—Christmas pageant, "The Promise of Peace," at George School, Pa., in the George School Alumni Gymnasium, 8 p.m. Written by Adelbert Mason, director of admissions, the pageant will be a production of the dramatics, music, fine, and manual arts departments. Chorus of 75, soloists, orchestra.

19, 20—Quaker Business Problems Group at Central Y.M.C.A., 1431 Arch Street, Room 205, Philadelphia. Wednesday, supper, 6 p.m.; Thursday, luncheon, 12:15 p.m. Topic, "What Incentives Should Be Used in Industry?" Leader, D. Robert Yarnall, Jr.

20—Pre-Christmas talk at 20 South 12th Street, Philadelphia, 12:30 p.m., sponsored by the A.F.S.C.: Gilbert Kilpack, director of studies, Pendle Hill. All are welcome.

23—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Christmas program.

23—Musical Program at Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, 3:30 p.m.: Olney High School A Cappella Choir in a Christmas program.

28 to January 1—Midwinter Institute on the Ministry at Pendle Hill, Wallingford, Pa. Subject, "The People to be Gathered." Worship, concerns, festivities; lectures by Lawrence McK. Miller, Jr., Howard Brinton, Gilbert Kilpack, Dan Wilson, Margaret Harvey, William Hubben, Paul Lacey and other Young Friends. Total fees, \$20.00; nonresident attendance, \$4.00 for the series. For bibliography write Pendle Hill.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

ORLANDO-WINTER PARK—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends, Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

ST. LOUIS—Meeting for worship, Sundays at 11 a.m., 1528 Locust Street. For information call FL 3116.

NEW JERSEY

ATLANTIC CITY—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Aibany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Sheiter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October–April: 221 East 15th Street May–September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 8:30 p.m.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship,

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SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting for worship and First-day school, 10 a.m., new meeting house, Tulane Terrace, off U. S. 30, 1½ miles west of Lancaster.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, Broadway 5-9656.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JACKSON 8-6413.

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Director

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

DECEMBER 22, 1956

NUMBER 51

*N*OR can that endure
which has not
its foundation upon love.
For love alone diminishes not,
but shines with its own light,
Makes an end of discord,
softens the fires of hate,
Restores peace in the world,
brings together the sundered,
Redresses wrong,
aids all and injures none.
And whoso invokes its aid
shall find peace and safety
And have no fear of future ill.

Through it laws are made,
kingdoms are ruled,
cities ordered,
And the state of the Com-
monwealth attains to
the highest end.

—From the Act of the Union
of Horodlo (1413 A.D.) unit-
ing Poland and Lithuania,
inspired by Queen Jadwiga
of Poland

IN THIS ISSUE

Some Minister with Silence

. by *Rachel Fort Weller*

Letter from Japan

. by *Bruce L. Pearson*

Heaven as a Present Reality

. by *S. Rowland Morgan*

Hungarian Relief Action

Books—Letters to the Editor

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Letter from Japan

IF America has recently been led to the brink of war, Japan has similarly been led to the brink of rearmament. Even if we discount a certain degree of fiction in the claims of Secretary Dulles, we are still left with the happy fact that Japanese voters have unmistakably repudiated the program of legalized rearmament offered by the Hatoyama government.

To put through a Constitutional revision legalizing rearmament, the Conservative forces headed by Hatoyama needed a two-thirds majority, that is, 168 seats. When the votes were counted, the Conservative party had 122 seats, the same number it occupied before the election. But the Ryokufukai, an independent group which might have helped the Conservatives, had lost 12 of its 43 seats, while the Socialists, outspokenly opposed to Constitutional revision and rearmament, made a net gain of 12 seats and increased their strength to 80 members. This is just four short of the one third needed to block Constitutional revision. But the Socialists will be joined by other minor parties, independents, and the two Communist representatives in opposing a Constitutional amendment.

This election was for members of the Upper House, who will serve three years. Thus revision of the present war-renouncing Constitution is precluded for at least the next three years.

Of the elected candidates, the one receiving the largest popular vote was a woman Socialist, Shizue Kato, widely known as an advocate of planned parenthood. Her election suggests that women are possibly voting as a bloc to elect some of their own number who are likely to support humanitarian legislation. In the past women have been criticized for voting according to the wishes of their husbands and their husbands' employers. Another woman candidate, Taki Fujita, a member of the Tokyo Friends Meeting who ran as an independent, was defeated. Eijun Otani, senior priest of an important Buddhist temple, was elected as a Conservative.

The outcome of the election is a pretty fair indication of feeling in Japan. Those who want to keep the present Constitution are just strong enough to prevent its revision but no stronger; the rest are either indifferent or would be just as happy to see the imperial army and navy restored to their former brilliance.

Probably the United States unwittingly contributed to the Socialist upswing as a result of American policy in Okinawa. The Ryukyu Islands, of which Okinawa is the largest, had been part of Japan for 300 years until they were made a U.S. trust territory at the end of the war. Many Okinawans and most Japanese feel the islands

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FRIENDS JOURNAL

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Editorial Comments

The Merits of Liberalism

NOWADAYS it is no longer fashionable to be a liberal Christian. Fundamentalists, the neo-orthodox, and high churchmen, to be found also in many non-Anglican churches, are prone either to ignore religious liberalism as a past error or condemn it as destroying faith. The liberal Christians may have unwittingly contributed to such attitudes among their critics by flirting at times with humanism and naturalism or similar secular movements.

Robert D. Bulkley's article "Why I am Still a Liberal" in *The Christian Century* records in a commendably concise manner the lasting contributions which liberalism has made to Christian thought. Liberalism is an attitude, not a body of knowledge to be acquired. It is the sign of an open-minded, humble, and appreciative approach to religious knowledge. The liberal Christian knows he is a stranger in this imperfect world, and he is aware of its imperfections and sins. But in contrast to Catholicism and most of Protestantism, he does not reject the world as wicked and merely sinful. God made it, and He "saw everything He had made, and behold, it was very good." Again, liberalism has made us aware of man's worth in contrast to the sense of rejection which fundamentalism and neo-orthodoxy give him. It has also found a reasonable solution for the conflict between science and religion without making man's intellect the ultimate arbiter. No church can uphold nowadays an antiscientific point of view. Liberalism has given new life to the portrait of the historical Jesus in the Bible. It started the movement to apply Christian principles to our social order. And last but not least, only liberalism could have become the father of the Ecumenical Movement, because it alone was able and ready to see that many of the differences separating the churches are not essential to the truth of the Gospel.

Friends, being one of the traditionally most liberal Christian groups, will welcome such a clarification of the issues at hand. Reverence, humility, and an open-minded search for truth are combined in the best of the liberal Christian tradition.

The service work of several liberal churches will testify to the fact that liberalism can result in an action-

centered religious attitude. It will extend its services broadly and generously to the needy, regardless of race or creed, in the very manner which the world has chosen to call "liberal."

Houses for Korea

The organization known as "Houses for Korea," which Floyd Schmoe founded several years ago, has ceased to function. Yet the housing situation in Korea remains a serious problem. In fact, it appears insoluble with the means available to a small, part-time voluntary relief organization. Only the Korean people themselves can solve most of their problems.

Seoul is probably the most crowded and miserable city in the world. The population increases more rapidly than housing can be built to shelter it. Floyd Schmoe writes that fully a million are poorly housed and live in poverty. Hundreds of thousands still live in huts, hovels, tents, and caves. "Houses for Korea" was able to erect outside Seoul 31 living units for 150 people, an orphanage for 50 children, and two small medical structures. Rural districts are much better off, and the agency's work there during the past few years is bearing fruit.

Floyd Schmoe has no plans for returning to Korea, but his concern for the orphanage, the clinic, and the San Chil settlement (relief, medical aid, and workshop) in the slums of Seoul remains strong. His address is 580 Minnesota Avenue, San Jose, California.

Careless Driving

Observations and a close psychological study of a number of cases are giving a new angle to our search for ways to reduce automobile accidents. Alcoholism is rightly blamed for many accidents, but the conviction is growing that resentful, emotionally agitated, angry, or boastful persons are a major factor in accidents that might be preventable. Their desire for self-assertion, their defiance of rules, and a chronic or temporary lack of consideration for others are their most dangerous traits. Alcohol increases such choleric symptoms. Religious leaders are beginning to pay increasing attention to this side of the problem. Careless driving is a moral and psychological as well as a legal problem.

Some Minister with Silence

By RACHEL FORT WELLER

THERE is a concern which I feel with regard to the ministry in Friends meetings for worship. We gather in silence to wait upon God, each worshiper seeking in his own way that experience which culminates in some expression of direct knowledge of or contact with the Soul of the Universe, God. This experience may be so tremendous and the individual may feel himself so possessed by a Presence beyond himself that he is compelled to speak. Indeed, he could not keep silent even if he would, for truth seizes him as the instrument through which it ministers to the gathering, and the note of authenticity is felt by all who hear it. Such speaking is rare amongst us. Some meetings, perhaps, have never really known it. It is an ideal climax to a deeply concentrated and dedicated silence.

Often Friends concerned for the depth of the ministry are troubled by the absence of vocal expression which possesses even a little of this transcendent quality, and they try to analyze why so many of us are ready to speak too soon and from too near the surface of the mind rather than from the profundity of the spirit after patient waiting. Why do we so often speak as personalities rather than as instruments? And along with this concern that some are too ready to break silence, there is also a concern that some of us never speak. Again Friends ask, "Why?" As I listen to discussion of this question in Ministry and Counsel meetings and other groups, the feeling emerges that if spiritual centering can deepen progressively in the individual and collective life of the meeting, there will certainly follow an increase in the quality, if not in the quantity, of the vocal ministry, with no doubt that there *will* be vocal ministry. The emphasis is upon this aspect of the meeting for worship.

But there is another kind of culmination to a period of deeply concentrated silence, and this is an even deeper silence. Herein lies another type of ministry, and it is for this that I feel a concern lest it be valued less than the vocal.

An Instrument for the Power of Love

There are always with us certain individuals who have a gift for silence and are able to direct its virtues to their fellow worshipers without speaking. These quiet ones may be people who are unusually drawn to the practice of solitary meditation in their daily lives, perhaps at regular periods, beginning with the hour before

dawn when the subliminal world seems most near and spirit flows most freely. In these times of withdrawal they may endeavor to rid themselves of verbalizing because they find words a hindrance to direct experience. In their desire to surrender themselves wholly to God, they may be trying through imagery or by other imaginative means to feel themselves into the formless power of Divinity, which, sensed then as the light of love within, may find expression afterwards in the spiritual quality of their deeds in the outer world. The meditator is learning that an individual (or a group) can become an instrument through which this power of love can be directed silently, but actively, to others for the comfort, healing, and enlightenment of body, mind, and spirit, and that this force is most effectively felt when the worshiper can go even further and reach beyond all of the imaginative devices with which he has tried to replace words to that experience, sought with patient longing, which is so *direct* that no word, no picture, no symbol can possibly express it.

One Being

If he can at last reach that state where "sense is dumb and flesh retires," he becomes one who *knows*, not merely believes, that life *is* eternal and that ultimately, in spite of all appearances, there is no real or lasting tragedy, no need for competition which breeds haste, anxiety, tenseness, or fear. All manifested creation becomes as dear to him as his own flesh and blood; all are a part of himself and one with God, from whom there can be only imagined separation. He knows that the directness of divine experience, far from bringing him to a loss of identity in a Nirvana of self-negation and oblivion, is leading him step by step into an ever-widening awareness of an ever-expanding self until it embraces the whole and knows that there is *no* self but God. Then the worshiper sees himself not as one separate being among many, but he knows himself to be every man, every beast, every growing thing—yes, even every insentient form or element—all one in that Essence beyond form. Then he is certain that even while now we live separately in divided, measured time, we are yet at the same moment living as One Being in one infinite, unmeasured present; he understands that while today we feel incomplete and in process of becoming perfect, we are even now at this moment complete and already perfect.

Silent Ministry

Thus we may find now and again in our meetings

Rachel Fort Weller is a member of Urbana-Champaign Meeting, Illinois.

a worshiper who seeks God in such manner. Although when the meeting is over, he may later attempt to translate his experience into some form: a poem, a painting, music, a talk with a friend, an act of service, yet during the hour of worship, just as the vocal minister may be by a force beyond himself unable to *keep* silence, so is this one unable to *break* it, for he is lost to all expression. Yet the power which flows through him is communicated to the group so tangibly that such a worshiper when absent is sometimes missed more than are many who minister vocally through deep and sincere inspiration.

I would not have it thought that I feel the vocal

ministry to be less important or less needed than the wordless kind. As some have a greater gift than others for ministering with silence, so do some doubtless have greater capacity for response to it. Others need and long for the spoken word, and, as Thomas Kelly says in *The Gathered Meeting*, when the Source is truly touched, words and silence become one.

But at times we may forget that through an unbroken silence which vibrates with light and love there is brought, from far beyond him who ministers, wordless healing, comfort, knowledge, and perfect sureness to those who are gathered humbly to seek after God.

Heaven as a Present Reality

By S. ROWLAND MORGAN

MANY religious groups besides Friends have in recent years felt called to resume the ministry of spiritual healing. They have done so uniformly after the manner long familiar to Friends, namely, by gathering in quiet and awaiting in an attitude of prayer and expectancy the response or moving of the spiritual forces. In some cases, such response is silent or inward, and scarcely to be noticed; in others, events of highly dramatic quality occur, comparable to the remarkable healing of John Banks by George Fox or the still more astonishing healing acts of Jesus.

In the record of the current world-wide spiritual healing movement, instances not uncommonly occur of healing processes that are, in some degree, perceptible, and in which the spiritual functioning is plainly manifest to one or more of the senses. To those who personally participate in such palpable events, whether as members of a healing group, or as patients or observers, Jesus' message of "the kingdom of heaven at hand" and his assertion that others should "do the works that he did—and even greater works" pass from the formalism of Scripture text or doctrinal phrase to become what Jesus repeatedly claimed them to be, truths of a new knowledge and portents of a greater intellectual freedom and a more abundant life for mankind. To them, heaven has become an immediate living reality.

Yet proof of the existence of heaven afforded by perceptible manifestations of heavenly processes is not confined to the field of spiritual healing alone. Jesus' "mighty works" other than healing, the "voices, visions, and openings" of George Fox and other early Friends, the "speaking to states" of a later day, and the long list

of transcendent experiences of the saints and mystics of history have their counterpart today in the experiences of ever-increasing numbers of Friends and others. Having observed the recent widespread recurrence of such manifestations and the spiritual character which scientific inquiry has ascribed to them, these people have themselves undertaken the study and personal discipline necessary to a proper understanding and active participation in them.

Some 45 different types of "miraculous" manifestations have thus far been classified and experimentally produced, including those mentioned in Christian and Quaker history; and each type is found to demonstrate the reality of the heavenly kingdom and to serve in its own characteristic way as a channel for the transmission of appreciable gifts of God's love, wisdom, and power to those who are concerned earnestly to seek them.

Openings

The principle that God answers each of His children according to his need is consistently illustrated throughout the whole of this vast field of modern spiritual seeking and practice. Thus, in venturing to quote below two examples of the openings that have been vouchsafed to certain individuals through the spiritual gift of a member of Philadelphia Yearly Meeting, allowance is asked for what may seem to some to be matter of less than general interest. To the recipients the "utterances of the spirit" so granted were adequate and uplifting. They "spoke to the condition" of those that were gathered, and did not fail to bring with them a renewed sense of the living presence of heaven and of the depth and tenderness of God's care for His children. To those so privileged, Jesus' prophecy of "the coming of the spirit of truth," the "voices, visions, and openings" of George Fox are no longer the formal phrases of a perhaps incredible

S. Rowland Morgan is a member of Chestnut Hill Monthly Meeting, Philadelphia.

or outgrown tradition but accurate descriptive terms for the most immediate and vivid of daily experiences, experiences which impart a degree of illumination, joy, and intellectual release scarcely to be expressed in words.

To mention very briefly the origin and character of the openings here referred to, it may be said that they began to occur after four years of systematic study and training, taking form at first in spelled words, later in written words, and still later in words and sentences given inwardly for vocal utterance, much after the manner of the reception and delivery of the inspired word in Friends meetings for worship. Word-for-word notes were taken of all messages thus given, which have included a series of over one hundred brief commentaries upon various aspects of the life of the spirit and their relation to human welfare and happiness on earth and to the eternal progress of the soul. The examples that follow are quoted from this series.

Consecration

What we love we usually cherish. But love can take many forms and many degrees. The love of home and family can fill a deep place within the heart that nothing can dislodge. The tie of friendship can be a light one, or one of intense joy and loyalty. The love of all that is beautiful in nature can make a strong appeal—and often a lasting one. Sad is the life without some of these glorious experiences.

There is, however, another affection which is not felt by all. It is the love of an ideal. When such a vision becomes part of one's life, it can fill that life with a satisfaction beyond that of all other mortal affections; and when laid upon the altar of the heart, that life becomes a consecrated one. Fulfillment of an ideal may not be completely granted, but in the search for means of attainment, devotion to it can grow and spread throughout the moral consciousness until the whole being becomes filled with a holy light—a light that glows even in the darkest hours of adversity. This ideal may start as only a small flame; but if it be a true light, it can never be extinguished, and those into whose hands it has been placed will become torchbearers both in the mortal life and throughout eternity.

In response to a request for a definition of God, the following was received:

God is the Lord of Creation. He is personified here in the song of the birds, the beauty of the flowers, the glory of the sunsets; in your love for each other and your neighbor; in your help of the downtrodden, comfort of the sick, and pity for the unfortunate; and in the eternal aspiration of the human soul.

God's Love toward His Children

It is possible that such utterances of the spirit as those quoted above and such processes of spiritual healing as those reported by Howard Collier and Christine Agar may seem lacking in the glamor or dignity that might be expected to mark the manifestations of God's love toward His children, and to reflect little of the supposed glories and perfections of heaven. Yet at the level of whatever quality they possess, they do at least fit simply and naturally into the picture which Jesus drew of heaven as an ever-present source of divine love, wisdom, and power, accessible to all earnestly seeking hearts and minds. They exhibit again the great works that he performed; they reaffirm the principles of loving service which he taught; they reflect once more the beauty and joy of a superior wisdom able to point men and women to even nobler heights of thought and conduct; they render praise to God; and they proclaim again Jesus' message of eternal life, and of "mansions prepared in the Father's house."

Thus not only do such modern spiritual undertakings conform to the letter of ancient and cherished religious tradition, but they also tend, in however homely words and acts, to restore to that tradition the warmth and power, the freedom and joy of its once living spirit. They state, simply but firmly, that the kingdom of heaven is at hand.

The Lamb

By WILLIAM BLAKE

Little lamb, who made thee?
Dost thou know who made thee,
Gave thee life and bade thee feed
By the stream and over the mead;
Gave thee clothing of delight,
Softest clothing, woolly, bright,
Gave thee such a tender voice
Making all the vales rejoice?

Little lamb, who made thee?
Dost thou know who made thee?

Little lamb, I'll tell thee;
Little lamb, I'll tell thee;
He is called by thy name,
For He calls himself a Lamb;
He is meek and He is mild,
He became a little child.
I a child and thou a lamb,
We are called by His name,
Little lamb, God bless thee!
Little lamb, God bless thee!

Letter from Japan

(Continued from page 814)

should be reunited with Japan, but the United States, because of strategic bases on Okinawa, is unwilling to change the status of Okinawa any time in the foreseeable future.

Under the present administration of Okinawa there are numerous points of discontent. There is a people's legislature, but the U.S. administration exercises veto power over all legislation. Labor union officials must be approved by the administration, and it is even necessary to obtain permission to publish newspapers and magazines.

The United States is now using a large portion of the arable land for military bases, paying annual rentals that are alleged not to compensate the owners for their loss of income from farming. An American Congressional group which recently toured Okinawa has recommended that the army lease the land on a long-term basis. This proposal met with vigorous criticism in Japan and was one of the factors contributing to the socialist election success.

Critics of this plan said it amounted to permanent surrender of the land to U.S. control. They also alleged, probably correctly, that American policies of repression on Okinawa prevent the Okinawans themselves from raising objections for fear of being accused of communism.

As a result of the Conservative forces' failure to consolidate their strength in the election, party divisions have become more intensified. Opponents of Prime Minister Hatoyama have renewed their efforts to get him to resign. A writer in the *Asahi Shimbun* went so far as to declare that Hatoyama is "physically and mentally too feeble to fulfill the great mission entrusted to him; he is no more than a robot. . . ."

There has been a sharp difference of opinion between Hatoyama and Foreign Minister Shigemitsu over negotiations for a peace treaty with the Soviet Union. While Shigemitsu has supported a cautious policy, Hatoyama has favored an early settlement. It was largely at Hatoyama's instigation that Agriculture Minister Kono so quickly reached agreement with Russia on fishing rights. In doing so, Kono took over certain functions normally reserved for the foreign office and elevated the unrecognized Soviet Mission in Tokyo to the rank of licensing agency.

Since the election Shigemitsu has been appointed to reopen peace treaty negotiations. His acceptance, after declining the position once before, came as a surprise to Hatoyama, who asked him only because it was supposed he would decline again.

Not far from the ancient capital of Nara is a moun-

tain on which no woman has ever set foot, Mt. Omine. At the top is a temple at which only men are allowed to worship. This year a group of women set out to break the ancient tradition but were turned back by angry villagers. Similar groups tried to climb the mountain in 1941 and 1944, but tradition seems to have a strong hold on the local people.

An interesting problem affecting relations between church and state has arisen in Kyoto, famed cultural center of Japan. Rather than submit to a proposed tax on visitors, the major shrines and temples have decided to close their doors to tourists. The tax is aimed at sightseers, but sightseer and worshiper are not always mutually exclusive categories, and the priests are well aware of the dangerous possibilities of taxation directed at religious institutions.

BRUCE L. PEARSON

Books

THE HOSTILE MIND. By LEON J. SAUL, M.D. Random House, New York. 211 pages. \$3.50

Man's hostility to man is the gravest problem confronting civilization today. Society is threatened by individuals and groups of individuals whose personalities have been so crippled in early growth that they react to the demands of adult responsibility with primitive fight-flight reflexes instead of with the mature responses of cooperation and productivity. In this challenging book Leon J. Saul discusses in terms that laymen can understand the sources and consequences of hostility. More positively, he shows that its cure and prevention are possible.

The author treats an impressively wide range of the aspects of the problem in this brief volume. His definitions of technical terms are clear, and he makes generous use of case histories to show the varying effects of unwholesome childhood influences on the adult in connection with his political and religious outlook as well as in his family and social relationships.

Of particular interest to this reviewer was the chapter entitled "Hostility and Religion." Here Dr. Saul turns from the central theme of his book to explain the purposes and position of psychiatry, not as the antithesis of religion but as an ally whose goals are the same though a different vocabulary is used.

Leon J. Saul is professor of clinical psychiatry and chief of the section of preventive psychiatry at the University of Pennsylvania School of Medicine; he is also psychiatric consultant at Swarthmore College.

ANNE WOOD

THE OUTSIDER. By COLIN WILSON. Houghton Mifflin Company, Boston. 288 pages. \$4.00

The young author defines the Outsider as the diagnostician of chaos, who faces unpleasant facts, yet remains unconvinced

that life has any meaning. A sense of futility possesses him and he remains alienated. With Sartre he thinks "freedom is terror," but he wants, nevertheless, to remain free. In some cases sensual pleasure must compensate for what others call spiritual life. Like Kafka's "Fasting Showman," the Outsider suffers from real appetite for life. Some Outsiders have been visionaries, like, for example, George Fox. Wilson summons a vast array of crown witnesses for his analysis by taking generous quotations from Dostoevski, Nietzsche, Schopenhauer, Spengler, Berdyaev, "this great Nietzschean" (sic), Hesse, Barbusse, Rilke, some oriental sages, etc., etc. Most of these and similar authors have become associated with literary existentialism, although not all belong to the orbit of serious existential thinking in the realms of religion and philosophy. The cult of the sordid, nihilistic, and eccentric is amply illustrated in Wilson's book. George Fox is forced into the strange company of artists, neurotics, and a host of now fashionable thinkers, only to get lost in the chapter given to him, which ends with an analysis of Blake before a deeper grasp of Fox's personality has been achieved.

That a new author has the ambition to paint a universal, spiritual panorama is forgivable. It is less pleasing to watch him lug about enormous masses of complex ideas and quotations in a conscious demonstration of sovereign muscle power. There is also little, if any, sense of solidarity with suffering humanity in the book. Wilson has a vast appetite for neurotic confusion and loves the leaden-sky view of life. His outsiderism drags any philosopher or poet into his shooting gallery, where he makes each pick off his favorite targets. Here and there the book registers some clever observations and true insights that convey a vague promise that Wilson might yet rise to a mature and more disciplined achievement than this all too eager, broken-toy view of his present book represents.

W. H.

HIGH IS THE WALL. By RUTH MUIRHEAD BERRY. Muhlenberg Press, Philadelphia. 268 pages. \$3.50

As a Protestant mother of children married to Catholic mates, Ruth Muirhead Berry has a close and personal interest in interfaith marriage. In this novel the "wall" is a barrier set up by the Catholic Church to keep its members in the fold. It also becomes a barrier to understanding between the Protestant wife, Faith, and her Catholic husband, Neil, who is constrained by his religion never to look beyond the "wall."

Faith's effort to see what is good and beautiful within the wall of Catholicism is treated with deep sympathy by the writer, and likewise her frustration with repeated attempts and failures to influence Neil to look out on the open ways of Protestantism.

The religious training of children in a marriage where the parents can reach no accord on this most important question creates much of this tragic story, which begins with the hopes and dreams of a fine fellow and a lovely girl.

High Is the Wall is absorbing reading for all interested in this situation.

NELLIE G. WARNER

Hungarian Relief Action

SUPPLIES and services, conservatively valued at more than \$218,000, have been sent the American Friends Service Committee in the past month for use in its Hungarian refugee program in Vienna, Austria. In addition to these contributions, more than \$60,000 in cash has been given by Americans to the Service Committee for Hungarian relief. The Lord Mayor of London allocated \$28,000 from his relief fund collection, and British Quakers added \$16,800 for work of the Service Committee and the Friends Service Council.

Lewis Hoskins, executive secretary of the American Friends Service Committee, said the organization's domestic cash goal presently is \$100,000. "We think it must be revised upward again as new information suggests a growing and continuing need for refugee aid. At the same time we must not forget some 30 million refugees from other wars in the past decade who have spent years in camps or temporary homes," Lewis Hoskins said.

Free air freight furnished by airlines of six nations rushed 35,047 pounds of children's layettes and clothing and food to Vienna in reply to a cabled request from Service Committee representatives in Austria. At commercial rates, the service would be worth \$34,000. By ocean freight the Service Committee also sent 415,905 pounds of clothing, bedding, and baby food. These figures do not include 50,000 pounds of clothing which was in the Service Committee's warehouse or en route to Austria when the refugee crisis developed. The Quaker team organized a program of emergency relief at Treiskirchen refugee camp near Vienna the day after the first refugees arrived.

The Quaker program at a refugee reception camp near Vienna is a cooperative project of the two organizations. Friends Service Council has sent two persons from London to work on the Quaker team in Vienna. In addition, eight members of the Friends Ambulance Unit, another British agency, have joined the team. Other aid sent for Quaker use in Austria includes clothing from the Oxford Famine Relief Committee and \$16,800 sent by British Quakers.

Friends and Their Friends

Protestant churches will restudy co-operatives and their contribution to United States society next June, probably at Haverford College in Pennsylvania. The conference will consider co-ops' economic, social, and ethical aims, results of co-op and mutual business, and co-ops' advantages and limitations.

In discussing the conference, National Council leaders pointed out that church groups strongly backed co-ops during the 1930's but have paid less attention to them in the postwar era.

Harilaos Perpeasa, now in residence at Pendle Hill, will have his "Christus Symphony" played by the Philadelphia Orchestra, Eugene Ormandy conducting, on December 21

and 22. This symphony had its American première in October 1950, when it was played by the New York Philharmonic Orchestra with Dmitri Mitropoulos conducting. It has had three other performances by the same orchestra. Harilaos Perpassa was born in Germany of Greek parents. In 1933 he went to Greece, where he continued his musical activities. In 1948 he came to the United States and is now an American citizen.

Friends of the Baltimore Yearly Meetings have taken a six-month option on a 40-acre campsite eight miles from Thurmont, Md., and a short distance south of Gettysburg, Pa. The acres, wooded, are at an elevation of 1,500 to 1,850 feet. The November 1956 issue of *Interchange*, newsletter of the two Baltimore Yearly Meetings, notes that such a campsite could be used "for a camp for boys and girls, a conference and retreat center, a gathering place for Young Friends, a convenient location for Yearly Meeting committees to conduct business, and for the holding of leadership training institutes and similar programs."

In the December 17, 1956, issue of *Life*, an illustrated article deals with the Christian sacraments. One section of this "photo essay" reproduces various wedding ceremonies in color photos. Among these is a picture of a wedding ceremony that took place at the Friends Meeting House, Swarthmore, Pa., in which Julia Alice Lange and Parker Hall said their vows to each other.

The American Friends Service Committee has announced a new goal of \$250,000 to launch a new phase of its relief work for Hungarian refugees in Austria.

Julia Branson of Lansdowne, Pa., European commissioner for the Service Committee, said by telephone from Vienna on December 6 that more than 30,000 refugees are in a "special category" of need. "These are the people who never registered after they arrived in Austria. It is likely that many of these will not want to emigrate and somehow must be cared for. A large number wish to stay near their homeland. Someday if conditions permit, they might return to Hungary," she said.

Other refugees of the more than 100,000 who have crossed the border have emigrated or will be cared for in the larger camps which are being taken over by the Red Cross.

In camps operated by the Red Cross groups about 35,000 refugees will be housed. Another 40,000 have emigrated to other countries, primarily in Europe.

Two members of the international Quaker team have already begun investigating the situation in the smaller camps where there are clothing and other material needs to be met.

Lewis Hoskins, executive secretary of the Service Committee, said the new \$250,000 cash goal is the latest conservative estimate of the funds the Service Committee will need to undertake the new phase of its program and to meet costs already incurred.

Chicago's 57th Street Meeting on December 2 celebrated with May Mather Jones, a founding member, the 85th anniversary of her birth. Two sons, their wives, and five grandchildren were present with 50 other well-wishers at a 5 o'clock meeting for worship in Quaker House, followed by hymn singing and refreshments. Born on an Iowa farm, May Mather graduated from William Penn College with Sylvester Jones, whom she then married. They opened the Friends school in Cuba and reared three sons there during a quarter century of missionary service.

Judge Edwin Harlan, a member of Stony Run Meeting, Baltimore, has become officially a member of the city's judiciary. He is expected to be assigned to the Court of Common Pleas to replace Judge Cornelius P. Mundy on the Supreme Bench. Judge Harlan served as deputy city solicitor for nine years.

The December number of *Achieving Public Support* celebrates the tenth anniversary of the John F. Rich Company, publishers of the bulletin. During the past decade an ever-growing number of nonprofit, philanthropic organizations in the areas of health, welfare, education, and religion have sought the help of this fund-raising company in realizing a broader area of usefulness. Included in the list of clients for the past ten years are several Friends organizations and schools.

The following item is reprinted from *The Friend*, London, for October 19, 1956: "Friends will be familiar with the cartoons of Gerard Hoffnung, which appear in *Punch* and other publications, but not all may know that he is a member of Golders Green Meeting. Gerard Hoffnung has had three books of his cartoons published by Dobson and Putnam, each at 4s. 6d.

"They are *The Maestro*, *The Hoffnung Symphony Orchestra*, and, most recently, *The Hoffnung Music Festival*.

"The London County Council is to sponsor a concert in connection with this most recent book, to take place at the Festival Hall on November 13. Friends may have already seen press references to the event. The 'instruments' to be brought into use include (as well as an orchestra of normal content) rifles, vacuum cleaners, an electric floor polisher, and various oversize members of the brass department, including 'the largest tuba in the world.'

"Gerard Hoffnung is himself a tuba player. He has also broadcast for the B.B.C., and has lectured on art and music throughout the country. Previously he was assistant art master at Harrow School."

As already announced in an earlier issue, the Board of Managers of the FRIENDS JOURNAL has increased the rate for a six-month subscription from \$2.25 to \$2.50, beginning January 1, 1957. The annual rate of \$4.50 remains unchanged.

The Friend (London) writes in the December 12, 1956, issue about refugee relief work done and planned in the Middle East. Willard Jones, the American Friend who was for many years principal of the Friends School in Ramallah, Jordan, is active in Arab refugee work and may soon be joined by Paul Johnson, formerly working in Jordan, who is likely to make a visit of investigation in Egypt on behalf of the A.F.S.C. The London Friends Service Council is considering the possibility of Continental Friends and others joining in Quaker relief work in Egypt, provided Egypt will accept it. A representative of the Egyptian Embassy in America informed Elmore Jackson that there are now about 60,000 refugees in Cairo and 90,000 to 100,000 in other sections of Egypt.

Tom Stern writes from Addis Ababa, Ethiopia, as quoted in the Cambridge, Mass., *Newsletter*, that he has found two other Quaker families there and they were thinking of starting a small Wednesday evening Quaker meeting. Tom expects to be in Ethiopia for at least two years on a mission with the United Nations.

The American Geographical Society of New York is the oldest geographical society in America and devotes itself to the scientific side while the National Geographic at Washington so beautifully illustrates the popular side.

Years ago a General Cullum left a fund to the American Geographical Society to provide gold medals to be given from time to time to those "who distinguish themselves in geographical discovery or in the advancement of geographical science." It was first awarded to Robert E. Peary in 1896, and in the 60 intervening years it has been awarded 42 other times to 16 Americans, eight British, five French, and 13 of other nationalities.

At a recent meeting of the society, the 43rd Cullum Medal was awarded to J. Russell Smith of Swarthmore, Pa., emeritus professor of economic geography at Columbia University. He is the second American professor of geography to receive this award. Two soil experts from the Department of Agriculture have received it, but most of the recipients have been geologists, partly because when the medal was established there were no professors of geography in any of the leading universities of America. Since that time the advance of the subject in higher education has been rapid, but it still has a long way to go. The subject has not yet reached Swarthmore, Haverford, or Bryn Mawr on any permanent basis.

Russell Smith began teaching geography in the Wharton School, University of Pennsylvania, in 1903. At the end of World War I he conceived the idea that the geography class and the geography textbook offered a fruitful opportunity to work for peace. This idea has produced several series of books. They range from third grade elementary to the graduate school. Several million have been sold here and in England. J. Russell and his wife, Henrietta Stewart Smith, speak of themselves as an independent self-supporting family tract society.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

The film of *The Friendly Persuasion* can be a useful topic for discussion among Friends and in contacts with the public. As Richmond Miller wrote, October 20, it is a real achievement as compared with other movies. Jessamyn West's *Dairy*, in the November *Ladies Home Journal*, throws light on the variations from the book. There is justification for putting the characters to the test of an actual raid, not a mere threat; and when Jess finds his son's horse riderless, he might indeed be tempted to carry a gun while seeking Josh. We are glad he does not shoot the attacker.

But it is regrettable that the film drops the other brother from sight, and omits this conversation:

"I purely hate fighting," Josh said. "Don't thee, Labe?"

"Not so much," Labe answered.

"I hate it," Josh said. "That's why I got to."

"And I got not to," Labe said, "because I like it."

Since the film has fictitious touches, something could have been added to show the practical Quaker heroism of aid to fugitive slaves.

There is a popular vogue for looking at the stern visages of Quaker or Mennonite, and making much of "human" weaknesses beneath. The elimination of nonessentials from the plain ways of the past is significant history; but the world is all too anxious to see us throw out essentials as well. This picture is one more reminder that we had better be about the business of peace education from a fresh and realistic viewpoint.

Pittsburgh 17, Pa.

JOHN C. WEAVER

For weeks New Yorkers saw before their eyes the inside of a Friends meeting house and heard "Thee, Thou," in the movie "Friendly Persuasion." It was clean fun. The production of the movie did not change the stories of Jessamyn West. The letter was there, but the spirit has gone out of it. In the stories of Jessamyn West, we get the impression of the growing pains of the Society. The Friend had to struggle with himself to take in music as a gift of God. On the screen it comes out that the Friends are not sincere; what they profess they do not practice. And more of it, the peace testimony is just a grotesque affair.

As Friends we can enjoy the fun of it. To non-Friends it is damaging. The film twists their understanding of Quakerism.

Bronx, New York

DAVID BERKINGOFF

The most dramatic moment in the picture "Friendly Persuasion" was the one in which a shot of a lively Methodist meeting, full of cheerful singing, was followed *bingo!* by a few moments of silent Quaker meeting, really silent. It was powerful and completely without benefit of the capable Hollywood-type hero. It was sheer Friendly persuasion.

I was not surprised at the Hollywood angles from which the picture was made—the women too pretty-pretty, the weighty Friends too caricatured, and the ending developed so as to please nonpacifists as well as pacifists, allowing everybody to conclude that his viewpoint had triumphed.

But surely it was not necessary for the producer to present an intimate family picture of Friends who apparently thought nothing of deceit. The whole film is filled with sly incidents, the most appalling one being that of hiding the piano [*sic*] from visiting Overseers instead of facing the problem with their help, for better or for worse.

The picture is entertaining, informative in many ways, delightfully funny in spots, and extremely refreshing so far as movies go, but it will take another picture to teach friends in Hollywood that honesty and pacifism are *both* important to Friends.

Moorestown, N. J.

ADA C. ROSE

I could not feel the enthusiasm of the editorial writer for the motion picture "Friendly Persuasion." Compared to the average movie, this was quite good, but not good enough as an advertisement of the Religious Society of Friends. The rural scenes were charming. But sorrowfully we watched each character carry out his or her particular bit of sneakery. Although it was a comfort that the elders knew and practiced the peace testimony, their children, the future of Quakerism, were in danger of losing it. The son had to try his hand at mass killing. The daughter, in the wartime spirit of hero worship, admired a soldier. And even the youngest nothing could have delighted more, it would seem, than wringing the neck of that pet goose.

To one who knew the book *Friendly Persuasion* and had not yet seen the moving picture of it, advertising it with the passionate kiss method of Hollywood seemed odd. But now we know this was not complete misrepresentation. Sex did have its little play. And I really believe this simple picture is going to be a money-maker. But as a Friend, I am not so very proud of it.

Sheboygan, Wis.

ERNESTINE W. BREHMER

Oh wad some power the giftingie gie us
To see oursels as others see us!
It wad frae monie a blunder free us,
An' foolish notion.

I commend these lines to Clarence J. Robinson and those who agree with his recent letter in the FRIENDS JOURNAL, taking exception to *The Friendly Persuasion* and concluding with the suggestion that the author, publisher, and motion picture producers be sued for "a million dollars or so."

What is "sacred" about the diminishing use of "our plain language," especially in the current ungrammatical form? In and out of our Meeting we sometimes hear expressions by Friends couched in the commonest words and "just plain

everyday drivel." One need not look further than the "Letters to the Editor" of the JOURNAL.

Friend Robinson should be glad he was not a member of the Church of England about a hundred years ago, when Trollope's Barchester Series was appearing. Had he been, I dare say he would have suggested a million-pound suit against that author for trifling with the cherished and sacred customs of that church.

I read and enjoyed *The Friendly Persuasion*, and I enjoyed the movie. I find that many of my Quaker friends found delight in the kindly and almost always true "kidding" of some of our customs, many now only pleasant memories.

Friends lacking a sense of humor should avoid the book and the movie. Those wishing to increase the ill-gotten financial profits from the book and the movie should chip in for a fund to sue all and sundry for a million dollars.

In conclusion I quote James Stephens: "If a person desires to be a humorist it is necessary that the people around him shall be at least as wise as he is, otherwise his humor will not be comprehended."

Philadelphia, Pa.

SPENCER L. COXE, SR.

(The publication of this letter concludes the discussion on this subject.—*Editors*)

The article by Maurice A. Mook on "Friendly Philately" contains a remark that seems to have confused historians. As a great-great-grandson of Betty Ross through her third marriage, with John Claypoole, I grew up in the same house with one of Betsy Ross' grandchildren, Mary Canby Culin, and I can remember her indignation when reading in the newspapers of those days statements that Betsy Ross had not made the flag. Her comment always was, "She told us with her own mouth that she had made the flag."

The only claim made toward designing the flag is the one that the design submitted to Betsy Ross had a six-pointed star, and she persuaded her interviewers to use a five-pointed star, which she knew how to make. As far as I know, she never claimed to have designed the flag.

Philadelphia, Pa.

EDWARD M. JONES

Coming Events

DECEMBER

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

23—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Christmas program.

23—Musical Program at Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, 3:30 p.m.: Olney High School A Cappella Choir in a Christmas program.

28—Workshop and Panel Discussion at Green Street Meeting, 45 West School House Lane, Germantown, Philadelphia, 8 p.m.: "Alternative Service," a concrete and comprehensive consideration of possible positions potential C.O.'s may take; Geoffrey Steere, moderator. Particularly for young people from 15 years of age on to draft-age limit. Emphasis on questions and answers; a social time will follow.

28 to January 1—Midwinter Institute on the Ministry at Pendle Hill, Wallingford, Pa. Subject, "The People to be Gathered."

Worship, concerns, festivities; lectures by Lawrence McK. Miller, Jr., Howard Brinton, Gilbert Kilpack, Dan Wilson, Margaret Harvey, William Hubben, Paul Lacey and other Young Friends. Total fees, \$20.00; nonresident attendance, \$4.00 for the series. For bibliography write Pendle Hill.

30—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Paul A. Lacey, "Quakerism in Action Today: Activities of Young Friends."

JANUARY

6—Adult Class, Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: J. Otto Reinemann, "Some Aspects of Juvenile Delinquency."

6—Frankford Friends Forum, Unity and Wain Streets, Philadelphia, 3 p.m.: Douglas V. Steere and Dorothy Steere, "New Prospectives in Africa Today."

Coming: Seminar sponsored by *The Call*, a Quaker quarterly, on January 12, 10 a.m. to 5 p.m., at the Friends Meeting House, 15th Street and Rutherford Place, New York City. Subject, "The Unique Mission of Quakerism." No reservation necessary; for further information, apply to Edmund Goerke, Monmouth Hills, Highlands, N. J.

BIRTHS

BROWN—On December 6, at Torrington, Conn., to Ernest L., Jr., and Catharine Mendenhall Brown, a son named HENRY TATNALL BROWN. The parents are members of Old Haverford Meeting, Oakmont, Pa.

GARA—On December 7, at Peoria, Illinois, to Larry and Lenna Mae Gara of Eureka, Illinois, a daughter named ROBIN JANE GARA.

HOUGHTON—On December 7, at Woodbury, N. J., to George L. and Jeanne M. Houghton, a son named MICHAEL JOSEPH HOUGH-

TON. His parents and paternal grandparents, Willard F. and Sara N. H. Houghton, are members of Media Monthly Meeting, Pa.

DEATHS

BICKNELL—On July 26, at his home in Oxford, Pa., GEORGE HARRISON BICKNELL, aged 82 years, a member of Oxford Meeting, Pa. He is survived by his wife, Mary E. Townsend Bicknell; one son, W. Elwood Bicknell of Oxford, Pa.; one daughter, Mercy Hegedus of Columbus, Ohio; and ten grandchildren.

THOMAS—On December 10, at her home, 115 Penn Avenue, Oxford, Pa., ELLA W. THOMAS, wife of the late Harry C. Thomas. Most of her 95 years were spent in Chester County. She taught at Valley Friends School 1881-1883 and at Friends Central School in Philadelphia 1883-1885. She was active in civic and Meeting affairs and until this fall led the Adult Bible Class. She was also a member of Ministry and Counsel and served as superintendent of Oxford First-day School many years.

Theodore D. Mitchell

On November 19, 1956, Old Haverford Monthly Meeting, Pa., recorded with deep sorrow the passing of its beloved member, Theodore D. Mitchell.

Through the years Theodore contributed cheerfully and untiringly of his time and talents to all projects of the Meeting. He served Old Haverford as a Trustee, a member of the Property Committee and the Committee on Worship and Ministry. He served on the Yearly Meeting Committee for Elderly Friends.

Theodore's deep and abiding faith in true Christian principles will continue to serve as an inspiration to the Meeting in the years ahead.

Surviving is his wife, Bertha N. Mitchell. Interment was at the Old Haverford Burial Grounds, Oakmont, Pa.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., at 11 a.m.; First-day school, 10 a.m. Miriam R. Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

PALM BEACH—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNsend 5-4036.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle, Walter Longstreet, Clerk.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 141 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m.

Green Street, 45 West School House Lane, 11 a.m.
For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, BRoadway 5-9656.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

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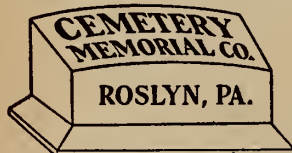
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into the deeds of our daily lives.



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BUCKS COUNTY, PENNSYLVANIA

FRIENDS JOURNAL

A Quaker Weekly

VOLUME 2

DECEMBER 29, 1956

NUMBER 52

LET us be glad, and rejoice forever. Singleness of heart is come; pureness of heart is come; joy and gladness is come. The glorious God is exalting himself; Truth hath been talked of, but now it is possessed. Christ hath been talked of; but now He is come and possessed. The glory hath been talked of; but now it is possessed, and the glory of man is defacing. The Son of God hath been talked of; but now He is come, and hath given us an understanding.

—GEORGE FOX

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Editorial Comments

The Passage of Time

IN one of his fits of cynicism George Bernard Shaw once shouted "Courage, friend! We all loathe Christmas; but it comes only once a year and is soon over." He knew, of course, that we neither loathe Christmas nor want it soon to be over. His bravado statement might, however, pertain to our birthdays or the birthday of a new year. We console ourselves for the passage of time by celebrating it one way or another, all the while knowing how inescapable is the flight of time and how mercilessly it is being charged against our very limited accounts.

The concluding days of 1956 leave too much unfinished business to give these final hours more than a chronological meaning. At home as well as abroad everything is in flux, and we are compelled to think forward more intensively than we might wish, allowing ourselves little time for reflection on the immediate past. Our experiences exist independently from calendar units. The present business situation occupies us, or the Babylonian complexities of the Suez crisis, the enigma of Russia, Hungary's tragedy, our own family problems, etc. Past and future become fused in cores of ambition, fear, hope, and labor that are not of the order of man-made calendars. Our time schemes are their subordinates, and at any moment we can realize how quickly the elusive present becomes the past of the future.

The Living Hope

New Year for the Jews of old was a season of atonement and repentance. Such a mood again ignores the division of calendars: repentance turns to the past but is creative of an order even higher than the future. Redemption belongs to the realm of eternity, and to bring eternal life was the declared purpose of Jesus' ministry. In one sweeping motion Paul brushes aside all divisions of time by declaring persuasively that eternal life is a present-day experience (Colossians 2:11-23). It is the reward of hope, moral obedience, and the nurture of faith. The first letter of Peter (1:3-12) speaks of this new state of mind as a "living hope," calling it "imperishable" and "unfading." According to him, its roots are "in heaven."

Modern man cannot help reading such promises with

a sense of envy and longing. What a dedication must have filled the early followers of Jesus to produce a vision capable of canceling our calendar of days and years! No horoscopes were needed to supply assurance for tomorrow; no Kiplinger newsletters; none of those clever hindsight accounts analyzing the past twelve months and closing with an air of secret foreknowledge. Eternity was here. It is still with us now. Such is our uncanny power as creatures of time that we may refuse at will to let eternity enter life when our roots are no longer "in heaven."

The Two Ages

For over two months now our minds have been catapulted back into the kingdom of anxiety, whose reign had seemed on the decline. The vibrations of this shock registered at the remotest corner of our globe, and even at this moment Mars is still too close for comfort. He has, nevertheless, been forced to the back areas. The myth of wars being inevitable is slowly being dispelled. A bit of eternity entered international politics when the conscience of the whole world prevailed over the danger of war and protested against suppression and injustice. It is not yet time to proclaim the victory of the spirit over the forces of destruction, and Russia's defiance of world opinion keeps us from expecting our trees to grow into the skies. Nevertheless, a new age of the spirit may have begun precisely at the moment when the voice of humanity changed the course of history. It was not of the order of our calendar, but it may mark the beginning of a new age. It takes nothing more than a keen ear and eye to realize how impatient mankind is for the invasion of eternal values into the realm of man-made order and disorder. In whatever forms such longing expresses itself, from various apocalyptic theologies to the plain dread of atomic destruction, our statesmen had better take notice. We are living in an advent mood of expectancy that must not surrender to fear.

This season, too, needs repentance and atonement. We must ask eternity to break into time so that at long last we can cancel the absurd rhythm that alternates arbitrary periods of bloodshed and crisis with tenuous calm. Then in this new chronology of the spirit we shall again realize the meaning of eternity's "living hope," the roots of which are, indeed, "in heaven."

Expression of Religion in Our Private Life

By MILDRED YOUNG

"IF you explore the life of things and of conditioned being, you come to the unfathomable; if you deny the life of things and of conditioned being, you stand before nothingness; if you hallow this life, you meet the living God," wrote Martin Buber.

If you hallow this life of common and creaturely activity, you meet the living God. The converse, too, is valid: when you have met the living God, you will know how to "hallow this life of things and of conditioned being," so that all things are seen in an eternal light, all life is a sacrament.

This, I think, is part of the meaning of the first three petitions of the Lord's Prayer: hallowed in my heart and in each action of my daily life be Thy name; Thy Kingdom come, Thy will be done, in my house, in my community and country, in my world, in every aspect of my life.

But the question is always: *How* can we make our daily life holy? Although the subject is indivisible, I want to talk about it in three sections: (1) the personal or interior life, (2) the life of the household, the family, and (3) the life of the person and the family in community.

The Interior Life

First, the personal or interior life. We come more and more to accept the fact that this is crucial, and has always been so. Even the most unself-conscious, unself-centered saint has had first of all himself to reckon with. One cannot "hallow" the life of his household and of his community until he has made a holy place within himself. This means, practically, he must take some time for his own inner life.

The centerpiece of each day should be its time set apart for devotion and beholding. The reason it is not trite to say it again is that it is so hard in our busy lives to set such a time apart that probably, even among earnest seekers, there are still more of us who keep no such time apart than of those who do.

The more active we are in the world of people and things, the more urgently we need this time of orienta-

tion and repowering. Without it our activities can be more harmful than useful, and instead of expressing love and relating us to our surroundings, they may even limit us and cut us off. This was surely what Friends meant by the old phrase "creaturely activity."

Yet one must put in a note of warning, too, because there are some minds for which withdrawal is a self-indulgence more than a self-realization, and leads to a sterile stirring in their own depths, which is almost a poison for some natures.

This creative balance can hardly be achieved in the burdened life. The Latin for baggage is "impedimenta," and impediment indeed our possessions and interests can be. We need to strip off much of the less important, as mariners throw overboard even precious cargo when life itself is at stake.

Personal success in a material sense can be achieved at the expense of one's fellow men. Perhaps there is no way to achieve it but at the expense of others. I remember the saying of Mary Webb's heroine in *Precious Bane*: "For if you stop to be kind you must ever swerve from your path. So when folk tell me of this great man and that great man, I think to myself, Who was stinted of joy for his glory? How many old folk and children did his coach wheels go over? What bridal lacked his song, and what mourner his tears, that he found time to climb so high?"

On the spiritual side, success can never be achieved at the expense of others. One cannot climb high by tramping on others or neglecting them. The cries we do not answer, the needs we do not meet, keep pulling us back.

How are we to find time for the inner life when the outer demands on our mercy are so unending and urgent? The answer can only be in rigorous pruning, in lopping off much that is superfluous, in "ordering" our lives, first things first.

The Household

One group for whom it is almost hardest of all to balance activity with retirement, "return" with "withdrawal," is the group of young parents, and perhaps, peculiarly so, the young mothers. This brings us to our second section, the household, how to hallow the daily routine of our homes, how to make room for the eternal in that routine.

What mother after getting husband off to work and children to school has not felt desecrated by the ignobility

The above paper in a longer form was read by the author at a regional conference of the Wider Quaker Fellowship held at Woolman Hill, Deerfield, Mass., May 11 to 13, 1956.

For some years Wilmer and Mildred Young, who are Friends, lived and worked on a cooperative farm for former sharecroppers in a depressed area in South Carolina, putting into practice their philosophy of "functional poverty." They are now resident at Pendle Hill, where Wilmer Young is coordinator of social studies and field work. Mildred Young is author of the Pendle Hill Pamphlet No. 90, *Insured by Hope*.

of the scramble? Probably if she can take time to relax at all after they are gone, it will oftenest be with a cup of coffee and a neighbor's chatter, or the radio, or a magazine. She may even add to the confusion by rushing off to a job herself, and she will be lucky if the evening is any improvement over the morning.

Is there any remedy for this way of living? Do our homes of young families have to resemble the busy corners of streets, with traffic going in every direction and frequent collisions? Is there no way for the modern family to claim again the order and comeliness and inward grace of an earlier time? Is there no way to clear space in our lives for the holy?

The time when Friends needed to look different, speak differently, and act differently from other people seems to have gone by. It is no longer felt that differences bear any valid testimony to our faith. Yet I think that a forthright rejection of the American standard of living as an ideal would bear testimony to our faith, and would again clear our lives of much that clutters and negates them. The fact that destitution, sheer hunger, and cold still form a major part of the suffering in our world makes it logical that we who believe in the close brotherhood of all people should refuse to feast and waste. The fact that prosperity still battens upon the preparation for war and on threats of war makes it logical that we who refuse to participate in war should refuse to compete for a share in prosperity above our real needs.

I have forgotten who coined the phrase "keeping up with the Joneses," but I am almost sure it has been around as long as I can remember. As Mark Twain is said to have remarked about the weather, it is a subject that everybody talks about, but nobody does anything about it.

Well, some people do try. You hear of people who hold out for some time against the pressure to get a television set, or a new television set, or who drive an old-fashioned car for the simple but unsound reason that it still runs well; but these pioneers mostly have to give in. Self-confidence is impaired if one is shabby or odd. Success is jeopardized. Yet a peculiarly unbecoming sort of disorder in clothes and houses is current and acceptable among young and not-so-young people, and

seems to leave self-confidence and self-respect intact. Again we "owe it to ourselves" to take vacations, and we rush all the harder in order to have longer vacations, in better places, preferably farther away.

How, in the midst of all this welter of conspicuous consumption, do we go about hallowing the life of our household?

There must be more houses than ever before in which one might hope to find real homes flourishing. They are planned for efficiency, full of labor-saving devices, placed in neat yards on paved roads, and lighted and serviced as never before and nowhere else. Yet in many of these homes the mother of young children goes out to work as well as the father, and the home is hardly more than a central station at which they all touch at some times in the day.

Many of us have been much challenged in recent years by the development of communities especially planned for answering some of these questions and these outcries against modern living. Planned, or "intentional," communities, in which goods are communally owned to a greater or less extent, furnish a real answer for some few people, but they do not yet seem to be an answer for all those who are seeking, even all those who are most earnestly seeking, an answer.

The Wider Community

Yet if daily life is to express our religious faith and is to be hallowed, this hallowing must also spread through the wider community beyond the doors of home.

On the negative side, I think this almost surely means that we dare not block the way to relatedness by a collection of goods and a standard of living that is right out of the reach of the greater number of mankind. On the positive side of training in relatedness to the whole community, the meeting for worship and business is what first comes to the mind of Friends. At its best, this is the "beloved community" that ties the person and the family and the intimate group, through the larger group, to the world, and it forms the avenue through which love and brotherhood are expressed in worship and work.

But a meeting community must have at least a core-group of the same worshipers who meet together week

WHAT these [early] pillar Quakers were talking about, when they used their various figures of speech—"inward Light," "immortal Seed," "Christ within"—was their certainty that God was not remote, not a far-off sky-God, not merely a Creator at some distant "beginning," not a Being who left us with nothing but a Book as a Guide on our hazardous pathway, but a God here and now present in us, as near as breathing; moving not merely on the waters at some far-away date, but operating directly and immediately in the soul of man here and now.—RUFUS M. JONES, Original Quakerism a Movement, not a Sect, the Isaac T. and Lida K. Johnson Lecture, 1945

after week, so that they get to be aware of each other on deep levels and to know each other's needs on the everyday level, too. It is true worship together that can keep them in close touch with each other without degenerating to gossip and meddlesomeness. I have been touched of late to hear of a rather worldly seeming suburban Meeting in which this solidarity below the surface was still strong enough that the Meeting was able to come effectively to the help of a member who was suddenly in need. This is how the Christian community should operate, not depending on the state or a dozen forms of insurance for the relief of its members' needs.

Out of this kind of close fellowship in their Meetings, individuals and families can go forth on even rather risky errands of mercy without suffering from the heady exhilaration at first and afterward the crippling loneliness to which isolated efforts can be subject. Out of such close Meeting fellowship came the incredible travels in the ministry undertaken by earlier generations of Friends.

The Meeting is a second place, after the home, in which whole families can participate. Separate activities to some extent divide even the most closely knit family. But in Meeting it should come together again; and we need to beware of a tendency to divide the family again there, assuming that silent worship is for adults only, or that First-day school takes the place for children of experience in worship with adults and with each other.

With this nurture of the community of worship as the living link between the individual and the whole community of the creation, we come full circle and reach again the crucial point of the person, the individual "I," individually bound to its own "Thou," which is the experience of God that it knows for itself.

I want to end with another quotation from Martin Buber from his book *I and Thou*: ". . . the authentic assurance of constancy in space consists in the fact that men's relations with their true *Thou*, the radial lines that proceed from all the points of the *I* to the Centre, form a circle. It is not the periphery, the community, that comes first but the radii, the common quality of relation with the Centre. This alone guarantees the authentic existence of community.

"Only when these two arise—the binding up of time in a relational life of salvation and the binding up of space in the community that is made one by its Centre—and only so long as they exist, does there arise and exist, round about the invisible altar, a human cosmos with bounds and form, grasped with the spirit out of the universal stuff of the aeon, a world that is house and home, a dwelling for man in the universe."

Our London Letter

SOME of our older Meetings up and down the country are celebrating their tercentenaries nowadays, and this month Kingston-upon-Thames Friends arranged special activities to celebrate the occasion.

In looking back, Kingston Friends can draw inspiration from the gallant stand of their forerunners, who suffered buffetings and imprisonment rather than deny the truth as they saw it. But besides inspiration their history carries warnings against the dangers of conformity with the letter rather than with the spirit. Included among the exhibits which Kingston Friends had on show, for instance, was a wedding dress of the nineteenth century. In line with Quaker custom, the dress was grey. But what a wasp waist it had, what an abundance of buttons all the way down the front, what bows, what frills at cuff and hem! In the same century Mary Howitt, a birthright Friend, wrote that Friends from Kingston announced the receipt of her certificate "with the utmost solemnity and shut-up-ness." It sounds as if some of them were Friends in name only at that period, and perhaps this coldness was one of the reasons why Mary Howitt left the Society later and became a Roman Catholic.

The highlight of the celebrations at Kingston was a play, written for the occasion by Beatrice Saxon Snell, which dealt with happenings in the life of Kingston Meeting between 1656 and 1673. As the first scene opens, Edward Burrough is ministering during a meeting held in the home of John Fielder, weaver and mealman. He is rudely interrupted by some of Cromwell's men, who burst in and hustle the Quaker menfolk off to prison for refusing to take the oath of abjuration, an oath designed against Roman Catholics. The women left behind are discouraged and bewildered by this first bout of persecution; but George Fox enters and puts fresh heart into them, suggesting practical ways of serving the men in prison and others of their community. So well have they learnt their lesson a few years later, when persecution comes again, that they await with undaunted calm the return of those who have been at meeting, holding in readiness brown paper and vinegar for the treating of broken heads.

"A Family of Love" is the title of the play, and it truly conveys the atmosphere of a devoted group upholding one another in adversity. Heroic courage and simple caring for bodily needs are shown as closely interwoven in the fabric of everyday life. The story reminded me of the incident in the Gospels when Jesus healed the little girl. Her family might have been lost in ecstatic heights with wonder at her recovery, but Jesus brought them down to earth by telling them to give her food.

This combination of the real and the ideal was what attracted me to Friends about 16 years ago, and I still believe that much of the strength of Quakerism lies in the attempt of each Friend, like the hero in one of Christopher Fry's plays, to "plod out his vision."

* * *

Since I wrote about Kingston Friends' tercentenary, affairs have come to such a dangerous climax in the Middle East that those happy celebrations which I was describing seem to belong to another world, and we are plunged into national anxiety. The situation was naturally at the forefront of the minds of those attending Meeting for Sufferings today (November 2, 1956), and I am told that Friends had a sense of shame and humiliation at the action taken by the British and French governments. From time to time British Friends have been critical of action taken by the United States government, but on this occasion I believe that we all feel that the United States has set us an example of controlled and reasonable behavior.

The Meeting today sought to avoid political judgments but tried to see the matter at a spiritual level, and there was prayer for guidance in the session. Herbert C. Wood made a suggestion which was acceptable to the Meeting, namely, that Sir Anthony Eden should be asked to accept the resolution of the United Nations Assembly, which was carried by so large a majority.

Accordingly, a letter was drafted and approved, and was then taken by two Friends to the House of Commons in the hope that they might have the chance of delivering it to Sir Anthony Eden personally or to Mr. R. A. Butler, Leader of the House. They were not able to do this, but they handed the letter to Mr. Butler's Parliamentary private secretary, who promised to show it to Mr. Butler and to Sir Anthony Eden. Prayer was offered in Friends House while the deputation was away.

JOAN HEWITT

Five Thousand Million Books

A UNESCO publication tells us that throughout the world some five thousand million books are produced each year, half of which are being used in schools. These five billion books are written in nearly 3,000 languages, 40 of which are considered to belong to the literary group. Major production is, however, confined to six languages: English, French, German, Spanish, Italian, and Russian.

United States exports to Canada are the largest in international book traffic. Countries producing little domestic literature generally translate few books from

other languages. Underdeveloped countries may need books most; yet they receive only a few. Russia's undeniable success in overcoming illiteracy and mastering multilingual problems has led to an "almost astronomical consumption" of books there. The dearth of books in some underdeveloped countries has moved the Ford Foundation to grant \$400,000 to India to meet "the demand for good inexpensive books in the vernacular languages of India."

The enormous demand for books existing virtually everywhere year in, year out, has produced a few puzzling paradoxes. One—and perhaps the most significant—is that books are considered to have little effect on the course of events. In Europe, Asia, and Africa a sense of disillusionment and bitterness is widespread, and many books seem even to want to nourish this spirit. Literature for the sake of enjoyment, such as former generations appear to have had, is nowadays written by very few authors. Political writing is affluent; yet it has produced no unity.

The real complaint of discerning readers and critics pertains even more to the mediocrity of book production. Large and inexpensive editions cater to the average reader's taste, while distinguished writing has often to wait long before it is recognized as such. One hazard for the writer is that he is frequently expected to produce a message. Some fiction might conceivably contain a message, but political writing, books on religion and psychology, business careers, etc., are typical "message" books. They easily achieve a high rating on the best-seller list. The demand for them is so great that they, too, tend to promote hasty production and to foster mediocre standards.

The business aspects of the book trade contain many hazards. The average novel, when considered fairly successful, sells rarely more than 5,000 copies. Few religious books surpass the 3,000 mark. The average profit in the book trade amounts to no more than 3.61 per cent of the investment (not even counting depreciation of stock). Royalties for writers are so low that few writers, very few indeed, can live on their work; most of them have to rely on some more dependable earnings in other fields.

These are sobering facts. But the book trade is certain to expand in future even more than in the past simply because more and better books are needed. And the economic situation of most writers will not deter new authors from trying their luck. Perhaps that is as it ought to be.

Books are our great hope, and they may yet have more influence than some observers are at present in-

clined to attribute to them. The enlightenment or sheer pleasure which so many books bring to millions of readers everywhere is an undeniable fact, and these dividends will always rate as some of the most encouraging features in the entire picture.

New Meeting House in Durham, N. C.

DURHAM Friends, N. C., have built and dedicated a meeting house as a memorial to Elbert Russell. When a group numbering approximately 40 members and attenders, including only three resident families, attempts to build a meeting house, it is no small undertaking. On January 4, 1956, the decision was made to sign the building contract with George W. Kane, general contractor, according to plans drawn by William O. Frank of Philadelphia, and this was executed the evening of January 12.

Not only the contractors but workmen all down the line seemed interested in doing a good job, and they did. The work moved along smoothly and rapidly. The final inspection of the building was made July 28, and the keys turned over to the group at that time. The building completed, the problem of getting the grounds and walks cared for confronted the group. In this way they were fortunate in securing the help of Thomas C. Haddon, a gifted and experienced landscape artist.

There still remained the last-minute chores, making and finishing two large tables, getting the First-day school room in order, mounting the bronze memorial plaque, hanging the beautiful photographic portrait of Elbert Russell, contributed by his daughter, Marcia Russell Gobbel and her family. But September 23 finally arrived, and with it a house in order or nearly so.

Douglas V. Steere, the main speaker for the dedication service, arrived at 8:30 that Sunday morning after a very strenuous two days of travel. On September 20 he was still in Geneva, Switzerland, attending an international commission of the World Council of Churches. If he was tired, there was no indication of it. He was still capable of lifting the spirits of others.

At University Chapel he preached a sermon "On Holy Expectancy" at the 11 o'clock service, the first chapel service of the academic year. The students listened with rapt attention to a magnificent message.

The dedication of the Durham Friends Meeting House was held at 4 p.m. The little building was filled to overflowing with Friends and friends. Neighboring Meetings of Raleigh, Chapel Hill, Greensboro, Woodland, Graham, and others were represented, as well as Virginia Beach, Va., and Washington, D. C. The clerk of the Meeting presided, and special messages were received from North Carolina Yearly Meeting, Conservative, Dorothy Brown; American Friends Service Committee, Greensboro office, Russell Branson; Virginia Beach Meeting, Louise Wilson; and Chapel Hill Meeting, Dudley Carroll.

Douglas V. Steere gave a beautiful and inspiring talk. He

challenged Friends to be true to their Quaker testimonies and to make "this room" a place where all men might gather and feel no artificially erected human barriers.

SUSAN GOWER SMITH

Friends and Their Friends

Since the first week of November the Service Committee has shipped by air and ocean freight a total of 457,199 pounds of clothing, bedding, and food to Austria for distribution among Hungarian refugees. The goods are valued at \$206,673. Some of the ocean and air freight was sent from San Francisco and Los Angeles.

Commercial airlines of twelve nations provided free transportation for more than 40,000 pounds of supplies. These included American, Belgian, British, Danish, Dutch, French, German, Israeli, Norwegian, Swedish, and Swiss airlines. The shipments were sent from the Philadelphia International Airport, Idlewild Airport, and Santa Monica, Calif.

The 1956 Ward Lecture given at Guilford College, N. C., on Founders Day is now available from Guilford College. It is *Quakerism and Politics* by Frederick B. Tolles, Howard M. Jenkins Professor of Quaker History and Research at Swarthmore College. In presenting his brief but erudite lecture, the author has succeeded in arranging his material in a concise but most interesting manner. The publication will be of lasting interest. Copies of the 22-page booklet are available free from the college as long as the supply lasts.

Among the many interesting items contained in the 1955-56 Annual Report of the T. Wistar Brown Teachers' Fund, Philadelphia, is the fact that all but two of the 45 applicants received grants for study in the year 1955-56. With the exception of two students taking a full academic year, all others were part-time students or attended summer school. The institutions attended covered a wide range and included Boston University, Glassboro State Teachers College, Harvard, Middlebury College, Philadelphia Museum School of Art, Rutgers University, Temple University and Tyler School of Fine Arts, Union College, University of Delaware, University of Pennsylvania, West Chester State Teachers College, and Yale University's Institute for Religion in Independent Schools.

The Trustees want Friends to know of the availability of the fund for members of Philadelphia Yearly Meeting who are over 21 years old and wish to prepare for teaching in secondary schools or are already teaching in such schools. Members of other Yearly Meetings who are teaching in schools under the care of Philadelphia Yearly Meeting are also eligible. No retroactive grants can be made. Applications should be made well in advance of the date of study. No grants for foreign travel are made, but application for formal study at an educational institution is seldom refused. The address of secretary of the Fund is Helen G. Beale, Commodore Apartments, 16 North Highland Avenue, Clearwater, Florida.

The coming year will be the 150th anniversary of John G. Whittier's birth. C. Marshall Taylor of Montclair Meeting, N. J., made accessible to us the original of one of the Quaker poet's letters to a Friend in which we find a searching remark that might well be pondered by all of us. It says, ". . . A sense of gratitude fills my heart that I have been permitted to see another spring. I wonder whether I have made good use of the year that is past, whether I am in any sense, better for it. I am afraid not. Will another year be given me? In any case it must be best to enjoy as far as possible the present, with a grateful and reverent trust for the future, and to do what little good one can, be kind in word and deed; and pray always 'without ceasing' for our best strength in weakness. . . ."

On December 3, 1956, at 9 a.m., a television program was broadcast over the local TV-Station WNHC in New Haven, Conn., at which the clerk of the local Monthly Meeting, Mary S. Bakke, was interviewed about the faith and practice of Friends. The following were the specific questions asked and answered: (1) What do Quakers believe? (2) Will you describe a Friends meeting for worship? (3) How does one become a Friend? (4) How did the Society of Friends come to be? (5) What are Friends doing today?

This was the first in a series of 16 Monday morning programs arranged by the New Haven Council of Churches. Some of the "props" used in the broadcast showed a map with the distribution of Friends over the world, a plastic model of the "good ship Woodhouse," a circular illustration of the "Vocation of Friends," a map of Connecticut, with Canterbury and the Prudence Crandall house, pictures of Friends service work, and a Yearly Meeting map showing the location of Meetings in New England.

Friends have been invited to participate in a summary panel at the close of the series in March 1957.

The first pamphlet in the 1957 series of Pendle Hill Pamphlets has just been issued, Simone Weil's profound and challenging essay on the use of force in our lives. *The Iliad, or The Poem of Force* is now available from Pendle Hill or the Friends Book Store (35 cents).

Recently elected to four-year terms on the Board of Managers of Swarthmore College are H. Thomas Hallowell, Jr., president of Standard Pressed Steel Co. and the Pennsylvania Manufacturing Co.; Norman H. Winde, sales personnel manager, textile fibre department, E. I. duPont deNemours and Co., Inc.; Mrs. John W. Delaplaine, former assistant dean of women at Swarthmore College; and Richard H. McFeely, principal of George School.

W. R. Kearns, a member of Plymouth Meeting, Pa., who lives at Boxwood Farm, Bethlehem Pike, R. D. 1, Ambler, Pa., has supplied the words to the hymn "Prayer to the Ever Present Infinite." The melody is by John L. Schneider, and the harmonization by L. H. Casale.

The Religious Education Bulletin for December announces two new books issued by the Friends General Conference, *Religious Education in the Small Meeting* by Amelia W. Swayne, which is a handbook for First-day schools numbering from three to 30 scholars (50 cents), and *Song Book for Friendly Children* with blank papers for cutout pictures (25 cents). This catalog issue lists under grades the various publications available, with brief descriptive comments, and adds the books expected in 1957, some outside volumes (called "Current and Choice"), and some used library books available free to Meeting libraries. The bulletin is perforated for notebook use by teachers. Copies are free from 1515 Cherry Street, Philadelphia 2, Pa.

Robert E. Johnson, executive vice president of Woodward and Lothrop, Washington, D. C., on December 4, 1956, presented to Swarthmore College a portrait of his father, the late Howard Cooper Johnson, as a gift from himself and his brothers, Howard Cooper Johnson, Jr., and George.

Howard Cooper Johnson, Swarthmore '96, former counsel and vice president of Strawbridge and Clothier, Philadelphia, served on the Board of Managers the longest tenure in the history of the College, 51 years. For eight years he was chairman of the Board. In 1951 the College awarded him an honorary Doctor of Laws degree.

President Courtney Smith accepted the portrait on behalf of the College from Robert Johnson, also a Swarthmore alumnus. Howard Cooper Johnson, Jr., Swarthmore '30, is assistant to the chairman of the Board of United States Steel Corporation. George Johnson is connected with a scientific project of Columbia University which is investigating the bottom of the sea.

Richard B. Gregg, a member of the Religious Society of Friends and the author of three books inspired by the methods and teachings of Gandhi, has written a provocative new book called *The Self Beyond Yourself*, to be published by J. B. Lippincott Company, Philadelphia.

Richard B. Gregg is an alumnus of Harvard College and Law School, taught school at Milton Academy, Milton, Mass., practiced law for three years in Boston, and worked in the field of industrial relations until 1925, when he went to India. There he studied with Gandhi and taught school in a Himalayan village for three years. In September of this year he left for Madras State, India, where he will spend the next two years teaching. He is the author of *The Power of Non-Violence*.

Meyer Berger, writing "About New York" in *The New York Times* of May 9, 1956, calls attention to a large, dark-shelled turtle that has moved around Gramercy Park in warm weather for many years. With Park birds he shares in hand-outs of moistened bread and other dainties. He is the only resident of Gramercy Square, Meyer Berger whimsically remarks, who "has the right to enter Gramercy Park without the special key." In winter "near as anyone can make out, he holes up in the Friends Meeting House in 20th Street." (Query: Has anyone seen him there?)

About 20 young Friends gathered for dinner at the opening meeting of the newly created Young Friends Fellowship, Sunday evening, December 9, at 1515 Cherry Street, Philadelphia. John Kirk, who spent one of his two years of alternate service in El Salvador, showed slides and described the work being done there under the leadership of the American Friends Service Committee.

Those active in the Young Friends Movement have felt for some time that there is need for a group in which college and post-college Young Friends can find fellowship. The Young Friend who has spent four years away at college often returns to his home Meeting nearly a stranger. He finds former companions have married, moved away, or no longer share the same common interests. Then, too, there are the needs of the isolated Young Friend and those attending college in the Philadelphia area. The Young Friends Fellowship hopes to provide a community of friendship in which the needs for companionship and service can be met.

Friends are encouraged to contact the Yearly Meeting office, 1515 Cherry Street, Philadelphia, if they are interested in hearing of our program of activities. If you know the names of any older Young Friends who might be interested in being part of such a group, please send us their names.

Our next meeting has been set for January 20, at the above address. Dinner will be served at 5:30 p.m., and Folkert Kadyk will tell of his work with mental patients.

The North Columbus Friends Meeting at Columbus, Ohio, has shared its concern for the "maintaining of basic Friends principles in our Friends Schools" with the membership of the Meeting. From the replies received, we quote the following: "Like all other independent institutions, we find ourselves in an increasingly disadvantageous position of competing for the services of teachers because we cannot afford to pay salaries comparable with local high schools. There are times when we wonder whether the great majority of Friends really are very deeply concerned about the status and future of their schools." One reply referred to the teaching of Friends principles as follows: ". . . What do we teach young Quakers about history and practice of the Society of Friends, if anything? What should be the teaching of the school on the peace testimony? What should be the relationship of local Friends Meetings to Quaker schools and colleges? . . ."

In his new office as Secretary of the Administration of the Commonwealth of Pennsylvania at Harrisburg, John H. Ferguson occupies a position somewhat similar to that of a city manager. He is a member of the Cabinet and handles most administrative matters for the governor. The office comprises bureaus for budget, personnel, accounts, management methods, program evaluation, and capital expenditure. A similar arrangement exists in Minnesota and Michigan.

In August, Dr. Ferguson wrote a detailed report covering the extent of the various activities suggested. The report is available in mimeographed form. John H. Ferguson is a member of State College Meeting at University Park, Pa.

The Autumn number of *The Bulletin of Friends Historical Association*, edited by Frederick B. Tolles, Swarthmore College, Swarthmore, Pa., contains the following articles: "The Concept of the Church in Seventeenth-Century Quakerism" (Part 1), by Emerson W. Shideler; "Successors of Woolman and Benezet: The Beginnings of the Philadelphia Freedmen's Association," by Youra Qualls; "Bernard Shaw and the Quakers," by Warren S. Smith. In addition to these articles, the departments entitled "Historical News," "Book Reviews," "Briefer Notices," and "Articles in Quaker Periodicals" contain most interesting items for the historically interested reader.

The annual dues for membership in the Friends Historical Association are three dollars, which include a free subscription to the *Bulletin*. Those interested in the Association should send their names to Anna B. Hewitt, assistant editor, Haverford College, Haverford, Pa.

Oakwood School, Poughkeepsie, N. Y., dedicated its new girls' dormitory on October 25, 1956, at Parents and Alumni Day. William Reagan, principal 1916-48, now working in the Friends Book Store in Richmond, Ind., spoke at the dedication ceremonies, in which Jerome Hurd, chairman of the Board and member of Clintondale, N. Y., Meeting, and Charles Hutton, present principal and member of Providence, R. I., Meeting, took part.

The new structure, which is of fireproof brick construction with a painted cinder-block interior, houses 80 girls and has four apartments for teachers. It is named Craig Hall, in honor of Ruth E. Craig, who was an Oakwood student from 1905 to 1909, taught at the School from 1921 to 1954, and was assistant principal from 1923 to 1956. She was clerk of New York Yearly Meeting (Five Years) from 1943 to 1947 and was a representative from that Meeting to the Oxford Conference in 1952. At present she is serving as alumni secretary.

Plans for this building were begun in 1946 at the sesquicentennial of the school, and one wing was completed in 1953. John Taylor of the Poughkeepsie Meeting was chairman of the Building Committee of the Board. Donald Badgley, also of Poughkeepsie and member of the Class of 1937, was instrumental in planning the raised fireplace in the dormitory lounge. This fireplace is dedicated to Sidney Mills of the Class of 1937, son of Eldon and Florence Mills. Eldon Mills was the former pastor of the Brooklyn Friends Church and is now at the First Congregational Church of Hartford, Conn. Beth Jackson, wife of Elmore Jackson, is chairman of the Oakwood Parents Association.

Mary Cushing Niles, a member of Baltimore Monthly Meeting, Stony Run, is the author of a book *The Essence of Management*, published by Longman's Orient in Calcutta, India. The Japanese edition is to be published soon. Mary Cushing is now preparing the American publication. As Friends will recall, Mary Cushing Niles, at the invitation of the government of India, introduced in that country banking and insurance methods used in the United States.

"Some of you may have seen on the front page of the New York *Herald Tribune* for November 16 an item (AP from Arlington, Va.). It mentioned a 'white librarian [who] was convicted of violating a Virginia segregation law by sitting beside a Negro at a public political meeting.' 'Miss Faith Bissell . . . was fined \$15 by Judge Paul D. Brown. She appealed. . . . The auditorium had been divided for a segregated audience.'

"Faith is the daughter of our own Helen Bissell, and was well known to our Meeting when she lived in Montclair. Faith 'belongs to no organization, and acted according to her own conscience only.' The case may well be carried to the higher courts."—*December Newsletter, Montclair Monthly Meeting, N. J.*

The June 1956 issue of the *University of Pennsylvania Law Review* (Vol. 104, No. 8), published by the University of Pennsylvania Law School, Philadelphia, contains a lengthy and appreciative review of *Speak Truth to Power*, the 1955 publication of the A.F.S.C. The review is not uncritical, but it considers the moral arguments in favor of nonviolence with the same care it devotes to political considerations.

On September 18, 1956, the Poets from the Center for Older People in Philadelphia, 921 North 6th Street, visited the Poets at Woolman House, Mt. Holly, N. J., at 99 Branch Street. After the party Rachel Cadbury wrote the following poem, entitled "A Narrative Doggerel." Her friends suggested that JOURNAL readers would like to know of the recent flowering of Anne Parrish's concern that began in 1795 with relief and employment given to the poor during the yellow fever epidemic.

They came as our guests from the city

On a summer's day of grace.

They were old in body but brave of heart;

They were lined and gray of face.

They gathered about the tables

Of simple but ample fare,

And with lowered heads and voices

They spoke a thankful prayer.

Then the embers of friendship warmed the mind,

In that home of the ancient saint,

And drama, romance, adventure,

More poignant than brush could paint,

Were revealed of the long-ago, happier days,

When bodies were slim, and youth had received

Its mead of generous praise.

But the roots of the past bore fruit that day,

As each one shared his treasure

Of poem or story or song or dance,

In greater or lesser measure,

Until the circle had come complete,

A lovely thing—and rare;

For youth can be gay and buoyant and good,
But age can be debonair.

The Philadelphia club of poets welcomes visitors on the first and third Mondays of each month. They have for sale at 50 cents each booklets which record some of their meetings and favorite poems, entitled *Footprints on the Sands of Time*.

The club would also welcome gifts of poetry books, especially anthologies, paperbound or with hard covers, so long as the type is large and clear. A shelf of fine books enhances the quality of the meetings. Do come to see us!

JOSEPHINE M. BENTON, *Secretary,*
Golden Hours of Poetry Club

Documents in Advance

The 1957 Conference of Friends to be held at Wilmington, Ohio, June 26 to July 3, 1957, is to be a "Conference of Friends in the Americas." It is, therefore, in right order that both representatives and their Meetings should prepare for this conference not only by prayer and worship but also by study. It is indeed a matter of plain fact that we Friends do not know much that is significant and true about one another in our widely scattered Yearly Meetings.

The Committee has gathered a tiny selection of material, which we hope will help to establish a basis for study and therefore for wider understanding. As in the case of the Friends World Conference at Oxford, England, in 1952, we hope that the membership generally will wish to prepare themselves on the themes that will be discussed at Wilmington and later to follow up these themes after representatives make their reports. Only by this process can the conference have its widest influence. It is especially to be hoped that those who plan to attend will give advance attention to the topics under consideration and be prepared to share their insights.

Fifteen leaflets and pamphlets have been assembled in a packet as "documents in advance." Groups and individuals who wish to study the various subjects that will be uppermost at the conference may procure these packets at \$1.00 postpaid from the Friends World Committee offices at Wilmington College, Wilmington, Ohio, and 20 South 12th Street, Philadelphia 7, Pa.

JAMES F. WALKER,
for the Friends World Committee,
American Section and Fellowship Council

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Thanks to the notice in one of your recent issues about the courses being offered at Freundschaftsheim, I found the information and incentive I needed to plan for a two weeks' visit here. The lectures on the cultures and economic organization of the world and the opportunity to meet Eastern as well as Western Germans and representatives of Eastern as well

as Western nations are a valuable experience for anyone interested in working for better world understanding.

I should like to encourage Friends who are planning to travel in Germany to consider a visit to Freundschaftsheim in their itinerary.

Bückeberg, Germany

ELIZABETH A. MORRIS

Douglas V. Steere's ideal of the "mutual irradiation" of world religions has provoked the question: What is *my* ideal?

Toynbee thinks there will be a unification of our different cultural heritages in which, for example, the treasures of Islam and of Buddhism will become "parts of our Christian society's background." The best religion, he believes, will eventually "win the allegiance of the whole human race" and absorb what is best in the others.

I am not sure that we must look forward to a time when a specific religion will "win." As some of us hope for a world federation of nations, we may also hope for a world fellowship of religions in which the most general beliefs will be held in common.

Einstein's nonmechanistic approach to problems of physics has freed us from the illusion of conflict between science and faith, while his concept of space, I believe, is a much needed contribution to the Christian idea of God. Every science can be made a tool of religion.

The primitive, unexploited community may be called the foundation of democracy, the basis of sound politics and economics. Its modern form is the landholding "intentional community" which need not be "communal" or even "co-operative" but may be individualistic. Community is what distinguishes man from the brute; and the responsibility of a community to its members, to the social environment, and to the natural world is religious.

In our tender, unifying response toward various ways of life, let us neglect neither modern science nor the landed community living that is both older and newer than history.

Celo, N. C.

WENDELL THOMAS

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Telephone 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., Kline and Draper, Kirkhouse, Presbyterian church. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

CONNECTICUT

HARTFORD—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., at 11 a.m.; First-day school, 10 a.m. Miriam R. Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

ST. PETERSBURG—Friends Meeting, 130

Coming Events

DECEMBER

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

28 to January 1—Midwinter Institute on the Ministry at Pendle Hill, Wallingford, Pa. Subject, "The People to be Gathered." Worship, concerns, festivities; lectures by Lawrence McK. Miller, Jr., Howard Brinton, Gilbert Kilpack; Dan Wilson, Margaret Harvey, William Hubben, Paul Lacey and other Young Friends.

30—Conference Class, Race Street First-day School, Philadelphia, 11:40 a.m.: Paul A. Lacey, "Quakerism in Action Today: Activities of Young Friends."

JANUARY

6—Adult Class, Chestnut Hill Meeting, Philadelphia, following the 10:30 a.m. meeting for worship: J. Otto Reinemann, "Some Aspects of Juvenile Delinquency."

6—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Douglas V. Steere and Dorothy Steere, "New Prospectives in Africa Today."

6—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4:30 p.m., Dr. Fritz Einstein will tell of his recent visit to Paraguay and the Bruderhof there. All are cordially invited.

8—Illustrated talk at High Street Meeting House, West Chester, Pa., 8 p.m.: Jean Johnson, "Jordan: A.F.S.C. Village Development Project."

9—Women's Christian Fellowship at Homewood Meeting House, Baltimore, 1 p.m.: Tyler Goodwin of Koinonia.

11—Friends Forum at the Reading, Pa., Meeting House, 108 North 6th Street, 8 p.m.: Alphonse and Florine Miller, "Russia—A People on the Move."

11 to 13—Annual Meeting of the Friends World Committee, American Section, at Stony Run and Homewood Meeting Houses, Baltimore.

12—Seminar sponsored by *The Call*, a Quaker quarterly, at the Friends Meeting House, 15th Street and Rutherford Place, New York City, 10 a.m. to 5 p.m. Subject, "The Unique Mission of Quakerism." No reservation necessary; for further information, apply to Edmund Goerke, Monmouth Hills, Highlands, N. J.

BIRTH

DUNN—On November 21, at Indianapolis, Ind., to James and Julia Pressler Dunn, their third child, a son named KEVIN RICHARD DUNN. Their two daughters are Rebecca Sue and Judith Ann. Kevin is the eighth grandchild of M. Sherman and Edna L. Pressler and is a birthright member of Maple Grove Monthly Meeting.

Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue.

IOWA

DES MOINES—Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Long-fellow Park (near Harvard Square). Telephone TR 6-6883.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Avenue. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

NEW JERSEY

ATLANTIC CITY—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 36 at Manasquan Circle. Walter Longstreet, Clerk.

NEW MEXICO

SANTA FE—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

NEW YORK

ALBANY—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.
Manhattan—United Meeting for worship October—April: 221 East 15th Street May—September: 141 East 20th Street
Brooklyn—110 Schermerhorn Street
Flushing—137-16 Northern Boulevard
Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street.

Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m.

4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-8263.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, Broadway 5-9656.

TEXAS

HOUSTON—Friends Worship Group each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; JACson 8-6413.

WANTED

STENOGRAPHER AND SECRETARY, experienced. Apply Friends Committee on National Legislation, 104 C Street, N. E., Washington 2, D. C.

FAMILIES who want to enjoy life in a successful integrated community in Philadelphia. See item under *Available*, "Opportunity to put beliefs into action."

HOUSEMOTHER to take complete care of eight-year-old girl. Permanent position, very light duties, live in; prefer someone interested in music and art. Write Box O-140, Friends Journal, or telephone Philadelphia, Pa., Rittenhouse 6-3949.

HOUSEKEEPER to live as member of family with retired Quaker couple in Haddonfield, N. J. Clement S. Brinton, c/o Samuel T. Brinton, 8210 Jenkintown Road, Elkins Park 17, Pa.; telephone MElose 5-1343.

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OPPORTUNITY TO PUT BELIEFS into action. You can live your beliefs at either of these two integrated communities (majority white families) under Quaker leadership. *Concord Park*—modern 3- and 4-bedroom ranch homes from \$12,690; old Lincoln Highway and Route 132, Trevose; one mile from Philadelphia interchange of Pa. Turnpike. *Greenbelt Knoll*—contemporary hillside homes, 3 to 5 bedrooms; woodland setting with parks on four sides including 2-acre private park; paneled 27' living room, fireplace set in floor-to-ceiling glass wall; many other unusual features; from \$19,950. On Holme Avenue 1 mile east of Roosevelt Boulevard and Pennypack Circle (in city limits). Trade-ins accepted. Models open daily and Sunday to 9 p.m. Telephone ELMwood 7-4356, or write George E. Otto and Morris Milgram, builders, Trevose, Pa.




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